THE SERMONS OF MASTER HENRY SMITH,

Gathered into one volume.

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NOBILISSIMO VIRO,
GVILIELMO CECILIO, EQVITI
AVRATO, BARONI BVRGHLEIEN-
SI, SVMMO ANGLIÆ THESAVRA-
RIO, ET CANTABRIGIENSIS A-
CADEMIÆ CANCELLARIO:
HENRICVS SMITHVS HÆC
PIGNORA IN GRATI ANI-
MI TESTIMONIVM
CONSECRA-
VIT.

THE SEVERALL TEXTS AND *titles of the Sermons contained in this Booke.*

A Preparatiue to Mariage.

A Treatise of the Lords Supper, in two Sermons.

1. CORIN. 11. 23. 24. &c.

The Lord Iesus in the night that he, &c.

The Examination of Vsurie, in two Sermons.

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The Christians Sacrifice.

PROVER. 23. 26.

My Sonne, giue me thy heart, &c.

The true triall of the Spirits.

1. THESS. 5. 19 20. &c.

Quench not the Spirit, &c.

The Wedding Garment.

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Put ye on the Lord Iesus Christ, &c.

The way to walke in.

ROM. 13. 13.

Let vs walke honestly, as in the day, &c.

The pride of Nabuchadnezzar.

DAN. 4. 26. 27.

At the end of twelue moneths he. &c.

The fall of Nabuchadnezzar.

DAN. 4. 28. 29. 30.

While the word was in his mouth, &c.

The Restitution of Nabuchadnezzar.

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The honour of Humilitie.

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God resisteth the proud, and giueth, &c.

The Yong-mans Taske.

ECCLE. 12. 1.

Remember thy Creator in the daies of, &c.

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LVKE 8.18.

Whosoeuer hath, to him shall be giuen, &c.

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The Humilitie of Paul.

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A looking Glasse for Christians.

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1.COR.9.24.

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The Lawyers Question.

LVKE.10.25.

And behold a certaine Lawyer stood vp, &c.

The Lawgiuers Answer to the Lawyers question.

LVKE.10.26.

And he said vnto him, &c.

The Censure of Christ vpon the Answer.

TO THE READER.

BEcauſe ſickneſſe hath reſtrained me from preaching, I am content to doe any good by writing. Happie is that iuthor which is inſtead of other, that after his booke is read, men need reade no moe of that matter. I goe vpon a Theame which many haue trauerſed before me prolixly, or curſorily, or barrenly: If I haue performed by ſtudie any more then the reſt, let my Reader iudge, and giue glorie to him which teacheth by whom he will. What I haue endeuoured, my ſelfe doe feele and others know. We are ignorant of many things for a few that wee vnderſtand: but I haue been alway aſhamed, that my writing ſhould weigh lighter for want of paines, which is the bane of printing, and ſurfetteth the Reader. Now I ſend thee like a Bee to gather honie out of flowers and weedes. Euery garden is furniſhed with others, and ſo is ours. Reade, pray, and meditate: thy profit ſhall bee little in any booke, vnleſſe thou reade alone, and vnleſſe thou reade all, and record after, as the Bereans *did the Sermons of* Paul. *It is one of the births of my fainting, therefore take it with a right hand: and if thou finde any thing that doth make thee better, I repent not that others importunitie hath obtained it for thee. Farewell. As Iacob bleſſed his ſonnes when he left them, ſo now I muſt leaue my fruit to others: I pray God to bleſſe it, that it may bring forth fruit in other, and be the ſauour of life to all that reade it.*

Thine in Chriſt, *H. S.*

THE EPISTLE TO THE TREATISE of the Lords Supper.

IN the firſt Sermon the aduerſarie is confuted. In the ſecond Sermon the Communicants are prepared: In both are many obſeruations, and the words of the text expounded. Now labour for thy ſelfe as I haue laboured for thee: I would haue thee profit ſomewhat more by this booke, becauſe it hath weakened mee more then all the reſt.

Farewell.

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A PREPARATIVE TO MARIAGE.

YOu are come hither to bee contracted in the Lord, that is, of two to be made one: for as God hath knit the bones & sinewes together for the strēgthening of mens bodies, so he hath knit man and woman together for the strengthening of their life, because two are firmer then one: and therefore when God made the woman for man, he said: *I will make him an helpe*: shewing that mā is stronger by his wife. Euery mariage, before it be knit, should be contracted, as it is shewed in Exod. 22. 16. & Deut. 22. 28. which stay between the contract & the mariage, was the time of longing for their affection to settle in, because the deferring of that which we loue, doth kindle the desire, which if it came easily and speedily vnto vs, would make vs set lesse by it. Therfore we reade how Ioseph & Mary were contracted before they were married. In the * contract Christ was conceiued, & in the marriage Christ was borne, that he might honor both estates: virginitie with his conception, & mariage with his birth. You are cōtracted, but to be married, therefore I passe frō contracts to speake of marriage, which is nothing els but a communion of life betweene man & woman, ioyned together according to the ordinance of God.

Ecclē. 9. 9.
Gen. 2. 8.
Exod. 22. 16
Deut. 22 28
VVhy contracts goe before mariage.
Mat. 1, 18.
* That is, betweene the cōtract & the marriage.
Luk. 1. 27. *and* 42. *and* 49. *&c.*

First, I will shew the excellencie of marriage; then the institution of it; then the causes of it; then the choise of it; then the duties of it; and lastly the diuorcement of it.

VVhat mariage is.
The parts of the treatise.

Well might Paul say, *Mariage is honorable*: for God hath honoured it himselfe. It is honorable for the author, honorable for the time, & honorable for the place. Whereas all other ordinances were appointed of God by the hands of men, or the hands of Angels, marriage was ordained by God himselfe, which cannot erre. No man nor Angel brought the wife to ỹ husband but God himselfe: so marriage hath more honor of God in this then al o-

Heb. 13. 4.
The excellencie of marriage.
Acts 7. 13.
Heb. 2. 2.
Gen. 2. 22.

ther

ther ordinances of God beſide, becauſe he ſolemnized it himſelf.

Mariage the firſt ordinance of God.

Then it is honorable for the time, for it was the firſt ordinance that God inſtituted, euen the firſt thing which he did after man and woman were created, and that in the ſtate of innocēcie, before either had ſinned, like the fineſt flower, which wil not thriue but in a cleane ground. Before man had any other calling, he was called to be a husband, therefore it hath the honour of antiquitie aboue all other ordinances, becauſe it was ordained firſt, and is the ancienteſt calling of men.

Then it is honorable for the place: for whereas all other ordinances were inſtituted out of Paradiſe, mariage was inſtituted in Paradiſe, in the happieſt place, to ſignifie how happie they are that marrie in the Lord, they doe not onely marrie one another, but Chriſt is married vnto them: and ſo marriage hath the honour of the place aboue all other ordinances, becauſe it was ordained in Paradiſe.

As God the Father honoured mariage, ſo did God the Sonne

*Gen.*3.15. which is called *the ſeed of the woman:* and therefore mariage was ſo honored amongſt women becauſe of this ſeed, that when Eli-

Luke 1.25. zabeth brought forth a ſonne, ſhe ſaid, that God had taken away her rebuke; counting it the honour of women to beare children, and by conſequence, the honor of women to be married: for the children which are borne out of mariage, are the diſhonor of wo-

Deut 23.2. men, and called by the ſhamefull name of Baſtards.

As Chriſt honoured mariage with his birth, ſo he honoured it

Chriſts firſt miracle at a mariage. *Ioh.* 2.8. with his miracles: for the firſt miracle which Chriſt did, hee wrought at a mariage in Canaan, where he turned the water into wine: ſo, if Chriſt bee at your mariage, that is, if you marrie in Chriſt, your water ſhall be turned into wine, that is, your peace, and your reſt, and your ioy, and your happineſſe ſhall begin with your marriage: but if you marrie not in Chriſt, then your wine ſhall be turned into water, that is, you ſhall liue worſe hereafter then you did before.

As he honored it with miracles, ſo he honored it with praiſes:

*Matth.*22.2 *Verſe* 11. for hee compareth the kingdome of God to a wedding, and hee compareth holineſſe to a wedding Garment. And the fifth of

*Cantic.*5.9. Canticles, he is wedded himſelfe.

Three mariages of Chriſt. Wee reade in Scripture of three mariages of Chriſt. The firſt

was

was, when Christ & our nature met together. The second is, whē Christ & our soule ioyne together. The third is, the vniō of Christ & his Church. These are Christs three wiues. As Christ honoured marriage, so do Christs Disciples: for Iohn calleth the coniunctiō of Christ and the faithful, a mariage. And in Reuel. 21. vers. 9. the Church hath the name of a Bride, whereas Heresie is called an harlot. Further, for the honour of mariage Paul sheweth how by it, the curse of the woman was turned into a blessing, for the womans curse was the paines which she should suffer in her trauell. Now by mariage this curse is turned into a blessing: for children are the first blessing in all the Scripture. And therefore Christ saith, that so soone as the mother seeth a manchild borne into the world, she forgetteth all her sorrowes, as though her curse were turned into a blessing.

1
2
3
Reue, 19.7.
Reue. 21 9.
Reue. 17.1.
By mariage the womans curse turned into two blessings.
Gen. 3.16.
Gen. 1.28.
Ioh. 16.11.

And further Paul saith, that by bearing of children, if she continue in faith & patience, she shall be saued: as though one curse were turned into two blessings. For first, she shall haue children, and after, shee shall haue saluation. What a mercifull God haue we, whose curses are blessings? So he loued our parents, when he punished them, that hee could scarse punish them for loue, and therefore a comfort was folded in his iudgement.

1. *Tim*. 2.15
For those paines will try her faith.
Note.

To honor mariage more, it is said, that God tooke a rib out of Adams side, and thereof built the woman. He is not said to make man a wife, but to build him a wife: signifying, that man and wife make (as it were) one house together, and that the building was not perfect, vntil the womā was made as well as the mā, therfore if the building be not perfect now, it must be destroyed againe.

Gen. 2.22.

Before God made the woman: it is said, that he cast the man into a sleepe, and in his sleepe hee tooke a rib out of his side, and as he made man of earth, so he made the woman of bone, while Adam was a sleepe.

A note of Adams sleepe.
Gen. 2.21.

This doth teach vs two things: as the first Adam was a figure of the second Adam, so the first Adams sleepe was a figure of the second Adams sleepe, and the first Adams spouse was a figure of the second Adams spouse. That is, as in the sleepe of Adam, Eue was borne, so in the sleepe of Christ the Church was borne; as a bone came out of the first Adams side, so blood came out of the second Adams side. As Adams spouse receiued life in his sleepe,

1 *Cor*. 15. 22 *and* 45.
Ephe. 5.14.
Iohn 14.6.

so

ſo Chriſts ſpouſe receiued life in his ſleepe: that is, the death of Chriſt is the life of the Church, for the Apoſtle calleth death a ſleepe: but Chriſt which died is called life, ſhewing that in his death we liue. Secondly, this ſleepe which the man was caſt into, while his wife was created, doth teach vs, that our affections, our luſts, and our concupiſcences ſhould ſleepe while we goe about this action. As the man ſlept while his wife was making, ſo our fleſh ſhould ſleepe while our wife is chuſing, leaſt as the loue of veniſon wan Iſaack to bleſſe one for another, ſo the loue of gentrie, or riches, or beautie, make vs take one for another.

A note of Adams ſleepe.

Gen. 27 3.

To honour marriage more yet, or rather to teach the married how to honour one another, it is ſaid, that the wife was made of the husbands ribbe, not of his head, for Paul calleth the husband the wiues head: nor of the foot, for he muſt not ſet her at his foot: the ſeruant is appointed to ſerue, & the wife to helpe. If ſhe muſt not match with the head, nor ſtoope at the foote, where ſhall he ſet her then? He muſt ſet her at his heart, and therfore ſhe which ſhould lye in his boſome, was made in his boſome, and ſhould be as cloſe to him as his ribbe, of which ſhe was faſhioned.

A note of Adams rib.

Gen. 2.22.

Ephe. 5.23.

The fathers obſeruation.

Laſtly, in all Nations the day of marriage was reputed the ioyfulleſt day in all their life, and is reputed ſtill of all, as though the ſunne of happineſſe began that day to ſhine vpon vs, when a good wife is brought vnto vs. Therefore one ſaith: that mariage doth ſignifie merrie-age, becauſe a play-fellow is come to make our age merrie, as Iſaack and Rebecca ſported together.

Salomon conſidering all theſe excellencies, as though wee were more indebted vnto God for this, then other temporall gifts, ſaith: *Houſe and riches are the inheritance of the fathers, but a prudent wife commeth of the Lord.*

Pro. 14.14.

Houſe and riches are giuen of God, & all things els, and yet he ſaith, houſe & riches are giuen of parents; but a good wife is giuen of God: as though a good wife were ſuch a gift, as we ſhuld account from God alone, and accept it as if he ſhould ſend vs a preſent frō heauen, with this name written on it, *The gift of God.*

Thus Adam doth.

Gen. 2.

Beaſts are ordained for foode, and clothes for warmth, & flowers for pleaſure; but the wife is ordained for man, like little Zoar, a citie of refuge to flie to in all his troubles, and there is no peace comparable vnto her, but the peace of conſcience.

Gen. 29.20.

Now

Now it muſt needs be, that marriage which was ordained of ſuch an excellent author, and in ſuch a happie place, and of ſuch an ancient time, & after ſuch a notable order, muſt likewiſe haue ſpeciall cauſes for the ordinance of it. Therefore the holie Ghoſt doth ſhew vs three cauſes of this vnion.

Three cauſes of marriage.

One is, the propagation of children, ſignified in that when Moſes ſaith, *He created them male and female:* not both male, nor both female, but one male, & the other female; as if he created thē fit to propagate other. And therefore when he had created them ſo, to ſhew that propagation of children is one end of marriage, hee ſaid vnto them, *Increaſe and multiplie.* That is, Bring forth children, as other creatures bring forth their kinde.

Gen.2.22.

Gen.1.28.

VVhy marriage is called Matrimonie.

For this cauſe marriage is called Matrimonie, which ſignifieth mothers, becauſe it maketh them mothers which were virgins before: & is the ſeminarie of the world, without which all things ſhould be in vaine, for want of men to vſe them, for God reſerueth the great Citie to himſelfe, and this Suburbs he hath ſet out vnto vs, which are Regents by ſea and by land.

This is ſignified in *Deut.23.1.*

If children bee ſuch a chiefe ende of marriage, then it ſeemes, that where there can bee no hope of children, for age and other cauſes, there marriage is not ſo lawfull, becauſe it is maimed of one of his ends, and ſeemes rather to bee ſought for wealth, or for luſt, then for this bleſſing of children. It is not good grafting of an olde head vpon young ſhoulders, for they will neuer beare it willingly, but grudgingly.

Prou.5.18. *Mal.2.15.*

Twice the wife is called *The wife of thy youth:* as though when men are olde, the time of marrying were paſt. Therefore God makes ſuch vnequall matches ſo ridiculous euery where, that they pleaſe none but the parties themſelues.

The ſecond cauſe.

The ſecond cauſe is to auoyd fornication; this Paul ſignifieth when he ſaith; *For the auoyding of fornication, let euery mā haue his owne wife.* He ſaith not for auoyding of adulterie, but for auoyding of fornication: ſhewing that fornication is vnlawfull too, which the Papiſts make lawfull, in maintaining their ſtewes, as a ſtage for fornicators to play vpon, and a Sanctuary to defend them, like to Abſaloms tent, which was ſpred vpon the top of the houſe, that all Iſrael might ſee how he defiled his fathers concubines. For this cauſe Malachie ſaith, that God did create but one

1.Cor.7.8.

Papiſts ſtewes.

2.Sa.16.22.

Mal.2.15.

woman

woman for the man, hee had power to create moe, but to ſhew that he would haue him to ſticke to one, therefore hee created of one ribbe, but one wife for one husband: And in the Arke there were no moe women then men: but foure wiues for foure husbands, although it was in the beginning of the world, when many wiues might ſeeme neceſſarie to multiplie mankind.

If any might haue a diſpenſation herein, it ſeemes that Kings might be priuiledged before any other, becauſe of their ſucceſſiō to the Crowne, if his wife ſhould happen to bee barren: and yet
Deut.17.17 the King is forbidden to take many wiues, in Deut.17.17. as well
1 Tim.3.2. as the Miniſter. 1. Tim. 3.2. ſhewing that the danger of the ſtate doth not counteruaile the danger of fornication.

For this cauſe wee reade of none but wicked Lamech before the flood, that had more wiues then one, whom Iouinian calleth
Gen.4.23. a monſter, becauſe hee made two ribs of one. And another ſaith, that the name of his ſecond wife doth ſignifie a ſhadow, becauſe ſhe was not a wife, but the ſhadow of a wife: For this cauſe the Scripture neuer biddeth man to loue his wiues, but to loue his
Matth.9.5. wife, and ſaith, *They ſhall be two in one fleſh*, not three, nor foure, but only two. For this cauſe King Salomon calleth the whoriſh
Prou. 2.16. woman a ſtrange woman, to ſhew that ſhe ſhould be a ſtranger vnto vs, and we ſhould be ſtrange to her. For this cauſe children
Gen.36.25. which are borne in marriage are called *Liberi*, which ſignifieth free borne: and they which are borne out of marriage, are called

Fornicators like the diuell.

Baſtards, that is, baſe borne, like the Mule which is ingendred of an Aſſe and a Mare. Therefore adulterers are likened to the diuell, which ſowed another mans ground, other ſow for a harueſt,
Mat.13.22. but they ſow that which they dare not reape. Therefore children
Pſal 128.4. borne in wedlock are counted Gods bleſſing, becauſe they come
Gen.1. 8. by vertue of that bleſſing, *Increaſe and multiplie*. But before Adam and Eue were married, God neuer ſaid, *Increaſe*, ſhewing

Baſtards.

that he did curſe, & not bleſſe ſuch increaſe. Therefore we reade
Iudg.11.1. not in all the Scripture of one Baſtard that came to any good, but only Iephtah, and to ſhew that no inheritance did belong to thē in heauen, they had no inheritance in earth, neither were counted of the congregation as other were. Deut. chap. 23. verſ. 2.

They might bee ſaued, but they had the marke of ỹ curſe.

Now becauſe mariage was appointed for a remedie againſt fornication, therefore the law of God inflicted a ſorer puniſh-

ment

ment vpon him which did commit vncleannes after marriage, then vpon him which was not married, becauſe hee ſinned, although he had the remedy of ſinne, like a rich theefe which ſtealeth, and hath no neede. *Luk.* 20. 10 *Deut.* 22. 22 Married fornicators.

Now, if marriage be a remedie againſt the ſinne of fornication, then vnleſſe Miniſters may commit the ſinne of fornication, it ſeemes that they may vſe the remedie as well as other: for it is better for a man to marrie then to burne, ſo it is better for all men to marrie then to burne: and therefore Paul ſaith, *Marriage is honourable amongſt all men.* And againe, *For the auoyding of fornication let euery man haue his wife.* And as though he did foreſee that ſome would except the Miniſter in time to come; in the firſt Epiſtle of Timothie, the third chapter and ſecond verſe, hee ſpeaketh more preciſely of the Miniſters wife then of any other, ſaying, *Let him be the husband of one wife.* And leaſt yee ſhould ſay that by one wife hee meaneth one Benefice, like the Papiſts; he expoundeth himſelfe in the 4. verſe, and ſaith, that he muſt be one that can rule his houſe well, and his children. Marriage of Miniſters. 1. *Cor* 7. 2. *Heb.* 13. 4. 1. *Cor.* 7. 1. *Tim.* 3. 2.

Sure God would not haue theſe children to bee Baſtards, and therefore it is like that he alloweth the Miniſter a wife. Therefore Paul ſaid well, that he had no commandement for virginitie: for virginitie cannot be commanded, becauſe it is a ſpeciall gift, but not a ſpeciall gift to Miniſters, and therefore they are not to bee bound more then other. A peculiar gift may not be made a generall rule, becauſe none can vſe it but they which haue it. And therefore 1. Cor. 7. 17. he ſaith, *As God hath diſtributed to euery man, ſo let him walke.* That is, if he haue not the gift of continencie, he is bound to marrie: and therefore Paul commaundeth in the ſeuenth verſe, whether he be Miniſter or other, *If they cannot abſtaine, let them marrie,* as though they tempted God if they married not. 1. *Cor.* 7. 6. 1. *Cor.* 7. 17.

The law was generall, *It is not good for man to bee alone,* exempting one order of men no more then another. And againe, Chriſt ſpeaking of chaſtitie, ſaith, *All men cannot receiue this thing.* Therefore, vnleſſe that wee know that this order of men can receiue this thing Chriſt forbids to bind them more then other: & therfore as the Prieſts were married that taught the Law, ſo Chriſt choſe Apoſtles that were married, to preach the Gol- *Gen.* 2. 18. *Mat.* 19. 11.

pell.

pell. Therefore the doctrine of Papists is the doctrine of diuels:
1. *Tim.* 4. 3. for Paul calleth, the forbidding of marriage, the doctrine of diuels; a fit title for all their bookes.

Lastly, if marriage be a remedie against sinne, then marriage it selfe is no sinne: for if marriage it selfe were a sinne, we might not marrie for any cause, because we must not doe the least euill, that the greatest good may come of it: and if marriage be not a sinne, then the * duties of marriage are not sinne, that is, the secret of marriage is not euill: and therefore Paul sayth, not onely *Marriage is honourable*, but the bed is honourable, that is, euen the action of marriage is as lawfull as marriage.

Rom. 3. 8. * Bee not thou vaine, and these words will not be offensiue.

Heb. 13. 4.

Besides, Paul saith, *Let the husband giue vnto the wife due beneuolence.* Here is a commaundement to yeeld this dutie: that which is commaunded, is lawfull, and not to doe it, is a breach of the commaundement. Therefore marriage was instituted before any sinne was, to shew that there is no sinne in it, if it be not abused: but because this is rare, therefore after women were deliuered, God appointed them to bee purified, shewing that some staine or other doth creep into this action, which had need to be repented, and therefore when they prayed, Paul would not haue them come together, least their prayers should be hindered.

1. *Cor.* 7. 8.

Leuit. 12. 4. 5. &c.

1. *Cor.* 7. 5.

The third cause. *Gen.* 2.

The third cause is to auoyde the inconuenience of solitarines, signified in these wordes: *It is not good for man to bee alone*, as though he had said; this life would be miserable and irkesome, & vnpleasant to man, if the Lord had not giuen him a wife to companie his troubles. If it be not good for man to be alone; then it is good for man to haue a fellow: therfore as God created a paire of all other kindes, so he created a paire of this kinde.

Wee say that one is none, because hee cannot bee fewer then one, he cannot be lesse then one, he cannot be weaker then one: and therefore the Wiseman saith; *Woe to him which is alone*, that is, hee which is alone shall haue woe. Thoughts, and cares, and feares, wil come to him, because he hath none to comfort him, as theeues steale in when the house is emptie; like a Turtle, which hath lost his mate, like one legge when the other is cut off, like one wing when the other is clipt, so had the man been if the woman had not been ioyned to him: therefore for mutuall societie, God coupled two together, that the infinite troubles which lie

Eccl. 4. 10.

vpon

vpon vs in this world, might be eased with the comfort & helpe one of another, & that the poore in the world might haue some comfort as well as the rich, for *The poore man* (saith Salomon) *is forsaken of his owne brethren*, yet God hath prouided one comforter for him, like Ionathans armour-bearer, that shall neuer forsake him, that is another selfe: which is the onely commodie (as I may tearme it) wherein the poore doe match the rich: without which some persons should haue no helper, no comforter, no friend at all. *Pro.19 9.* *Pro.17.2.* *1.Sam.14.7.* A wife is the poore mans riches

But as it is not good to be alone, so Salomon sheweth, *That it is better to bee a lone, then to dwell with a froward wife*, which is like a quotidian ague, to keepe his patient in vre. Such furies doe haunt some men like Saules spirite, as though the diuell had put a sworde into their handes to kill themselues, therefore chuse whome thou maist enioy, or liue alone still, and thou shalt not repent thee of thy bargaine. *Pro.21.9.* *1.Sã.16.14.*

That thou maist take and keepe without repentance, now wee will speake of the choise, which some call the way to good wiues dwelling, for these flowers growe not on euery ground: therefore they say, that in wiuing and thriuing, a man should take counsell of all the wotld, least he light vpon a curse, while hee seekes for a blessing. As Moses considered what spies he sent into Canaan, so thou must regard whom thou sendest to spie out a wife for thee. Discretion is a warie spie, but fancie is a rash spie, and liketh whome she will mislike againe. The choise. *Deut.1.23.* 4. Two spies for a wife.

In the Reuelation Antichrist is described by a woman and in Zacharie sinne is called a woman, which sheweth, that women haue many faults, therefore he which chuseth of them, had need haue iudgement, and make an Anatomie of their hearts and mindes, before hee say, This shall be mine. For the wisest man sayth; *I haue found one man of a thousand, but a woman among them all haue I not found.* Although this may be vnderstood of his Concubins, yet it implyeth that generally there is a greater infirmitie in women thẽ in men, because he cõpareth thẽ together, as though there were a dearth of good women ouer the world. *Zach.5.7.* *Eccle.7.30.*

For helpe hereof, in 1. Cor.7. 39. wee are taught to marrie in the Lord; then wee must chuse in the Lorde too: therefore wee must begin our mariage where Salomon began his wisedome.

1. King. 3.9. *Giue vnto thy ſeruant an vnderſtanding heart.* So giue vnto thy
Gen.24.12. ſeruant an vnderſtanding wife. If Abrahams ſeruant prayed vnto the Lord, to proſper his buſines, when he went about to chuſe a wife for another, how ſhouldeſt thou pray when thou goeſt about a wife for thy ſelfe, that thou maiſt ſay after, *My lot is fallen in a pleaſant ground?* To direct thee to a right choiſe herein, the
Godly, and fit. holy Ghoſt giues thee two rules in the choiſe of a wife, Godlines and fitnes: Godlines, becauſe our ſpouſe muſt be like Chriſts ſpouſe, that is, graced with giſts, and embrodered with vertues, as if wee maried holineſſe her ſelfe. For the mariage of man and woman is reſembled of the Apoſtle to the mariage of Chriſt and the Church. Now the Church is called holie, becauſe ſhe is
Epheſ.5.29. holie. In the ſixt of the Canticles ſhe is called vndefiled, becauſe ſhe is vndefiled. In the 45. Pſalme ſhe is called faire within, be-
Cant 6.8. cauſe her beautie is inward: So our ſpouſe ſhould be holy, vnde-
Pſal.45.9. filed, and faire within. As God reſpecteth the heart, ſo we muſt reſpect the heart, becauſe that muſt loue, and not the face. Co-
1.Sa.16.7. uetouſneſſe hath euer been a ſuter to the richeſt, and pride to the higheſt, and lightnes to the faireſt: and for reuenge hereof, his ioy hath euer ended with his wiues youth, which tooke her beautie with it. The goods of the world are good, and the goods of the bodie are good, but the goods of the minde are better. As
1.Cor.13.13 Paul commendeth Faith, Hope, and Charitie, but ſaith, the greateſt of theſe is charity: ſo may I commend beauty, and riches, and godlines, but the beſt of theſe is godlines, becauſe it hath the things which it wants, and makes euery ſtate alike with her gift of contentation.

A fit wife. Secondly, the mate muſt be fit: It is not enough to be vertuous, but to be ſuteable, for diuers women haue many vertues, and yet do not fit with ſome men: & diuers men haue many vertues, and yet doe not fit to ſome women, and therefore we ſee many times, euen the godly couples to iarre when they are maried, becauſe there is ſome vnfitnes betweene them, which make oddes.
The ceremony is not approued, but the intention declared. What is oddes, but the contrary to euen? therefore make them euen (ſaith one) and there wil be no oddes. From hence came the firſt vſe of the Ring in weddings, to repreſent this euenneſſe: for if it be ſtraighter then the finger, it will pinch, and if it be wider then the finger, it will fall off; but if it bee fit, it neither pincheth

nor

nor ſlippeth: ſo they which are like, ſtriue not, but they which are vnlike, as fire & water. Therfore one obſerueth, that cõcord is nothing but likenes, & all that ſtrife is for vnfitnes: as in things whẽ they fit not together, & in perſons whẽ they ſute not one another.

How was God pleaſed when he had found a King according to his owne heart? So ſhall that man be pleaſed that finds a wife according to his own hart, whether he be rich or poore, his peace ſhall affoord him a cheerefull life, & teach him to ſing, *In loue is no lacke.* Therefore a godly man in our time thanked the Lorde that he had not only giuen him a godly wife, but a fit wife: for he ſaid not that ſhe was the wiſeſt, nor the holieſt, nor the humbleſt, nor the modeſteſt wife in the world, but the fitteſt wife for him in the worlde, which euery man ſhould thinke when that knot is tied, or elſe ſo oft as he ſeeth a better, he will wiſh that his choice were to make againe. As he did thanke God for ſending him a fit wife, ſo the vnmaried ſhould pray to God to ſend him a fit wife: for if they be not like, they will not like. 1. *Sam.* 2. 35. The ſaying of a godly man.

The fitneſſe is commended by the holy Ghoſt in two wordes: one is in the ſecond of Geneſis, and the other is in 2. Cor. 6. 14. that in Geneſis is, *Meete*, God ſaith, *I will make man a helpe meete for him.* Shewing that a wife cannot helpe well, vnleſſe ſhee be meet. Further, it ſheweth that man is ſuch an excellent creature, that no creature was like vnto him, or meete for him, till the woman was made. *Gen.* 2. 18. 2. *Cor.* 6. 14.

This meeteneſſe God ſheweth againe, in the 22. verſe, where Moſes ſaith, That of the rib which was taken out of man, God built the womã: ſignifying, that as one part of the building doth meete and fit with another: ſo the wife ſhould meete & fit with the husband; that as they are called couples, ſo they may be called paires, that is, as a paire of gloues or a paire of hoſe are like: ſo man & wife ſhould be like, becauſe they are a paire of friends. *Gen.* 2. 22.

If thou be learned, chuſe one that loueth knowledge; if thou be martiall, chuſe one that loueth proweſſe; if thou muſt liue by thy labour, chuſe one that loueth husbandrie: for vnleſſe her minde ſtand with thy vocation, thou ſhalt neither enioy thy wife nor thy calling.

That other word in 2. Cor. 6. 14. is *Yoke*, there mariage is called a Yoke. Paul ſaith; *Bee not vnequally yoked.* If mariage be a

yoke, then they which draw in it must be fit, like two oxen which draw the yoke together, or else all the burthen will lie vpon one. Therefore they are called yokefellowes too, to shew that they which drawe this yoke must be fellowes. As hee which soweth seede chuseth a fit ground, because they say, it is good grafting vpon a good stocke, so hee which will haue godly and vertuous children, must chuse a godly and vertuous wife, for like mother (saith Ezechiel) like daughter. Now as the traueller hath marks in his way, that he may proceede aright: so the suiter hath marks in his way that he may chuse aright.

Philip. 4.3.

Ezec. 16.44.

Fiue rules in ỹ choise of a good wife.

There be certaine signes of this fitnes, and Godlines, both in the man and in the woman. If thou wilt know a godly man, or a godly woman, thou must marke 5. things: the report, the lookes, the speech, the aparell, and the companions; which are like the pulses, that shew whether we be well or ill. The report, because as the market goes, so they say the market men wil talke. A good man commonly hath a good name, because a good name is one of the blessings which God promiseth to good men, but a good name is not to be prayed from the wicked: and therefore Christ saith; *Cursed are you when all men speake well of you:* that is, whē euill men speake well of you, because this is a signe that you are of the world. *for the world liketh and praiseth her owne:* Yet as Christ said. *Who can accuse me of sinne:* So it should be sayde of vs, not who can accuse me of sinne? but who can accuse me of this sinne? or who can accuse me of that sinne? That is, who can accuse me of swearing? who can accuse me of dissembling? who can accuse me of fornicatiō? No man can say this of his thought, but euery man should say it of the act, like Zachariah and Elizabeth, which are called vnblameable before men, because none accuse them of open sinnes.

1

Psal. 11.26. *Prou.* 10.7. *Mark.* 14.9.

Luke 6.26.

Ioh. 15.19.

Ioh. 8.46.

Luke 1.6.

2

The next signe is the looke: for Salomō saith in Ecle. 8.7. *Wisdome is in the face of a man:* so godlines is in the face of a man, & so follie is in the face of a man, and so wickednesse is in the face of a man. And therefore it is said in Esay, Chapter 3. vers. 9. *The triall of their countenance testifieth against them.* As though their lookes could speake, and therefore we reade of proud lookes, & angrie lookes, and wanton lookes: because they bewray pride, and anger and wantonnes.

Eccle. 8.7.

Esay 3.9.

I haue heard one ſay, that a modeſt man dwels at the ſigne of a modeſt countenance, & an honeſt womā dwelleth at the ſigne of an honeſt face, which is like the gate of the Temple that was called Beautifull: ſhewing, that if the entrie bee ſo beautifull, within is great beautie. To ſhewe howe a modeſt countenance and womanly ſhamefaſtneſſe doe commende a chaſt wife, it is obſerued that the word *Nuptiæ*, which ſignifieth the mariage of the woman, doth declare the manner of her mariage: for it importeth a couering, becauſe the Virgins which ſhould be married, when they came to their husbands, for modeſtie & ſhamefaſtneſſe did couer their faces: as we reade of Rebeccah, which ſo ſoone as ſhee ſaw Iſaac, and knew that he ſhould be her husband, ſhee caſt a vaile before her face, ſhewing that modeſtie ſhould be learned before mariage, which is the dowrie that God addeth to her portion.

Acts 3.2.

Gen. 24.65.

The third ſigne is her ſpeech, or rather her ſilence; for the ornament of a woman is ſilence: and therefore the law was giuen to the man rather then the woman, to ſhew that hee ſhould bee the teacher, and ſhe the hearer. As the Eccho anſwereth but one for many which are ſpoken to her, ſo a maides anſwere ſhould be in a word, for ſhe which is full of talke, is not likely to proue a quiet wife.

3 To Adam firſt, and to Moſes after. Maids muſt ſpeake like an Eccho.

The eye and the ſpeech are the mindes glaſſes, for *out of the aboundance of the heart* (ſaith Chriſt) *the mouth ſpeaketh*: as though by the ſpeech wee might knowe what aboundeth in the heart: and therefore he ſayth: *By thy words thou ſhalt be iuſtified, and by thy words thou ſhalt bee condemned.* That is, thou ſhalt be iuſtified to be wiſe, or thou ſhalt be condemned to be fooliſh: thou ſhalt be iuſtified to be ſober, or thou ſhalt be condemned to be raſh: thou ſhalt be iuſtified to be humble, or thou ſhalt be condemned to be proud: thou ſhalt be iuſtified to be louing, or thou ſhalt bee condemned to bee enuious. Therefore Salomon ſaith, *A fooles lippes are a ſnare to his owne ſoule.* Snares are made for other, but this ſnare catcheth a mans ſelfe, becauſe it bewrayeth his follie, and cauſeth his trouble, and bringeth him into diſcredit. Contrariwiſe, *the heart of the wiſe* (ſaith Salomon) *guideth his mouth wiſely, and the words of his mouth haue grace.* Now to ſhew that this ſhould be one marke in the choiſe of thy

Mat. 24.34.

Mat. 26.34. 12.37.

Prou. 18.7.

Prou. 17.24.

Eccle. 12.10.

Pro.19.15. wife, Salomõ deſcribing a right wife, ſaith; *She openeth her mouth*
Nũ.19.15. *with wiſedome, and the law of grace is in her tongue.* A wife that can ſpeake this language, is better then ſhee which hath all the tongues. But as the open veſſels were counted vncleane, ſo account, that the open mouth hath much vncleann eſſe.

4 The fourth ſigne is the apparell, for as the pride of the glutton
Luke 16.29. is noted, in that he went in purple euery day, ſo the humilitie of Iohn is noted, in that he went in haire-cloth euery day. A modeſt
Mar.1.6. woman is knowne by her ſober attire, as the Prophet Eliah was knowne by his rough garment. Looke not for better within then thou ſeeſt without: for euery one ſeemeth better then ſhee is, if
2.King.1.8. the face be vanitie, the heart is pride. He which biddeth thee abſtaine from the ſhew of euill, would haue thee to abſtaine from
1.The.5.22. thoſe wiues which haue the ſhewes of euil: for it is hard to come in the faſhion, and not to be in the abuſe: & therefore Paul ſaith:
Rom.12.2. *Faſhion not your ſelues like vnto this world*, as though the faſhions of men did declare of what ſide they are.

5 The fift ſigne is the companie, for birds of a feather wil flie together, & fellows in ſin, will be fellows in league, euen as young
1.Reg.12.8. Reheboam choſe young companions. The tame beaſts will not keepe with the wilde, nor the cleane dwell with the leprous. If a man can be knowne by nothing elſe, then he may be known by his companions: for like will to like, as Salomon ſayth; Theeues call one another. Therefore when Dauid left iniquitie, hee ſaid;
Pro.1.11. *Away from me all yee that worke iniquitie*: ſhewing, that a man
Pſal.6.8. neuer abandoneth euill, vntil he abandon euill companie; for no good is concluded in this Parliament. Therefore chuſe ſuch a companion of thy life as hath choſen company like thee before. For they which did chuſe ſuch as loued prophane companions before, in a while were drawne to bee prophane too, that their wiues might loue them. All theſe properties are not ſpied at three or foure commings, for hypocriſie is ſpunne with a fine threed, and none are deceiued ſo often as louers. He which will knowe all his wiues qualities before he be maried to them, muſt ſee her eating, and walking, and working, and playing, and talking, and laughing, and chiding, or elſe he ſhal haue leſſe with her then he looked for, or more then he wiſhed for.

When theſe rules are warily obſerued, they may ioyne toge-

ther,

ther, and ſay as Laban and Bethuel ſaid; *This commeth of the Lorde, therefore wee will not ſpeake against it.* How happie are thoſe, in whom Faith and loue, and Godlineſſe are maried together, before they marrie themſelues? For none of theſe martiall, and cloudie, and whining mariages can ſay, that Godlines was inuited to their Bridale; and therefore the bleſſings, which are promiſed to Godlineſſe, doe flie from them. Gen.24.50.

Now in this choyce are two queſtions. Firſt, whether children may marrie without their parents conſent: Second, whether they may marrie with Papiſts or Atheiſts, &c. Touching the firſt, God ſaith: *Honour thy father and thy mother.* Now wherein canſt thou honour thē more, then in this honourable action, to which they haue preſerued thee, and brought thee vp, which cōcerneth the ſtate of thy whole life? Agayne, in the firſt inſtitution of Mariage, when there was no father to giue conſent, thē our heauenly father gaue his conſent: God ſupplied the place of the Father, and brought his daughter vnto her husband, and euer ſince, the Father after the ſame manner, hath offered his daughter vnto the husband. Parents conſent in Mariage. Exod.20. Gen.2.22.

Beſide there is a lawe, that if a man defloure a virgin, he ſhall marrie her: but if the father of the virgin doe not like of the mariage, then he ſhall pay vnto her the dowrie of virgins, that is, ſo much as her virginitie is eſteemed, ſo that the father might allow the mariage, or forbid it. Exod.22.

Againe, there is a lawe, that if any free man, or free woman make a vow, it muſt be kept. But if a virgin make a vow, it ſhould not be kept vnleſſe the father approue it, becauſe ſhe is not free: therefore if ſhe did vow to marrie, yet the father hath power by this law to break it. Again our Sauiour ſaith, that in heauen there is no marying, or giuing to mariage, ſhewing that in earth there ſhould be a giuing to mariage, as well as marying. Therefore the law ſpeaketh vnto the father, ſaying. *Thou ſhalt not take a wife for thy ſonne of ſtrangers.* Therfore Paul ſpeaketh to the father, *If thou giue thy daughter to mariage thou doeſt well.* Therefore Iobs children are counted part of Iobs ſubſtance, ſhewing, that as a man hath the diſpoſition of his owne ſubſtance: ſo hee hath the diſpoſition of his owne children. Therefore in Matth. 22.30. the wife is ſayde to bee beſtowed in mariage, which ſignifieth Num.30.6. Deut.7.3. 1.Cor.7.38. Iob.1.3. & 10.

Gen. 29.18. that some did giue her beside her selfe: therefore it is sayd, that Iacob serued Laban, that Laban might giue him his daughter to wife. Therefore Saul sayth to Dauid, I will giue thee mine eldest daughter to wife: therefore it is sayd that Iudah tooke a wife to Er his sonne. Therefore Sichem saith to his Father, get mee this maide to wife. Therefore in the mariage of Isaac, wee see Abrahams seruant in the place of Isaac, and Rebecca the maide and her parents, sitting in Parliament together: therefore Sampson, though he had found a mayd to his liking, yet he would not take her to wife, before he had tolde his parents, and craued their assent. It is a sweete wedding, when the father and the mother bring a blessing to the feast: and a heauie vnion, which is cursed the first day that it is knit.

1. Sa. 18.17. Gen. 28.6. Gen. 34.9. Gen. 24.51, 52, 53. Iudg. 14.2.

The parents commit their children to Tutors, but themselues are more then Tutors. If children may not make other contracts without their good will, shall they contract mariage, which haue nothing to maintaine it after, vnlesse they returne to beg of them whom they scorned before?

Will you take your fathers money, and will you not take his instruction? Mariage hath neede of many Counsellers, and doest thou count thy father too many, which is like the foreman of thy instructors? If your marke what kind of youthes they bee, which haue such haste that they dare not stay for their parents aduise, they are such as hunt for nothing but beautie, and for punishment hereof they marry to beggery, and lose their father and mother for their wife: Therefore honour thy parents in this, as thou wouldest that thy children should honor thee.

The second question is answered of Paul, when he saith: *Be not vnequally yoked with infidels.* As wee should not bee yoked with Infidels, so we should not be yoked with Papists, and so we should not be yoked with Atheistes, for that also is to bee vnequally yoked, vnlesse we be Atheistes too. As the Iewes might not marrie with the Chananites, so wee may not marrie with them which are like Chananites: but as the sonnes of Iacob said vnto Emor, which would marrie their sister; *We may not giue our sister to a man vncircumcised, but if you will be circumcised like vs, then we will marrie with you.*

Mariage with Papists, &c. Gen. 24.3. Exo. 34.16. Gen. 18.1. Mal. 2.11 Ezra 9.12. Gen. 34.14.

The simili-

So parents should say to suiters, I may not giue my daughter

to

to a man vnſanctified, but if you will be ſanctified, then will I giue my daughter vnto you. Though hereſie and irreligion bee not a cauſe of diuorce, as Paul teacheth, yet it is a cauſe of reſtraint: for we may not marrie all, with whom we may liue being maried. If adulterie may ſeparate mariage, ſhall not idolatry hinder mariage, which is worſe than it? Chriſt ſaith; *Let no man ſeparate whom God hath ioyned:* ſo I may ſay, Let no man ioyne whom God doth ſeparate. For if our father muſt be pleaſed with our mariage, much more ſhould we pleaſe that Father which ordained mariage.

tude holds in their ſaying, and not in their meaning, for they ſpake truely, but they meant falſely.

Shal I ſay, *Be my wife*, to whom I may not ſay, *Be my companion?* Or, *Come to my bed*, to whom I may not ſay, *Come to my table?* How ſhould my mariage ſpeed well, whē I marry one, to whom I may not ſay, *God ſpeede*, becauſe ſhe is none of Gods friends?

Mat.19.6. Mark.10.9. Eſay 52.11. 2.Ioh.10.

If a man long for a bad wife, he were beſt go to hel a wooing, that he may haue choiſe. Is there no friend but the enemy? no tree but the forbiddē tree? He marieth with the diuell, which marieth with the tēpter: for *Tempter* is his name, & to tempt is his nature. When a man may chuſe, he ſhould chuſe the beſt, but this man chuſeth the worſt, like them which call good euill, & euill good.

Matth.4.3.

He prayeth *Not to be lead into temptation*, and leadeth himſelfe into temptation. Surely he doth not feare ſinne, which doth not ſhun occaſions, & he is worthy to be ſnared, which maketh a trap for himſelfe. When Salomon, the mirror of wiſdome, the wonder of the world, the figure of our Lord, by Idolatrous concubines is turned to an Idolater, let no man ſay, I ſhall not be ſeduced: but ſay, how ſhall I ſtand, where ſuch a Cedar fell? The wife muſt be meet as God ſaid, Gen. 2. 18. But how is ſhe meet, if thou be a Chriſtian and ſhe a Papiſt? we muſt marrie in the Lord as Paul ſaith, but how doe we marry in the Lord, when we marry the Lords enemies? Our ſpouſe muſt bee like Chriſts ſpouſe, but Chriſts ſpouſe is neither harlot, nor heretike, nor atheiſt. If ſhe be poore, the Lord reproueth not for that; if ſhe be weake, the Lord reproueth not for that; if ſhe be hard ſauoured, the Lord reproueth not for that; all theſe wants may be diſpenſed with: but none giueth any diſpenſation for godlines but the diuel. Therefore they which take that priuiledge, are like to them which ſeeke to witches, and are guilty of preferring euill before good.

Luke 11.4.

1.King.11. 11.&c.

1.Cor.7.39.

Gen.3.4. good. This vnequall mariage, was the chiefe cause that brought the floud, and the first beginning of Giants, and monstruos births, shewing by their monstrous children what a monstrous thing it is, for beleeuers and vnbeleeuers to match together.

Gen.6.2.

Mat.22.21. In Matt. 22. Christ sheweth, that before parties maried, they were wont to put on faire and new garmēts, which were called Wedding garments, a warning vnto all which put on wedding garments, to put on truth and holinesse too, which so precisely is resembled by that garment more than other. It is noted Luk. 14. that of all them which were inuited to the Lords banquet, and came not, only he which had maried a wife, did not desire to be excused, but said stoutly, *I cannot come*: Shewing how this state doth occupie a man most, and draw him often from the seruice of God: and therefore we had not need to take the worst, for the best are combersome enough. In the second of Iob, it is obserued of the day of his birth, vntill his wife brake foorth into blasphemie, shewing, that wicked women are able to change the stedfastest man, more then all temptations beside. Sampson would take a Philistian to wife, but he lost his honour, his strength, and his life by her, least any should doe the like.

Wedding garment.

Note.

Luke 14.21.

Iob.29.& 3.1.

Iudg.1.4.

1.Chr.21.6. But what a notable warning is that in 2.Chro.21.6. where the holy Ghost saith: *Iehoram walked in the waies of Ahab*, for hee had the daughter of Ahab to wife, as though it were a miracle if he had bin better then he was, because his wife was a temptatiō. Miserable is that man which is fettered with a woman that liketh not his Religion, she wil be nibbling at his prayer, and at his studie, and at his meditations till she haue tried his deuotions, and turned the edge of his soule, as Dauid was tried of his malapart Micholl, she mocked him for his zeale, and liked her selfe in her folly. Many haue fallen at this stone: Therfore as Christ saith: *Remember Lots wife*; so when thou marriest, remember Iehorams wife, and bee not wedded to her which hath not the Wedding garment: but let vnitie goe first, and let vnion follow after, and hope not to conuert her, but feare that she will peruert thee, least thou say after like him which should come to the Lords banquet, *I haue maried a wife and cannot come*, Luke. 14.20.

2.Sam.16.6.

Luk.16.32.

Luk.14.20.

The duties of mariage. Yet the chiefest point is behind, that is, our duties. The duties of mariage may bee reduced to the duties of man and wife one

toward

toward another, and their duties toward their children, and their dutie toward their ſeruants. For themſelues, ſaith one, they muſt thinke themſelues like two birds, the one is the cocke, and the other is the dam: the cocke flieth abroad to bring in, and the dam ſitteth vpon the neſt to keepe al at home. So God hath made the man to trauell abroad, and the woman to keep home: & ſo their nature, and their wit, and their ſtrength, are fitted accordingly; for the mans pleaſure is moſt abroad, and the womans within. *Pro.31.16.* The man and wife like Cocke and dam.

In euery State there is ſome one vertue which belõgeth to that calling more then other: as Iuſtice vnto Magiſtrates, & Knowledge vnto Preachers, and Fortitude vnto Souldiers: ſo loue is the Mariage vertue, which ſings Muſicke to their whole life.

Wedlock is made of two loues, which I may cal, the firſt loue, and the after loue. As euery man is taught to loue God before he be bid to loue his neighbour; ſo they muſt loue God before they can loue one another Mariage compounded of two loues.

To ſhew the loue which ſhould be betweene man and Wife, Mariage is called *Coniugium*, which ſignifieth a knitting or ioyning together: ſhewing, that vnleſſe there be a ioyning of hearts, and a knitting of affections together, it is not mariage in deede, but in ſhew and name, and they ſhall dwell in a houſe like two poyſons in a ſtomack, and one ſhall euer be ſick of another.

Therefore, firſt that they may loue, & keep loue one with another, it is neceſſarie that they both loue God, and as their loue increaſeth toward him, ſo it ſhall increaſe each to other. But the mã muſt take heed that his loue toward his wife be not greater than his loue toward God, as Adam & Sampſons were, for all vnlawfull loue will turne to hatred; as the loue of Amon did toward Thamar, and becauſe Chriſt hath forbidden it, therefore he will croſſe it. This made Vriah ſo fearefull, leaſt the pleaſure of his wife ſhuld withdraw his heart frõ God, that he would not go to his houſe, ſo long as he had cauſe to mourne and pray, although he had a wife which feared God like himſelfe. & that you may ſee it is no cheap dalliance for the husband to make the wife, or the wife to make the husband leſſe zealous then they were; in Deut. 13. the wife which did draw her husband from God is condemned to die: therfore good wiues, whẽ their husbands purpoſe any good, ſhould encourage thẽ like Iacobs wife, which bad him do according *Gen.3.6.* *Iudg.16.17.* *2.Sã.13.15.* *Mat.10.36.* *Gen.30.16.*

according to the word of God, & if they ſee them minded to do any euill, they ſhould ſtay thē, like the wife of Pilat, which counſailed her husband not to condemne Chriſt. For ſeeing holineſſe is called the Wedding garment, who ſhall were this Wedding garment, if they weare it not which are wedded? When one holie hath found another, then the holieſt ſeemeth to make the mariage and his Angels come to the feaſt.

Mat. 17.19.

Mat. 22.11.

Beſt policie in mariage to begin well.

To paſſe ouer ſleights which ſeldom proſper, vnleſſe they haue ſome warrant. The beſt policie in mariage is to begin well: for as boords well ioyned at the firſt, ſit cloſe euer after, but if they ſquare at the firſt, they warpe more and more: ſo they which are well ioyned, are well maried: but they which offend their loue before it be ſetled, fade euery day like a Marigold, which cloſeth her flower as the Sunne goeth downe, till they hate one another more then they loued at the firſt.

They muſt learne one anothers nature.

To begin this concord well, it is neceſſarie to learne one anothers nature, and one anothers affections, & one anothers infirmities, becauſe ye muſt be helpers, and ye cannot help vnles you know the diſeaſe. All the iars almoſt which do trouble this band, doe riſe of this, that one dooth not hit the meaſure of the others heart, to apply themſelues to eithers nature, whereby it cōmeth to paſſe, that neither can refraine when either is offended; but one ſharpeneth another, when they had neede to bee calmed. Therefore they muſt learne of Paul to faſhion themſelues one to the other, if they would win one another: and if any iar do ariſe, one ſaith, in no wiſe deuide beds for it, for then the Sunne goeth downe vpon their wrath, and the meanes of reconcilement is taken away. Giue paſſions no times: for if ſome mans anger ſtand but a night it turneth to malice which is vncurable.

1. Cor. 9.20.

Epheſ. 4.25.

The Apoſtle ſaith, that there will be offences in the Church: ſo ſure there will be many offences in mariage: but as he ſaith, theſe are trials who haue faith, ſo theſe are but trials who are good husbands, and who are good wiues. His anger muſt be ſuch a mood, as if he did chide with himſelfe, and their ſtrife as it were a ſauce made of purpoſe to ſharpen their loue when it waxeth vnpleaſant: like Ionathās arrowes which were not ſhot to hurt, but to giue warning. Knowing once a couple which were both cholerick, & yet neuer fell out, I asked ỹ man how they did order the matter,

1. Cor. 11.19

1. Sa. 20.20.

matter, that their infirmitie did not make thē discord. He answered me, whē her fit is vpon her, I yeeld to her, as Abraham did to Sara; & when my fit is vpon me, she yelds to me, & so we neuer striue together, but asunder. Me thought it was a good example to commend vnto all maried folkes: for euery one hath his frenzie, and loueth them that can beare his infirmitie. Whom will a woman suffer, if she will not suffer her husband? and whose defects wil a man beare, if he wil not beare hers which beareth his? Thus much of their duties in general, now to their seueral offices.

A sweet example, teaching how couples shal neuer fall out. *Gen.* 16.6.

The man may spell his dutie out of his name, for hee is called *the head:* to shew, that as the eye, the tongue, and the eare, are in the head, to direct the whole body: so the man should be stored with wisdome, & vnderstanding, & knowledge, & discretion, to direct his whole family: for it is not right ỳ the worse should rule the better, but the better shuld rule the worse, as the best rules al. The husband saith, that his wife must obey him, because he is her better, therefore if he let her be better than himselfe, he seemes to free her from her obedience, and binde himselfe to obey her.

Ephes. 5.23.

His first dutie is called *Harting*, that is, hartie affection. As they are hand-fasted, so they must be hart-fasted: for the eye, and the tongue, and the hand, will be her enemies, if the heart be not her friend. As Christ draweth all the commandemēts to loue, so I may draw all their duties to loue, which is the hearts gift to the bride at her mariage. Frist hee must chuse his loue, and then he must loue his choise: this is the oyle which maketh all things easie. In Salomons song, which is nothing else but a description of Christ the Bridegrome, & the Church his spouse, one calleth the other loue, to shew, that though both doe not honour alike, yet both should loue alike, which the mā may do without subiectiō.

The husbands fiust dutie.

The man is to his wife in the place of Christ to his Church: therefore the Apostle requireth such an affectiō of him towards his spouse, as Christ beareth toward his spouse: for he saith, *Husbands loue your wiues, as Christ loued his congregation*, that is, with a holie loue, and with a hartie loue, & with a constant loue, as the Church would be loued of Christ. Will not a man loue his glorie? Why Paul calleth the woman *the glorie of the man*, for her reuerence makes him to be reuerenced, and her praise makes him to be praised. Therefore he which loueth not his wife, loueth

Vnderstand in his mariage onely. *Ephes.* 5.25.

1. *Cor.* 11.7.

his

Ephes.5.28. his shame, because shee is his glory, Ephes. 5. 28. Paul saith, *Hee which loueth his wife, loueth himselfe:* for thereby hee enioyeth peace and comfort, and help to himselfe in all his affaires: therefore in the same verse Paul counselleth husbands to loue their wiues as their bodies. And after in the 33. verse, as though it were too little to loue them as their bodies, he saith: *Let euery one loue his wife as himselfe*, that is, as his body and soule too. For if God commanded men to loue their neighbours as themselues, much more are they bound to loue their wiues as themselues, which are their next neighbors. As Elkanah did not loue his wife lesse for her barrennesse, but saith, *Am not I better vnto thee then ten sonnes?* as though hee fauoured her more for that which shee thought her selfe despised: So a good husband wil not take occasion to loue his wife lesse for her infirmities, but cõfort her more for thẽ, as this man did, ẏ shee may beare with his infirmities too.

Leuit.19.18

1. Sam.17.

Mar.10.7. When Christ saith; that *a man should leaue father and mother, and cleaue to his wife:* he signifieth how Christ left his father for his spouse, and that man doth not loue his wife so much as hee should, vntill hee affect her more then euer hee did his father or mother. Therefore when God bad Abraham forsake all his kindred, yet hee bad him not forsake his wife: as though the other sometime might be forsaken for God, but the wife must be kept for God, like a charge which bindeth for tearme of life.

Gen.21.1.

The husbands second dutie. Man and wife are two partners.

His next duty to loue, is a fruit of his loue: that is, to let al things be common betweene them, which were priuate before. The man and wife are partners, like two oares in a boate, therefore he must diuide offices and affaires, and goods with her, causing her to be feared and reuerenced, and obeyed of her children and seruants, like himselfe, for she is an vnder officer in his commonweale, and therefore she must be assisted & borne out like his deputie, as the Prince standeth with his Magistrates for his owne quiet, because they are the legs which beare him vp. To shew this cõmunitie between husband & wife, he is to maintaine her as he doth himselfe, because Christ saith, *They are no more two but one.*

Mark.10.8. Therefore when he maintaineth her, he must thinke it but one charge, because he maintaineth no more but himselfe, for they two are one. He may not say as husbands are woont to say, That which is thine is mine, and that which is mine is mine owne: but

that

that which is mine is thine, and my ſelfe too. For as it is ſaid, *He which hath giuen vs his ſonne, can he deny vs any thing?* So ſhee may ſay, he which hath giuen me himſelfe, can hee deny me any thing? The bodie is better than the goods, therefore if the bodie be mine, the goods are mine too. *Rom.8.32.*

Laſtly, he muſt tender her as much as all her friends, becauſe he hath taken her from her friends, and couenanted to tender her for them all. To ſhew how he ſhould tender her, Peter ſaith, *Honour the woman as the weaker veſſell.* As we doe not handle glaſſes like pots, becauſe they are weaker veſſels, but touch them nicely and ſoftly, for feare of crackes, ſo a man muſt intreate his wife with gentleneſſe and ſoftneſſe, not expecting that wiſedome, nor that faith, nor that patience, nor that ſtrength in the weaker veſſell, which ſhould be in the ſtronger, but thinke when he takes a wife, he takes a vineyard, not grapes, but a vineyard to beare him grapes: therefore he muſt ſow it, and dreſſe it, and water it, and fence it, and thinke it a good vineyard, if at laſt it bring forth grapes. So hee muſt not looke to finde a wife without a fault, but thinke that ſhee is committed to him to reclaime her from her faults; for all are defectiues: and if hee finde the prouerbe true, That in ſpace commeth grace, hee muſt reioyce as much at his wife when ſhe amendeth, as the Husbandman reioyceth when his vineyard beginneth to fructifie. The husbands laſt dutie. *1. Pet.3.7.*

This is farre from ciuill warres betweene man and wife; in all his offices is found no office to fight. If hee cannot reforme his wife without beating, he is worthie to be beaten for chuſing no better, when he hath vſed all meanes that he may, and yet ſhe is like her ſelfe, he muſt take her for his croſſe, and ſay with Ieremie, *This is my croſſe, and I will beare it.* But if he ſtrike her, hee takes away his hand from her, which was the firſt part he gaue her to ioyne them together: and ſhee may put vp her complaint againſt him, that hee hath taken away part of her goods. Her cheekes are made for thy lips, and not for thy fiſts. Husbands muſt hold their hands, and wiues their tongues.

The very name of a wife, is like the Angel which ſtaied Abrahams hand when the ſtroke was comming. If Dauid, becauſe he could not expreſſe the good & comfort of vnity, was faine to ſay, *Oh how good & ioyfull a thing it is, for brethrē to dwel together in vnity!* Then weigh and iudge how harſh & bitter a thing it is, for *Gen.21.11.* *Pſal.133.1.*

man

man and wife to dwel together in enmitie. For the first yere after
Deut.24.9. mariage, God would not haue the husband goe to war with his enemies, but no yere would he haue him warre with his wife, and therefore God gaue him that yere to stay at home and settle his loue, that he might not warre nor iarre after: for the God of peace
Mat.12.29. dwelleth not in the house of war. As a kingdome connot stand if it be diuided, so a house cannot stand if it be diuided: for strife is like fire which leaues nothing but dust & smoke & ashes behind
Gen.19.33. it. We read in scriptures, of maisters that stroke their seruants, but neuer of any that stroke his wife, but rebuked her. Lot was drunk when he lay with his daughters in stead of his wife, and so is hee
Deut.23.2. which striketh his wife in stead of his seruant. The law sheweth how a bond man shuld be corrected, but the wife is like a iudge, which is ioyned in cõmission with her husband to correct other. Wilt thou strike one in his owne house? no more shouldst thou strike thy wife in her house. She is come to thee as to a sanctuary to defend her from hurt, and canst thou hurt her thy selfe? There-
Gen.20.16. fore Abraham was called *Saraes vale*, because he should shield her; for a vaile is made to saue. Abraham said to Lot, *Are wee*
Gen.13.8. *not brethren?* that is, may brethren iarre? But they may say, Are we not one? can one chide with another? can one fight with an other? He is a bad hoast, that welcomes his guest with stripes. Dooth a King trample his Crowne? Salomon calleth the Wife,
Prou.12.4. *The Crowne of her husband:* therefore hee which woundeth her, woundeth his owne honour. She is a free Citizen in thine owne house: and hath taken the peace of thee the first day of her mari-age to hold thy hands, till shee release thee againe. Adam saith
Gen.2.23. of his spouse, *This is flesh of my flesh:* But *no man* (saith Paul) *euer*
Ephes.5.19. *hated his owne flesh.* So then, if a man aske whether he may strike his wife, God saith nay; thou maist not hate thy wife, for no man hateth his owne flesh: shewing, that he should not come neere blowes, but thinke his wrath too much: for Paul sayth, *Be not*
Col.3.16. *bitter to your wiues:* noting that anger in a husband is a vice.

Dooth the cocke spurre the henne? Euery man is ashamed to lay his hands on a woman, because she cannot match him, therefore he is a shameleste man which laieth hands on his wife. The hand doth not buffet his owne cheeke, but stroke it. If a man be seene raging with himselfe, hee is caried to Bedlem: so these

mad

mad men, which beate themselues, should be sent to Bedlem till their madnesse be gone. Salomon saith, *Delight continually in her loue*: that is, beginne, proceed and ende in loue. In reuenge whereof, he sheweth that delight is gone, because he calleth loue their delight. Therefore as Paule saith of Bishops; *A Bishoppe must be no striker*: so a husband must be no striker: for he which striketh his own flesh, breaketh that law which saith, *Thou shalt not make a skarre in thy flesh*: and is like the Baalites, which woũ- did their owne bodies. Thus we haue sent a letter vnto husbands to reade before they fight. Now let vs goe home to loue againe. Wouldest thou learne how to make thy match delightfull? Salomon said, *Reioyce in her loue continually*. As though thou couldst not delight without loue, and with loue thou maist delight continually. Therefore loue is called the thankeful vertue, because it rendreth peace and ease, and comfort to them that makes of her. So much to husbands.

Pro.5.16. *1.Tim.3.31.* Of his wife. *Leu.19.28.* *Deut.14.* *1.King.18. 28.* It is properly ment in mourning for ỹ dead, but it doth imply an vnlawfulnes to hurt our selues. *Pro.5.19.*

Likewise the woman may learne her duty of her names. They are called good wiues, as good wife *A.* and good wife *B.* Euery wife is called a good wife, therefore if they bee not good wiues, their names doe belie them, and they are not worth their titles, but answere to a wrong name, as players doe vpon a stage. This name pleaseth thẽ well: but beside this, a wife is called a *Yoke-fellow*, to shew that she should help her husbãd to beare his yoke, that is, his griefe must be her griefe; and whether it be the yoke of pouertie, or the yoke of enuie, or the yoke of sickenesse, or the yoke of imprisonmẽt, she must submit her neck to beare it patiently with him, or else she is not his yoke-fellow, but his yoke, as though shee were inflicted vpon him for a penaltie, like to Iobs wife, whom the diuell left to torment him, when he tooke away all he had beside. The Apostle biddeth to *Reioyce with them that reioyce, and mourne with them that mourne*. With whom should the wife reioyce, rather then with her husband? or with whom should she mourne, rather then with her owne flesh? *I will not leaue thee*, saith Elisha to Eliah: so she should neuer leaue him til death. *Beare one anothers burthen*, saith Paule, who shall beare one anothers burthen, if the wife do not beare the husbands burthen? Wicked Iezabel comforted her husband in his sickneſſe, and Ieroboams wife sought for his health, though she was as bad

The womans duetie. *Phil.4.3.* *Iob.2.9.* *Rom.12.19.* *2.King.2.6.* *Gal 6.2.* *1.King.21.* *1.King.14.4.*

Gen.12.1. as hee. God did not bid Sara leaue her father, and her countrie, as he bad her husband; yet becauſe hee bad Abraham leaue his, ſhe left hers too: ſhewing that ſhe was content, not onely to be his play-fellow, but his yoke-fellow too.

Gen.2.18. Beſide a yoke-fellow, ſhe is called a helper, to helpe him in his buſineſſe, to helpe him in his labors, to helpe him in his troubles, to helpe him in his ſickneſſe: like a woman Phiſitian, ſometime with her ſtrength, and ſometime, with her counſell: for ſome-

1.Cor.1.27. time as God confoundeth the wiſe by the fooliſh, and the ſtrong by the weake: ſo he teacheth the wiſe by the fooliſh, and helpeth the ſtrong by the weake.

1.Pet.3.1. Therefore Peter ſaith, *Husbandes are won by the conuerſation*

Gen.25.2. *of their wiues.* As if he ſhould ſay, ſometime the weaker veſſell is the ſtronger veſſell, and Abraham may take counſell of Sara, as

2.Kin.5.8. Naaman was aduiſed by his ſeruant. The Shunamites counſell

2.Kin.6.10. made her husband receiue a prophet into his houſe, and Heſters

Heſt.7.3. counſell made her husband ſpare the Church: ſo ſome haue been better helpers to their husbandes, then their husbands haue been to them, for it pleaſed God to prouoke the wiſe with the fooliſh, as he did the Iewes with the Gentiles.

Prou.5.18. Beſide a helper, ſhe is called a *Comforter* too, and therfore the man is bid reioyce in his wife: which is as much to ſay, that wiues

1.Sa.16.23. muſt be the reioycing of their husbands, euen like Dauids harp to cõfort Saul. Therfore it is ſaid of Rebeccah, ỹ ſhe prepared meat

Gen.27.9. for her husband, ſuch as he loued; ſo a good wife is known when her words and deedes, & countenances are ſuch as her husband loueth, ſhe muſt not examine whether he be wiſe or ſimple, but that ſhe is his wife: & therefore they which are bound muſt obey, as Abigail loued her husbãd though he were a foole: for ỹ wife is

2.Sa.25.3. as much deſpiſed for taking rule ouer her husband, as he for yeelding it vnto her. Therefore one ſaith, that a mankind woman is a monſter, that is, halfe a woman, and halfe a man. It becomes not the miſtreſſe to be maiſter, no more then it beſeemeth the Maiſter to be miſtreſſe, but both to ſayle with their owne winde.

Gen.38.14. Laſtly, we call the wife Huſwife: that is, houſe wife, not a ſtreet

Gen.34.2. wife, like Thamar, nor a field wife, like Dinah: but a houſe wife, to

Why wiues are called huſwiues. ſhew that a good wife keeps her houſe, & therfore Paul biddeth Titus to exhort women that they be chaſte, & keeping at home;

preſently

preſently after *Chaſt*, he ſaith *keeping at home*, as though home were chaſtities keeper. And therefore Salomon depainting the whore, ſetteth her at ỹ dore, now ſitting vpon her ſtals, now walking in the ſtreets, now looking out at the windowes, like curſed Ieſabel; as if ſhe held forth the glaſſe of temptation, for vanitie to gaze vpon. But chaſtity careth to pleaſe but one, & therefore ſhe keeps her cloſet, as if ſhe were ſtill at prayer. The Angell asked Abraham, *Where is thy wife?* Abrahã anſwered, *She is in the Tent.* The Angel knew where ſhe was, but yet he asked, that we might ſee how women in old time did keep their tents & houſes. It is recorded of the Shunamite that ſhe did aske her husband leaue to goe vnto the Prophet, though ſhe went to a Prophet, and went of a good errand, and for his cauſe as much as her owne, yet ſhe thought it not meet to go far abroad without her husbãds leaue.

Titus 2.5. *Prou.*7.12. 2.*King.*9.30 *Gen.*18.9. 2.*King.*9.30

Phidias whẽ he ſhould paint a womã, painted her ſitting vnder a Snailes ſhel, ſignifying, that ſhe ſhould goe like a ſnaile, which carieth his houſe vpon his backe. Salomõ bad Shimei, *Go not beyond the riuer:* ſo a wife ſhould teach her feet, goe not beyond the dore: ſhe muſt count ỹ walles of her houſe like the bounds of the riuer which Shimei might not paſſe if he would pleaſe the king.

1.*King.*2.36 37.

Husbands ſhould not keepe their wiues ſo ſtraight, but wiues ſhuld not thinke their houſe their priſon, but as their paradiſe where they would be.

For when Adam was away, Eue was made a pray: if her husband be from her, vntill he returne againe, ſhe muſt thinke her ſelfe a widow, that is, ſeparated frõ man; for *Vidua* doth ſignifie, *A viro diuiſa:* that is, widowe doth ſignifie deuided from man: therefore now ſhe muſt haue no fellowſhip, nor companie with men, becauſe ſhe is deuided from man.

A wife may not vtter her husbands faults.

As it becommeth her to keepe home, ſo it becommeth her to keepe ſilence, and alway ſpeake the beſt of her head. Other ſeeke their honor in triumph, but ſhe muſt ſeek her honor in reuerẽce, for it becommeth not any woman to ſet light by her husband, nor to publiſh his infirmities. For they ſaye, that is an euill bird that defileth her owne neſt, and if a wife vſe her husband ſo, how may the husband vſe his wife? Becauſe this is the qualitie of that ſexe, to ouerthwart, and vpbraid, and ſue the preheminence of their husbands, therefore the Philoſophers could not tell how to define a wife, but called her, *The contrarie to the huſband*, as though nothing were ſo croſſe and contrarie to a man, as a wife. This is not ſcripture, but no ſlaunder to many.

A wife, the contrarie to a husband.

As Dauid exalted the loue of women aboue all other loues, ſo
2. Sam 1.26. Salomon moũteth the enuie of women aboue all other enuies:
Pro. 21.19. ſtubborn, ſullẽ, tanting, gainſaying, outfacing, with ſuch a bitter
Gen. 19.26. humor, that one would think they were moltẽ out of the ſalt pil-
Gen. 2.20. lar, into which Lots wife was transformed. We ſay not all are a-
like, but this ſect hath many diſciples: doth the rib ẏ is in mãs ſide
fret or gaule him? no more thẽ ſhuld ſhe which is made of ẏ rib.

Though a woman be wiſe, and painefull, & haue many good parts, yet if ſhee be a ſhrow, her troubleſome iarring in the ende will make her honeſt behauior vnpleaſant, as her ouer-pinching at laſt cauſeth her good huſwiferie to be euill ſpoken of. Therfore although ſhe be a wife, yet ſometimes ſhe muſt obſerue the ſer-
Tit. 2.9. uants leſſon, *Not anſwering againe*, and hold her peace, to keepe the peace. Therefore they which keepe ſilence, are will ſaide to holde their peace, becauſe ſilence oftentimes doth keepe the peace, when words would breake it.

To her ſilence & patience, ſhe muſt adde *The acceptable obedience* which makes a woman rule while ſhe is ruled. This is the wiues tribute to her husband: for ſhe is not called his head, but he is called her head. Great cauſe hath man to make much of his wife, for great and many are her dueties to him, for Paule ſaith;
Epheſ. 5.23. *Wiues ſubmit your ſelues vnto your huſbands, as to the Lorde.*
How farre the wife ſhould obey. Shewing that ſhe ſhould regard his will as the Lordes will, but withall, as the Lord cõmandeth only that which is good & right, ſo ſhee ſhould obey her husband in good and right, or elſe ſhee doth not obey him as the Lord, but as the tempter. The firſt ſubiection of woman began at ſinne: for when God curſed her for
Gen. 3.16. ſeducing her husband, whẽ the Serpent had ſeduced her, he ſaid,
Gen. 2.20. *He ſhall haue authoritie ouer thee.* And therefore as the man named all other creatures, in ſigne that they ſhould bee ſubiect to
Verſe 23. him, as a ſeruant which commeth when his maiſter calleth him by his name: ſo did he name the woman alſo, in token that ſhe
Heſt. 1.20. ſhould be ſubiect to him likewiſe. And therefore Aſſuerus made
22. a law, that euery man ſhould beare rule in his owne houſe, & not
Num. 30.7. the woman, becauſe ſhe ſinned firſt, therefore ſhee is hhmbled
Iudg. 19.26. moſt: and euer ſince the daughters of Sara are bound to cal their
Gen. 18.12. husbands Lords, as Sara called her husband: that is, to take them
1. Pet. 3.6. for their Lords, for heads and gouernours. If ye diſdaine to fol-

low

low Abrahams ſpouſe, the Apoſtle biddeth you follow Chriſtes ſpouſe: for hee ſaith; *Let a wife be ſubiect to her huſband, as the Church is to Chriſt. A greater loue then this* (ſaith Chriſt) *no man can haue:* So a better example than this, no woman can haue. *Epheſ.5.24. Iohn 15.13.*

That the wife may yeelde this reuerence to her husband, Paule would haue her attire to be modeſt and orderly, for gariſh apparell hath taught many goſſips to diſdaine their husbands. This is the folly of ſome men, to lay all their pride vpon their wiues, they care not how they ſlouen themſelues, ſo their wiues iette like Peacockes. But Peter doth commende Sara for her attire, & not Abraham, ſhewing that women ſhoulde braue it no more then men, and God made Eues coate of the ſame cloth that he made Adams. They couered themſelues with leaues, and God derided thē, but now they couer themſelues with pride, like Sathan which is fallen downe before them like lightning, ruffe vpō ruffe, lace vpon lace, cut vpon cut, foure & twentie orders vntill the woman bee not ſo precious as her apparell: that if any man would picture Vanitie, he muſt take a paterne of woman, or elſe he cannot draw her likenes. As Herodias was worſe for her fine dauncing: ſo a woman may haue too many ornamentes: friſled locks, naked breaſts, painting, perfume, & ſpecially a rolling eye, are the forerunners of adulterie, and hee which hath ſuch a wife, hath a fine plague. Once women were maried without dowries, becauſe they were well nurtured, but nowe if they weighed not more in golde then in godlineſſe, many ſhould ſitte like Nunnes without husbands. Thus we haue ſhadowed the mans dueties to his wife, and the womans to her husband.

The cauſe why many deſpiſe their husbands. *1.Tim 2.9. 1.Pet.3.5. Gen.3.21. Gen.3.7. Luke 10.18. Matt.14.6.*

After their dueties one to another, they muſt learne their duties to their familie. One compareth the maiſter of the houſe to the Seraphin, which came & kindled the prophets zeale: ſo he ſhuld goe from wife to ſeruants, & from ſeruants to children, & kindle them in the zeale of God, longing to teach his knowledge, as a Nurſe to emptie her breſts. Another ſaith, that a maiſter in his familie hath all the offices of Chriſt, for he muſt rule, and teach, and pray; rule like a king, & teach like a prophet, & pray like a Prieſt. To ſhew how a godly man ſhould behaue himſelfe in his houſehold: whē the holy Ghoſt ſpeaketh of ỹ cōuerſatiō of any houſekeeper, lightly he ſaith, that ỹ mā belecued with al his houſehold.

Their duties to their ſeruants. *Eſay 6.6. Reuel.5.10. Acts 13.16. & 18.8.*

Luke 22.23. As Peter being conuerted, muſt conuert his brethren; ſo the maſter being conuerted, muſt conuert his ſeruants. For therefore God ſayd, that he would not hide his counſel from Abraham, becauſe he would teach his familie, and ſurely all duty which is not done of conſcience, is but eye-ſeruice, & faileth at moſt need, as Ziba betrayed his maſter, when he ſhould haue defended him. *Phil.* 1.8. Therefore before Oneſimus was conuerted, Paul ſaid, he was an vnprofitable ſeruant, but when he was conuerted, he calleth him more then a ſeruant, becauſe ſuch a ſeruant is better then many ſeruants. *Gen.* 29.27. Therefore though Laban was wicked himſelfe, yet he reioyced that Iacob his ſeruant was godly, becauſe God bleſſed him the better for him. *Ioſh.* 14,55. Ioſhua ſaith: *I and my houſehold will ſerue the Lord.* Shewing that maſters ſhould receiue none into their houſes, but whom they can gouerne, as Ioſhua did: & if any haue crept into their dores, thē they muſt put him forth again, for Dauid ſaith: *I will not ſuffer a lier to ſtay in my houſe*, Pſal. 101.7. He ſaith not, a ſwearer, nor a theefe, but a lier, as if he ſhould ſay, I wil rid him out of my dores before he be a ſwearer, and a theefe, for a lier will grow to a ſwearer and a theefe in a day, as a dicer groweth to a begger in a night. *Acts* 10. 2. Therfore it is noted of Cornelius, that all his houſehold ſerued God as himſelfe did. This is reported alſo of Ioſeph and Mary for an example, that they went vp euery *Luke* 2. 41. yeare with all their families, to worſhip at Ieruſalem, that their children, and their ſeruants might learne to know God as well as they. Theſe examples be writtē for houſeholders, as others are for Magiſtrates, & Miniſters, & Souldiers, that no calling might ſeek further then the Scripture for inſtruction. Wherefore as you are maſters now, & they your ſeruants, inſtruct thē and traine them, as if you would ſhew what maſters they ſhould be hereafter.

Luke 10.7. *Philem.* 17. After the care of their ſoules, they muſt care for their bodies: for if the laborer is worthie of his hire which laboreth but a day, what is the ſeruant worth which laboureth euery day? Therefore Paul is ſo earneſt with Philemon, to make much of Oneſimus his ſeruant, that he deſired Philemon to receiue him as he would himſelfe. Therefore becauſe cruel and greedy maſters ſhould not *Gen.* 2, 2. vſe them too hardly, God remembred them in his creation, and made euery weeke one day of reſt, wherein they ſhould be as free as their maſters: ſo God pitieth the labourer from heauen, and

euery

euery Sabbath lookes downe vpon him from heauen, as if hee should say, one day thy labours shall haue an end, and thou shalt rest for euer, as thou restedst this day.

By this we see, as Dauid did limit Ioab, that he should not kill Absalon; so God hath bound masters that they should not oppresse their seruants. Shall God respect thine more then thou? Art thou made fresher to thy labour by a little rest, and is not thy seruant made stronger by rest to labour for thee? How many beasts and sheepe did Laban lose, only for hardly intreating of a good seruant? therefore that is the way to lose, but not to thriue. He which counteth his seruant a slaue, is in an error: for there is difference betweene beleeuing seruants, and infidell seruants: the infidels were made slaues to the Iewes, because God hated them, and would humble them; but their brethren did serue them like helpers, which should be trained by them. 2. Sam. 18. 5. Gen. 31. 9.

It is not a base nor vile thing to be called a seruãt, for our Lord is called a seruant: which teacheth Christiãs to vse their seruants well for Christs sake, seeing they are seruants too, and haue one master Christ. As Dauid speaketh of man, saying: *Thou hast made him a little lower then the Angels*; so I may say of seruants, that God hath made them a little lower then children, not children, but the next to children, as one would say, inferior children, or sonnes in law. Esay 42. 1. Mat. 12. 18. Psal. 8. 6.

And therefore the housholder is called *Pater familias:* which signifieth, a Father of his family, because he should haue a fatherly care ouer his seruants, as if they were his children: and not vse them onely for their labour, like beasts.

Besides, the name of a seruant doth not signifie suffering, but doing; therefore masters must not exercise their hands vpon thẽ, but set their hands to worke, and yet as God layeth no more vpon his seruants then he makes them able to beare, so men should lay no more vpon their seruants then they are able to beare. For a good man (saith Salomon) will be mercifull to his beast, and therefore he will be more mercifull to his brother. 1. Cor. 12. 13 Pro. 12. 10.

That man is not worthy to be serued which cãnot affoord that his seruants should serue God as well as himself. Giue vnto God that which is Gods, and then thou maist take that which is thine. *He that careth not for his familie* (saith Paul) *is worse than an Infidell:* 1. Tim. 5. 8.

Prou.30.8. *fidell:* becauſe infidels care for their familie. But as Agur praieth, *Giue me not too much nor too little, but feed me with food conueni-*
Epheſ.5 4. *ent:* ſo their care ſhould not be too much nor too little, but conueniēt, or els they are worſe than infidels too, becauſe couetouſnes is called Idolatry, which is worſe than infidelitie: for it is leſſe rebellion not to honour the king, then to ſet vp another king againſt him, as the Idolatours doe againſt the king of heauen.

Next vnto ſeruants inſtruction and labors, muſt be conſidered
Epheſ.6.4. their corrections. As Paule ſaith, *Fathers prouoke not your children to wrath:* So may I ſay, maſters prouoke not your ſeruāts to wrath: that is, vſe ſuch reproſes, and ſuch corrections, that you do not prouoke them, but moue them, that you doe not exaſperate them, but win them: for reuiling words & vnreaſonable fiercenes, doth more hurt then good. And therefore the law of God did charge the maſter, that he ſhould not inflict aboue fortie ſtripes vpon his ſeruant, leaſt he ſhould ſeeme deſpiſed in his eyes. For while a child, or ſcholler, or ſeruant, doth thinke that he is reproued for loue, or beaten with reaſon, it makes him thinke of his fault and is aſhamed: but when he ſeeth that he is rebuked with curſes, and beaten with ſtaues, as though hee were hated like a dog, his hart is hardened againſt the man which correcteth him, and the fault for the which he is corrected, and after he becōmeth deſperate, like a horſe which turneth vpon the ſtriker: and therefore think that God euen thē chides you whenſoeuer you chide in ſuch rage. For though there bee a fault, yet ſome things muſt be winkt at, and ſome things muſt be forgiuen, & ſome puniſhed with a looke, for he which takes the forfeit of euery offence, ſhall neuer be in any reſt, but vexe himſelfe more then his ſeruant.

The maſter muſt correct his mē, and the miſtres her maides.

Further I haue heard experience ſay, that in theſe puniſhments it is moſt meete and acceptable to the offender, that the man ſhould correct his men, and the woman her maides: for a mans nature ſcorneth to be beaten of a woman, and a maides nature is corrupted with the ſtripes of a man. Therefore wee reade, that
Gen.16.6. Abraham would not meddle with his maid, but committed her to his wife, and ſaid, *Doe with her as it pleaſeth thee:* as if hee ſhould ſay, It belongeth not to me but to thee.

Their dueties toward their children.

Laſtly wee put the dutie toward children, becauſe they come laſt to their hands. In Latin children are called *pignora*; that is,

pledges,

pledges, as if I ſhould ſay, a pledge of the husbands loue to the wife, and a pledge of the wiues loue toward the husband: for there is nothing which doth ſo knit loue betweene the man and the wife, as the fruit of the wombe. Therefore when Leah began to conceaue, ſhe ſaid, now my husband will loue me: as though the husband did loue for children. If a womã haue many defects (as Leah had) yet this is the mends which ſhe makes her husband to bring him children, which is the right wedding Ring, that ſealeth and maketh vp the mariage. When their father and mother fall out, they perke vp betweene them like little mediators, and with many pretie ſports make truce when other dare not ſpeake to them. Therfore now let vs conſider what theſe little ones may challenge of their parents, that ſtand them in ſtead of Lawyers. Before we teach parents to loue their children, they had need be taught not to loue them too much, for Dauids darling was Dauids traytor: and this is the manner of God, when a man begins to ſet any thing in Gods roome, and loue it aboue him which gaue it, either to take away it, or to take away him, before hee prouoke him too much; therefore if parents would haue their children liue, they muſt take heede not to loue them too much: for the giuer is offended, when the gift is more eſteemed thã he. *Gen.* 28. 31.

The firſt dutie is the mothers, that is, to nurſe her childe at her owne breaſts, as Sara did Iſaac: and therefore Eſay ioyneth the nurſes name and the mothers name both in one, and calleth thẽ *nurſing mothers*: ſhewing, that mothers ſhould be the nurſes. So whẽ God choſe a nurſe for Moſes, he led the handmaid of Pharaos daughter to his mother, as though God would haue none nurſe him but his mother. After, when the ſon of God was borne, his father thought none fit to be his nurſe, but the virgin his mother. The earths fountains are made to giue water, & the breaſts of women are made to giue ſuck. Euery beaſt, and euery foule is bred of the ſame that did beare it, onely women loue to bee mothers, but not nurſes. Therefore if their children proue vnnaturall, they may ſay, thou followeſt thy mother, for ſhe was vnnaturall firſt, in locking vp her breaſts from thee, and committing thee foorth like a Cuckow to bee hatched in a Sparrowes neſt. Hereof it comes that wee ſay, *He ſuckt euill from the dugge*, that is, as the Nurſe is affected in her bodie or in her minde, commonly

Mothers ſhould nurſe their children. *Gen.* 21. 7. *Exod.* 2. 8.

Matth. 2. 14.

monly the childe draweth the like infirmitie from her, as the egges of a Henne are altered vnder the Hawke; yet they which haue no milke, can giue no milke. But whose breasts haue this perpetuall drought? Forsooth it is like the gowte, no beggers may haue it, but Citizens or Gentlewomen. In the ninth chapter of Hosea, drie breasts are named for a curse: what lamentable happe haue Gentlewomen to light vpon this curse more then other? Sure if their breasts bee drie, as they say, they should fast and pray together, that this curse might bee remoued from them.

Pro.22.6. The next duty is, *Catechize a child in his youth, and he wil remember it when he is old:* This is the right blessing which fathers & mothers giue to their children, when they cause God to blesse them too. The wrong mother cared not though the childe were diuided, but the right mother would not haue it diuided: so wicked Parents care not though their children bee destroyed, but godly Parents would not haue them destroyed but saued, that when they haue dwelt together in earth, they may dwell together in heauen. As the midwife frameth the bodie whē it is yong and tender, so the parents must frame the mind while it is greene and flexible, for youth is the seed time of vertue. They which are called fathers are called by the name of God, to warne them that they are in stead of God to their children, which teacheth all his sonnes. What example haue children but their parents? and sure the prouidence of God doth ease their charge more than they are aware; for a childe will learne better of his father than of any other. And therefore we reade of no Schoolemaster in the scripture but the Parents: for when Christ sayth to the Iewes; *If ye be the sonnes of Abraham, ye will doe the workes of your father Abraham:* he sheweth, that sonnes vse to walke in their Fathers steps, whether they be good or bad.

How children should be brought vp.

1.King.23.6

Luke 11.2.

Except of kings sons.

Iohn 8.38.

It is a marueilous delight to the father and mother, when people say that their children are like them: but if they be like them in godlinesse, it is as great delight to other as to the parents: or els we say that they are so like, that they are the worse for it. Well doth Dauid call children *arrowes*, for if they bee well bred, they shoot at their parents enemies, & if they be euill bred, they shoot at their parents. Therefore many fathers want a staffe to stay thē

Psal.127.4.

in

in their age, becauſe they prepared none before, like olde Eli, which was corrected himſelfe, for not correcting his ſonnes. Are not children called the fruite of their parents? Therfore as a good tree is knowne by bringing forth good fruite, ſo parents ſhould ſhew their godlineſſe in the education of their children, which are their fruite. For this cauſe the Iewes were wont to name their children ſo when they were borne, that euer after, if they did but thinke vpon their names, they would put them in minde of that religion which they ſhould profeſſe: for they did ſignifie ſome thing that they ſhould learne.

1.*Sa*.2.29. *Pſal*.132.12. *Mat*.12.32. 1.*Sa*.1.20. 1.*Sa*.13.24.

An admonition to ſuch as call their children at all aduentures, ſometimes by the names of dogges, euen as they proue after. In 1. Kings 2.2. we haue Dauid inſtructing his ſonnes. In Gen. 39. Iacob correcting his ſonnes: and in Iob 1. Iob praying for his ſonnes. Theſe three put together, inſtructing, correcting and praying, make good children, and happie parents.

Three examples of good parents.

Once Chriſt tooke a childe, and ſet him in the midſt of his diſciples, and ſayd, *He which will receiue the kingdome of heauen, muſt receiue it as a little childe:* ſhewing, that our children ſhould be ſo innocent, ſo humble, and voide of euill, that they may be taken for examples of the childten of God. Therefore in Pſal. 127.4. children are called *the heritage of the Lord*: to ſhew that they ſhould be trained, as though they were not mens children, but Gods, that they may haue Gods heritage after. Thus if you doe, your ſeruants ſhall be Gods ſeruants, and your children ſhall be Gods children, and your houſe ſhall be Gods houſe, like a little Church, when others are like a den of theeues.

Luke 18.17. *Col*.4.15. *Phil*.1.8.

Now I ſpeake to one which is a mother ſo ſoone as ſhe is maried: therefore peraduenture you looke that I ſhould ſhew the dutie of ſtepmothers. Their name doth ſhew them their dutie too: for a ſtepmother doth ſignifie a ſtedmother, that is, one mother dieth, and another commeth in her ſtead: therefore that your loue may ſettle to thoſe little ones as it ought, you muſt remēber that ye are their ſtedmother, that is, in ſtead of their mother, and therefore to loue them, and tender them, and cheriſh them as their mother did. She muſt not looke vpon them like Rehoboam, who tolde his people that hee would bee worſe vnto them then his predeceſſour; for then they will turne from her, as

The name of ſtepmother expounded, and their dutie.

his

his ſubiects did from him: but ſhe muſt come to them as Dauid
1.Sam.2.7. came to the people after Sauls death, and ſaid, *Though your maſter Saul be dead, yet I will raigne ouer you:* ſo ſhe muſt ſay to thē, though your mother bee dead, yet will I bee as a mother: ſo the
Iere.22.2. children will loue her aſmuch as their father. Further, theſe chil-
Deu.14.17. & 24.17. & 26.12. dren are orphanes, and therefore you muſt not only regard them as children, but as orphane children. Now God requireth a greater care ouer widowes and orphanes, than ouer any other women or children.

Matth.7.2. Laſtly, you muſt remember that ſaying, *As you meaſure vnto other, ſo it ſhall be meaſured vnto you againe:* that is, as you intreat theſe children, ſo another may come after and intreat your children: for he which hath taken away the firſt mother, and ſent you, can take awak the ſecond mother, and ſend a third, which ſhall not be like a ſtepmother to yours, vnleſſe you be like a ſtepmother to theſe.

Diuorcement, the phiſicke of mariage. If theſe duties be performed in mariage, then I need not ſpeak of Diuorcement, which is the rod of mariage, and diuideth them which were one fleſh, as if the bodie and ſoule were parted aſunder. But becauſe all perfourme not their wedlocke vowes, therefore he which appointed mariage, hath appointed diuorcement, as it were taking our priuiledge from vs, when wee abuſe it. As
Mat.19.9. God hath ordained remedies for euery diſeaſe, ſo he hath ordai-
Mat.19.8. ned a remedie for the diſeaſe of mariage. The diſeaſe of mariage
Why Chriſt would haue no diuorcement, but for fornication. is adulterie, & the medicine hereof is diuorcemēt. Moſes licenced them to depart for hardneſſe of heart, but Chriſt licenceth them to depart for no cauſe but adulterie. If they might be ſeparated for diſcord, ſome would make a commoditie of ſtrife: but now they are not beſt to bee contentious, for this law will holde their noſes together, till wearineſſe make then leaue ſtrugling: like two ſpaniels which are coupled in a chaine, at laſt they learn to goe together, becauſe they may not goe aſunder. As nothing might part friends, but *If thine eye offend thee pull it out*, that is,
Mat.5.32. if thy friend bee a tempter: ſo nothing may diſſolue mariage but fornication, which is the breach of mariage, for mariage is or-
Mat.19.9. dained to auoid fornication, and therefore if the condition bee
1.Cor.7.10. broken, the obligation is void.

And beſide, ſo long as all her childrē are his children, ſhe muſt needs

needs be his wife, because the father & mother are man & wife: but when her children are not his children, she seemes on more to be his wife, but the others whose children she beares, & therefore to be diuorced from him. In all the old Testament, we reade of on diuorce betweene any, which sheweth that they liued chaster then we: yet no doubt this law was better executed amõgst them, then amongst vs. Such a care God had in all ages and callings, to prouide for them which liue honestly: for diuorcement is not instituted for the carnal, but for the chast, least they should be tied to a plague while they liue. As for the adulterer and adultresse, he hath assigned death to cut them off, least their breath should infect others. Thus hee which made mariage, did not make it vnseparable, for then mariage were a seruitude. But as Christ saith of the Sabbath, *The sabbath was made for man*, that is, for the benefit of man, and not for the hindrance of man: so mariage was made for man, that is, for the honour of man, and not for the dishonour of man: but if mariage should turne to fornication, and when it is turned to fornication, there might be no separation; then mariage were not for the honor of man, but for the trouble, and griefe, and dishonour of man. Therefore now ye haue heard how diuorcement is appointed for a remedie of fornication, if any be ashamed of this phisicke, let them be more ashamed of the disease. Because I haue spoken more then you can remember, if you aske me what is most needfull to beare a away. In my opinion, there is one saying of Paule, which is the profitablest sentence in all the Scripture for man and wife to meditate often, and examine whether they find it in themselues as they doe in other, least their mariage turne to sinne, which should further them in godlinesse. *The vnmaried man careth for the things of the Lord, how he may please the Lord: but he that is maried careth for the things of the world, how hee may please his wife. Also, The vnmaried woman careth for the things of the Lord, how she may bee holy: but she that is maried, cares for the things of the world, how shee may please her husband*: as though their pleasing of God, were turned all to pleasing one another, & their carnall loue had eaten their spirituall loue; as the leane kine deuoured the fat. Therefore it follows in the next words, *This I speake for your commoditie*: As though there were great cõmodi-

Note.

Leu. 20. 10.

Mark. 2. 27.

Leu. 20. 10.

Conclusiõ.

A sentence for ỹ maried to think vpon.

1. *Co.* 7. 32.

Gen. 41. 4. *Verse* 34.

tie

tie in remẽbring this watch word. Al men haue not the feeling of Gods word, or els such a sentence might be an anker for the maried to stay them, when any tentation goeth about this change, which Paul feared euen in them which feared God before.

If thou hast read all this booke, and art neuer the better, yet catch this flower before thou goe out of the garden, and peradventure the sent thereof will bring thee backe to smell the rest.

1.Sa.1.23. As the corps of Azael made the passengers to stand, so I placed this sentence in the doore of thy passage, to make thee stand and consider what thou doest before thou marriest. For this is the scope and operation of it, to call the mind to a solemne meditation, and warne him to liue in mariage as in a temptation, which

2.Chro.21.6 is like to make him worse then he was, as the mariage of Iehoram did, if he vse not Iobs preseruatiue, to be icalous ouer all his life.

Iob.9.28. The allurements of beautie, the trouble about riches, the charges of children, the losses by seruants, the vnquietnesse of neighbours, crie vnto him that he is entred into the hardest vocation of all other: and therefore they which haue but nine yeares prentishipto make them good Merceres or Drapers, haue nineteene yeares before mariage, to learne to be good husbands & wiues, as though it were a trade of nothing but mysteries, and neede of double time ouer all the rest.

Therefore so often as you thinke vpon this saying, thinke whether you be examples of it, and it will waken you, and chide you,

Gen.24.40. and leade you a straight path, like the Angell which led the seruant of Abraham.

Thus haue I chalked the way, to prepare you vnto mariage, as the Leuites prepared their brethren to the Passe-ouer: *remem-*

2.Chr.35.6. *ber that this day you are made one*, and therefore must haue but one will. And now the Lord Iesus, in whom you are contracted, knit your hearts together, that ye may loue one another like

1.Sa.13.1. Dauid and Ionathan, and goe before you in this life, like

Matth.2.9. the starre which went before the Gentiles, that ye may begin, and proceed, and ende in his glorie. To whome be all glorie for euer. Amen.

FINIS.

A TREATISE OF THE LORDS SVPPER, IN two Sermons.

THE FIRST SERMON.

1.Cor. 11. 23. 24.

The Lord Iesus in the night that he was betraied tooke bread: And when he had giuen thankes, he brake it, and said, Take, eate: this is my bodie which is broken for you, this doe ye in remembrance of me.

THe Word and the Sacraments are the two breasts wherewith our mother doth nurse vs. Seeing euerie one receiueth, and few vnderstand what they receiue; I thought it the necessariest doctrine to preach of the Sacrament; which is a witnesse of Gods promises, a remembrance of Christs death, and a seale of our adoption: therfore Christ hath not instituted this Sacrament for a fashion in his Church, to touch, and feele, and see, as wee gaze vpon pictures in the Windowes, but as the woman which had the bloudie issue, touching the hemme of Christs garment, drew vertue from Christ himself, because she beleeued: so Christ would that wee touching these signes should draw vertue from himself, that is, al the graces which these signes represent. Therefore as the Leuites vnder the Law, were bound to prepare their brethren before they came to the Passeouer: So preachers of the Gospell should prepare their brethren before they come to the Supper of the Lord. For which purpose I haue chosen this place to the Corinthians, which is the cleerest and fullest declaration of this Sacrament in all the Scripture.

The two breasts of the church.

Mat. 9. 20.

2. Chro. 35. 6.

The Lord Iesus in the night, &c.

The summe of all these words is, the Institution, and vse of the Lords supper. First, Paul sheweth the author of it, *the Lorde Iesus*; then the time when it was instituted, *in the night that he was betraied*; then the manner how he did institute it, *he tooke bread, and when hee had giuen thanks, hee brake it, and gaue vnto his*

The diuision.

his disciples, &c. Then the ende why hee did institute it, *for a remembrance of his death.*

The author

Touching the Author, he which is signified by it, was the author of it, The Lord Iesus hath bid vs to supper, *I am not worthie* (saith Iohn) *to lose his shoo:* so we are not worthie to waite at his trencher, and yet he will haue vs to sit at his table. To him belongeth the power to ordaine Sacraments in his Church, because he fulfilled the Sacraments of the Law. When Christ came, the Passeouer ceased, because he is our Passeouer; that is, the Lambe by whose bloud we are saued. When Christ came, Circumcision ceased, because hee is our circumcision, that is, the purifier and clenser of our sinnes.

Ioh. 1.27.

None but Christ may ordaine Sacraments.

Iohn 1.27.

Reuel 7.14.

Now these two Sacraments are fulfilled: he hath appointed two other Sacraments for them; in stead of the paschall Lambe, which the Iewes did eate, hee hath giuen vs another Lambe to eate, which Iohn calleth *the Lambe of God*, that is himselfe, vpon whom all doe feed, whosoeuer doe receiue this Sacrament with an assured faith that Christ died to possesse them of life. The breaking of the bread doth signifie the wounding of the bodie: the powring out of the wine doth signifie the shedding of his bloud. The eating of the bread and drinking of the wine doth signifie that his flesh and bloud doe nourish in vs life eternall, as the bread and wine doe nourish the life present.

Iohn 1.29.

In stead of Circumcision, which began at Abraham, he hath ordained Baptisme, which began at Iohn, a more liuely representation of the true Circumcision of the heart, because it representeth vnto vs the bloud of Christ, which washeth our soules as the water in Baptisme washeth our bodies.

Gen. 17.10.

Who was therefore called Iohn the Baptist.

Matt. 3.10.

Reuel 1.5.

Reue. 22.14.

Touching the time, *in the night* (saith Paul) therefore this Sacrament is called the *Lordes Supper*, because it was instituted at night when they vsed to suppe. But what night? *Euen that night* (saith Paul) *when he was betraied:* that night which hee should haue cursed, as Iob did the day of his brith, if hee had suffered against his will: that night when hee should haue thought to destroy men, as men conspired to destroy him. That night (sayth Paul) this Sacrament of grace, and peace, and life began: *Euen that night when wee betraied him.* Many nights did hee spend in watching ang praying for vs; and is there a night now for vs to

Time.

Vers. 23.

Iob. 3.3.

betray

betray him? That was a darke night, whē men went about to put out the Sun which brought them light. Who can but wonder, to see how Christ and they for whom Christ came, were occupied at one time? when they deuised mischiefe against him, & sought al meanes to destroy him, then he consulted how to saue them, & instituted the same night this blessed Sacrament, to conuey al his graces and blessings vnto them, *Euen that night when they betrayed him.* The reason why this action was deferred vntil night, is, because that was the time appoynted by the lawe to eate the Passeouer, which was like a predecessor of this Sacrament. The reason why he deferred it vntill his last night, was, because the Passeouer could not bee ended before the fulnesse of time, and the true paschall Lambe were come to be slaine in stead of the other. Therefore how fitly did Christ end the Passeouer, which was a signe of his suffering, so presently before his suffering? And beside, how sweetely did he confirme his Disciples faith, when as they should see that the next day performed before their eyes, which ouer night both in the Passeouer and in the Sacrament, was so liuely resembled vnto them? If any man from this do gather, that we ought to eate the Lords supper at night, as Christ did, he must vnderstand that we haue not the same cause to doe so which Christ had, because of the Passeouer. And therefore the Church which hath discretion of times and places, hath altered both the time and the place, vsing the Temples in stead of the chamber, and the morning in stead of the euening: for indifferent things are ruled by order and decencie.

Why this Sacrament was instituted at night

Why it was deferred till his last night.

Why we receiue not the Lords Supper at night.

Touching the maner, *He tooke bread, and when he had giuen thankes, he brake it and gaue it vnto them.* He would not eate it, nor breake it, before he had giuen thanks to God. What need he which was God, giue thankes to God, but to shew vs what wee should doe when wee eate our selues? *In all things giue thanks* (saith Paul): wherby we declare that all things come from God: but the wicked beleeue easier that God doth take, then that hee doth giue, and therefore they neuer pray heartily vnto him for any thing, nor feelingly thanke him for it. For which the Lorde complaineth, saying: *I haue loued you, yet ye say, wherein hast thou loued vs?* shewing that we are worse then the Oxe, which knoweth his feeder. And if that we acknowledge all things from

Verſ. 23. 24.

1. *The.* 5. 18.

Note.

Mal. 1. 2.

Esay 1. 3.

Gen. 19.20. God yet we doe like Lot, Is it not a little one (saith he) when he craued to goe vnto Zoar? as though it were not much which he asked: so wee mince and extenuate the gifts of God before wee receiue them and after, like them which haue a grace for dinner, and none for breakfast, as though they had their dinners from God, and breakfasts of their owne.

Our example did not so, although it was but bread which he receiued, yet he was more thankfull for bread, then many which bury the foules, and fishes, and beasts in their belly: for if account of all were kept, for one that praieth; *Giue vs this day our daily bread*, a hundred take their bread and meat, and sleep too, which neuer pray for it.

Luke 11.3.

After he had giuen thanks, he brake it, and gaue vnto them, and sayd, Take, eate; for when he had giuen thankes to God, then it was sanctified, and blessed, and lawfull to eate: so when thou seruest God, then it is lawful for thee to vse Gods blessings, then thou maist eate and drink as Christ did, but not before: for these things were created to serue thē which serue God: if thou doest not serue him for them, thou encrochest vpon Gods blessings, and stealest his creatures which are no more thine, then thou art his: for the good God created all things for good men, as the diuels possessions are reserued for euill men.

Note.

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Therefore as Christ would not breake the bread before he had giuen thankes to the founder, so know, that there is some thing to bee done before thou receiue any benefit of God, and presume not to vse his creatures with more libertie than his sonne did, which did not eate without giuing thankes, nor rise againe without singing a Psalme.

Mat. 26.30. Gen. 27.

It followeth, *This is my bodie*. Here is the fruite of his thankes before; he prayed that the bread and wine might be blessed, and they were blessed. As Isaacs blessing shewed it selfe vpon Iacob whome he blessed, so Christ his blessing appeared straight vpon these mysteries: for it could not be said before, *This is my bodie*, because it was meere breade: but now it may be called his body, because his blessing hath infused that vertue into it, that it doth not onely represent his bodie, but conuey his bodie and himselfe vnto vs. The efficacie of this blessing is in this Sacrament euer since, sanctifying it vnto vs as well as it did to the Apostles, euen

as

as Christ s praier staied Peters faith after Christ was dead. *Luke 22.32.*

Now yee haue heard the meaning of these words, *Hee tooke bread, and blessed it, and brake it, and gaue it:* you shall see with what a mysticall resemblance they vnite Christ and vs. First, as Christ in the Supper tooke bread to feede vs: so in his birth hee tooke our flesh to saue vs. *Heb.2.16.* Secondly, as Christ when he had taken the bread, blessed the bread to make it a spiritual food: so Christ, when he had taken our flesh, powred forth most rich and pretious graces into it, to make it foode of life vnto vs. *Iohn 17.19.* Thirdly, as Christ when he had blessed the bread, brake the bread: so Christ when he had filled his body with most pretious graces, brake it vp like a rich treasure house, his hands by the nailes, his backe by the stripes, his head by the thornes, his side by the speare; that out of euery hole, a riuer of grace and goodnes might issue and flow forth vnto vs. *1.Pet.2.24.* *Ephes.3.17.* Lastly, as Christ gaue the bread when he had broken it: so Christ (by a liuely faith) communicateth his body after he hath crucified it. Hereby we are taught, that when we see the Minister take the breade to feede vs, wee must conceiue, that Christ (being God from euerlasting) tooke our flesh to saue vs. When we see the Minister blesse the bread to a holy vse, we must conceiue, that Christ (by vniting the Godhead vnto it) sanctified his flesh for our redemption. When we see the Minister breake the bread to sustaine our bodies, we must conceiue, that Christ in his death, brake his body to refresh our soules. When we see the Minister giue the bread to our hand, we must conceiue, that Christ as truely offereth himselfe to our faith, to be receiued of vs.

Because vpon these words, the Papists ground their Transubstantiation, that is, that the bread is changed into Christes flesh, and the wine is turned into Christs blood, whereby wee eate the same bodie which dyed vpon the Crosse, and drinke the same blood which issued out of his side. That you may see the blindnesse of this Popish dreame, I would haue you but marke euery word of the scripture, how they make against transubstantiation, that ye may see them slaine like Goliah with their owne sword. Euen as God made Cayaphas speake against himselfe, so the Scriptures which heretikes alleage do make against themselues, like the Baalites which wounded their owne flesh. I may liken their allegations to satans, when he tempted Christ in the wilder-

1.Sa.17.15. *Iob.18.14.* *1.Kin.18.22.*

Heretikes alleage scripture like the diuell.

Mat.4.4. *Psal.91.11.*

 nesse,

neſſe, he alleaged but one ſentence of ſcripture for himſelfe, and that Pſalme out of which he borrowed it, made ſo plaine againſt him, that he was faine to pick here a word and there a word, and leaue out that which went before, and skip in the middeſt, and omit that which came after, or els he had marred his cauſe. The Scripture is ſo holy, and pure, and true, that no word nor ſyllable thereof can make for the diuell, or for ſinners, or for heretikes: yet as the diuell alleaged ſcripture, though it made not for him, but againſt him; ſo doe the Libertines, and Epicures, and Heretikes, as though they had learned at his ſchoole.

Now there is no ſentence of the ſcripture, which the wiſer Papiſts alleage boldly for their Tranſubſtantiation, but this, that
Mat.26.26. Chriſt ſaid, *This is my bodie:* by which they may proue as well, that Chriſt is a doore, becauſe he ſaith, *I am the doore:* or a vine,
Ioh.10.7 9. becauſe he ſaith, *I am a vine:* for his ſayings are like. Figuratiue
Ioh.15.1. ſpeeches muſt not bee conſtrued literallie, but this is Heretikes faſhion. If you marke you ſhall ſee throughout, that all the teſti-
Note. monies which the Papiſts alledge for their hereſies, are either tropes, or figures, or allegories, or parables, or alluſions, or darke ſpeeches; which when they preſume to expound allegoricallie, or literally, without conference of any other ſcriptures, then they wander and ſtray from the marke, or elſe it is impoſſible that the trueth ſhould maintayne errour, that is, that the Scripture ſhould ſpeake for hereſie, if it were not wreſted and peruerted:
Gen.3.3. therefore wee ſee that Eue neuer erred, vntill ſhee corrupted the Text.

Now we will enter the liſts with our aduerſaries, and ſee whether theſe words doe prooue that the bread and wine are turned
Arguments againſt Popiſh Tranſubſtantiation. into Chriſts bodie. Paul ſaith, *Ieſus tooke bread:* well then, yet it is bread: when he had taken it, then hee bleſſed it; what did hee bleſſe? the bread which he took; well then, yet it is bread: when he had bleſſed it, then he brake it; what did he breake? the bread which he bleſſed; well then, yet it is bread: when he had broken it, then he gaue it; what did he giue? the bread which he brake: well then, yet it is bread: when he had giuen it, they did eate it; what did they eate? the bread which hee gaue them; well then, yet it is bread: when they did eate it, then he ſaid, *This is my bodie;* what did he call his body? the bread which they did eat; well

then,

then, yet it is bread. If it be bread all this while, when he did take it, and bleſſe it, and brake it, and gaue it, and they did eate it, when is it turned into his bodie? here they ſtand like the Saddu- *Mat.22.34.*
ces, as mute as fiſhes.

Now that yee may ſee, that not wee onely ſay it is bread and wine after the conſecration; in the 27. verſe, Chriſt himſelfe doth call it bread and wine after he had giuen it, as he did before. And in Marke he ſaith, *I will drinke no more of the fruite of the* *Mar.14.25.*
vine. Here Chriſt ſaith, that it was the fruite of the vine which he dranke; but his bloud is not the fruite of vines, but wine, therefore wine was his drinke, and not bloud.

Beſide, if you would heare Paul expound Chriſt, he ſheweth that al our fathers had the ſame ſubſtance of Chriſt in their ſacraments, that wee haue in ours; for hee ſaith, *They all did eate the* *1.Cor.10.4.*
ſame ſpirituall meate, and all dranke the ſame ſpirituall drinke. Straight hee ſaith, *that this meate, and this drinke was Chriſt.* *Verſe 3.4.* Mark that he ſaith not onely, *They did eate the ſame meate* that *Verſe 4.* we eate; but he ſaith, *that this meate was Chriſt:* and not only ſo, but to ſhew that Chriſt is not a corporall meate, as the Papiſts ſay; he ſaith, he is a ſpirituall meate as we ſay: therefore you ſee that we do not eate him corporally, no more then our fathers, but that as they did eate him ſpiritually, ſo do we; for ſpirituall meate muſt be eaten ſpiritually, as corporall meate is eaten corporally.

Againe, for the ſignes to be turned into the thing ſignified by them, is vtterly againſt the nature of a Sacrament, & makes it no Sacrament, becauſe there is no ſigne: for euery Sacrament doth conſiſt of a ſigne, and a thing ſignified: the ſigne is euer an earthly thing, and that which is ſignified is a heauenly thing. This ſhall appeare in all examples: As, in Paradiſe there was a very Tree for the ſigne, & Chriſt the thing ſignified by it: in Circumciſion there was a cutting off of the skinne, and the cutting off of *Gen.2.9.*
ſinne: in the Paſſe-ouer there was a Lambe, and Chriſt: in the *Gen.17.11.*
Sabbath there was a day of reſt, and eternall reſt: in the ſacrifices *Exod.12.3.*
there was an offering of ſome beaſt, and the offering of Chriſt: in *Exod.23.11*
the Sanctuarie there was the holy place, and heauen: in the Pro- *Heb.9.1.*
pitiatorie there was the golden couering, and Chriſt our couer: *Exod.30.*
in the Wilderneſſe there was a rocke yeelding water, and Chriſt *Exod 25.24*
yeelding his bloud: in the Apparition there was a Doue, and the *Exod. 17.16*
Matt. 3.16.

Iohn 6.49. holie Ghoſt: in the Manna there was bread, and Chriſt: in Bap-
Iohn 1.33. tiſme there is very water which waſheth vs, and Chriſts blood
*1.Cor.*11.19 waſhing vs: ſo in the Supper of Chriſt, there is very bread and wine for the ſigne, and the body and blood of Chriſt for the thing ſignified, or elſe this Sacrament is againſt the nature of all other Sacraments.

5 Againe, there muſt bee a proportion betweene the Paſſeouer
*Exod.*12. and the Lords Supper, becauſe this was figured by the other. Now the Ieweshad in their Paſſeouer, Bread and Wine, and a Lambe: ſo our Sauiour Chriſt inſtituting his laſt Supper, left
*Mat.*26.26. Bread, and Wine, and a Lambe: the which name is giuen to him-
Iohn 19. ſelfe, becauſe he came like a Lambe, and dyed like a Lambe.

Againe, if Chriſts very bodie were offered in the Sacrament, then it were not a ſacrament, but a ſacrifice, which two differ as much as giuing, and taking: for in a ſacrifice we giue, and in a ſacrament wee receiue, and therefore wee ſay our ſacrifice, and Chriſts ſacrament.

6 Againe, euery ſacrifice was offered vpon the Altar. Now
*Exod.*27. marke the wiſedome of the holy Ghoſt, leaſt wee ſhould take this for a ſacrifice, hee neuer names Altar when he ſpeakes of it, but, *The table of the Lord.* Therefore it is no doubt but the diuell hath kept the name of Altar, that wee might thinke it a ſacrifice.

7 Againe, if the bread were Chriſts fleſh, and the wine his blood, as theſe two are ſeparate one from the other; ſo Chriſts fleſh ſhould be ſeparate from his blood, but his bodie is not diuided, for then it were a dead bodie.

8 Againe, that which remaineth doth nouriſh the body, and reliſh in the mouth as it did before, which could not be, but that it is the ſame food which it was before.

9 Againe, I would aske, whoſe are this whiteneſſe, and hardnes, and roundneſſe, and coldneſſe? None of them ſay, that it is the whiteneſſe, and hardneſſe, and roundnes, and coldnes of Chriſts bodie: therefore it muſt needs be the whiteneſſe, and hardneſſe, and roundnes, and coldnes of the bread, or elſe qualities ſhould ſtand without ſubſtances, which is, as if one ſhould tell you of a houſe without a foundation.

10 Againe, as Chriſt dwelleth in vs, ſo hee is eaten of vs: but hee

dwelleth

dwelleth in vs onely by faith, Ephe. 3.17. Therefore hee is eaten onely by faith.

Againe, none can be ſaued without the communion of the bodie of Chriſt: but if all ſhould communicate with it corporallie, then neither infants, nor any of our fathers, the Patriarkes, or the Prophets, ſhould be ſaued, becauſe they receiue it not ſo. 11

Againe, Chriſt ſaith not, *This wine*, but *This cup*: and therefore by their concluſion, not only the wine ſhould be turned into bloud, but the cup too. 12

Againe, Paul ſaith, *They which receiue vnworthilie, receiue their owne damnatiõ*. But if it were the fleſh of Chriſt, they ſhuld rather receiue ſaluation then damnation, becauſe Chriſt ſayth: *He that eateth my fleſh, and drinketh my bloud, hath life euerlaſting*. Ioh. 6.54. 13

Againe, if they would heare an Angell from heauen: when Chriſts bodie was glorified, an angell ſayd to the woman, *He is riſen and is not here*, Mat. 28. as if he ſhould ſay; his bodie is but in one place at once, or elſe he might haue been there though he was riſen. 14

Againe, why doe they ſay in receiuing this Sacrament euer ſince the Primitiue Church, *Lift vp your hearts*, if they haue all in their mouthes? to end this controuerſie, here wee may ſay as the diſciples ſaid to Chriſt, *Whether ſhal we goe from thee?* I mean, we neede not to goe to any other expoſitor of Chriſt then Chriſt himſelfe, therefore marke what he ſaith: at firſt, when Chriſt ſaid that he was the bread of life, and that all which would liue, muſt eate him, they murmured vntill hee expounded his words, and how did hee expound his words? Thus, *He that commeth vnto me hath eaten, and hee that beleeueth in me, hath drunke.* After when he inſtituted this Sacrament, in like words, they murmured not which they would as before, if he had not reſolued them before, that to eate his body, and to drink his bloud, was nothing but to come to him, and beleeue in him. 15 *Iohn 6.68.* *Iohn 6.60.* *Iohn 6 35.*

After he had ſayd ſo, they murmured not, becauſe they did ſee ſome reaſon in it, as it is plainly ſayd, *This is my bodie*: ſo it is plainly ſayd, *The ſe words are ſpirit*: that is, they muſt bee vnderſtood ſpiritually, and not literally. *Iohn 6.63.*

But if it be fleſh indeede, why doe they not ſatisfie the ſimple

people how they may eate this flesh in Lent, when they forbid them to eate any flesh, they must needes eate it doubtfully, and he which doubteth, saith Iames, receiueth nothing: therefore he which eateth the Masse, receiueth nothing.

I did not alleadge the Fathers in my sermon, but if any suspend his assent, til they bring in their verdict, let him heare them make confession of their beleefe.

Aug. vpon the 3. Psal.

Augustine saith, The Lord doubteth not to say, *This is my bodie*; when he gaue onely a signe, or sacrament of his bodie.

Tertul. against Marcion the 4. booke.

Tertullian saith, *This is my bodie*, that is, a signe of my bodie.

4. booke 4. can. of Sacraments.

Ambrose sayth, The bread and wine remaine still the same thing that they were.

In his first dialogue vpon the 15. of Mat.

Theodoret saith, After the consecration, the mysticall signes doe not cast off their own nature, but abide still in their first substance and forme.

Iren. 4. booke cap. 34. against Valentinus

Origen sayth, The bread that is sanctified with the word of God, as touching the materiall substance thereof, goeth into the bellie and foorth againe like other meates.

Ad ob Theod. Anathematis.

Irenæus sayth, That it hath two things in it, one earthlie, and the other heauenlie.

1. Booke of Epi.

Cyril sayth, Our Sacraments auouch not the eating of a mã.

In that gospel whosoeuer speaketh a word, &c.

Cyprian sayth, The Lord called bread made of many graines, his bodie; and called wine made of many grapes, his bloud.

Hom. 60. to the people of Antioch.

Athanasius sayth, Christ made mention of his ascension into heauen, that he might withdraw his Disciples from corporall and fleshly eating.

To Cæsarius ỹ Monk.

Chrysostome saith, God giueth vs things spiritual, vnder things visible and naturall. And againe, being sanctified, it is deliuered from the name of bread, and is exalted to the name of the Lords bodie, although the nature of the bread still remaine.

Against Eutiches ỹ Heretike.

And because they beleeue that the Pope cannot erre, Pope Gelasius setteth to his hand, and saith with the rest: Neither the substance of the bread, or nature of the wine, cease to bee more then they were before.

Tell vs Papist, doe not these Fathers speake as plaine as wee? Canst thou auouch Transubstantiation more flatly then they denie it? How had this heresie bin chased, if the diuell had hatched it in their time?

Thus

Thus the Scriptures on the one ſide, and the Fathers on the other ſide, did ſo trouble three archpapiſts, Biel, Tonſtall, and Fiſher, that Gabriel Biel ſayth, how the body of Chriſt is in the Sacrament, is not found in the Canon of the Bible. Vpon the Canon lect. 40.

Tonſtall ſayth. It had been better to leaue euery man to his owne coniecture, as they were before the Councell of Laterane, than to bring in ſuch a queſtion. 1. Booke of the Sacra. pag. 46.

Fiſher ſaith, No man can proue by the wordes of the Goſpell, that any Prieſt in theſe dayes doth conſecrate the very bodie and blood of Chriſt. Against the captiuitie of Babylon, made by M. Luther.

Here is fulfilled, *Out of thine owne mouth I will condemne thee.* But wee will not carrie the matter ſo, becauſe a iudge muſt haue two eares, therefore now let them ſpeake. *Luke* 19. 22.

Becauſe they cannot tell how the bread and wine ſhould be turned into fleſh and bloud, and yet appeare bread and wine ſtil, they ſay it is a miracle: but how do they proue it? if they contend it is a myracle, they muſt ſhew vs a ſigne: for euery myracle may be ſeene, like all the myracles of Moſes, and Chriſt, and the Apoſtles: and therefore a myracle is called a ſigne, becauſe it may be ſeene like a ſigne, and the word ſignifieth a wonder. And the Iewes crauing a myracle, ſaid; *Shew vs a myracle:* as though they were taught to iudge of myracles by ſight. All which doth ſhew that a myracle may be ſeene; but here no myracle is ſeene. The Papiſts allegations for the reall preſence. *Exo.* 4. 8. & 21. *Exod.* 9.

Againe, a myracle (eſpecially in the time of the Goſpell) is an extraordinary thing; but they make this an ordinary thing: for if the bread and wine be turned into fleſh and bloud, then miracles are as common as Sacraments, and ſo becauſe they haue maſſe euery day, they ſhould worke miracles euery day.

Laſtly, this ſeemeth ſtrange that Auguſtine (whom they ſo much honour) gathered all the myracles which are written in the ſcripture, and yet amongſt all, ſpeakes not of this: therfore then it was counted no miracle: but Paul ſpeakes of lying miracles, and this is one of them. 2. *Theſ.* 2. 9.

If they ſay that Chriſt can turne bread and wine into his body, and therefore he doth. Firſt, they muſt proue that he will for they can do many things themſelues which they do not, becauſe they will not: therefore it is an olde anſwere, that from *Can* to *Will* no argument followeth. The Leper did not ſay vnto Chriſt, If thou Obiection. Anſwer.

canſt

Mar. 1.40. canst, thou wilt: but, *if thou wilt, thou canst.*

Obiection. But the question which they thinke cannot be answered, like their inuincible Nauies, is this. If the bread be not his body, why

Answer. doth he call it his body? Resolue this knot, and all is cleere. Mark then, and we will loose it as well as we can: He saith, *This is my body:* as he saith after; *which is broken for you.* Why? his body was not broken before he suffered, how did he say then, *which is broken*, before it was broke? There is no sense of it but this, the bread was broken, and signified that his bodie should be broken.

Now, as the breaking of the bread did signifie the breaking of his bodie, so the bread must needes signifie his bodie: but as his bodie was not broken indeede when the bread was broken; so the bread could not be his bodie indeed, for then his body should haue bin broken when the bread was broken: Yet let them obiect what they can.

Obiection. If (say they) the bread and wine be not changed into his bodie and bloud, why doth hee speake so darklie? hee might haue spoken plainer.

Answere. I answere, though this seeme darke to Papists, yet it was not darke to the Apostles, they vnderstood his meaning wel enough, and all the rest for 1215. yeares after Christ before Transubstantiation was spoken of. If the Apostles had not vnderstoode his meaning, they would not stick to aske him, as their manner was, vntill they were acquainted with Christs phrase, whensoeuer they doubted vpon any of his speeches, they were wont to come

Luke 8.9. vnto him and say; *Maister, what is the meaning?* but they were vsed to such phrases: for it was Christs manner to teach by similitudes, shewing one thing by another, which is the plaineſt māner of teaching, and most vsed in holy scripture, especially in the types and shadowes of this Sacrament. For example, Christ cal-

Mat. 26.17. leth the Lambe the Passeouer, in place whereof this Sacrament succeeded, and therefore presently after they had eaten the Passeouer, Christ instituted this Sacrament to be vsed for it. Christ (I say) called the Lambe the Passeouer, and yet the Passeouer was this, an Angell passed ouer ỹ houses of the Israelites, & stroke the Egyptians: this was not a Lambe; and yet because a Lambe was

Exod. 12.27 a signe of this Passeouer, as the bread and wine is of Christs bodie, therefore Christ called the Lambe the Passeouer, as hee cal-

leth

leth the bread and wine his bodie.

Againe, Circumcision is called *the Couenant*, and yet Circumcision was nothing but the cutting away of a skinne: but the Couenant is, *In Abrahams seede all Nations shall be blessed, I will be their God, and they shall be my people, I will defend and saue them, and they shall serue and worship me.* This is not Circumcision, and yet as though Circumcision were the couenant it selfe, it is called the Couenant, because it signifieth ỹ Couenant; so bread and wine are called Christs body, because they signifie Christs body. *Gen.17.13.* *Gen.12.3.*

Againe, Baptisme is called Regeneration, and yet Baptisme is a dipping of our bodies in water; but Regeneration is the renuing of the minde to the image wherein it was created. This is not Baptisme, and yet as though Baptisme were Regeneration it selfe, it is called Regeneration, because it signifieth Regeneration: so the bread and wine are called Christs bodie, because they signifie Christs bodie. *Tit.3.5.* *1.Cor.6.11.*

Againe, the Cup is called the new Testament; and yet the Cup is but a peece of mettall filled with wine: but the new Testament is: *He which beleeueth in the sonne shall be saued.* This is not a Cup, and yet as though the Cup were the new Testament it selfe, it is called the new Testament, because it signifieth the new Testament: so the bread and wine are called Christs bodie, because they signifie Christs bodie. *Luke 22.20.* *Iohn 3.36.*

They which knew that the Lamb is not the Passeouer, though Christ called it the Passeouer; that Circumcision is not the Couenant, though God calleth it the Couenant; that Baptisme is not Regeneration, though it bee called Regeneration; that the Cup is not the new Testament, though Christ called it the new Testament; could they not as wel vnderstand, that the bread and wine were not Christs bodie, though Christ called them his bodie? As they vnderstood these speeches, so they vnderstood this speech: therefore they which say, that the Bread and Wine are Christs bodie, because Christ saith, *This is my bodie*; may as well say, that the Lamb is the Passeouer, because Christ calleth it the Passeouer; that Baptisme is Regeneration, because Paul calleth it Regeneration; that the Cup is the new Testament, because Christ calleth it the new Testament. *Mat.26.26.*

If euery Sacrament was called by the thing which it signified,

and

and yet neuer any Sacrament was taken for the thing it selfe; what reason haue they to take this Sacrament for the thing it self, more than all the rest? It is the consent of all Writers, that a Sacrament is a signe, therfore not the thing signified: no more then the bush at the dore is the wine in the seller. If I call the Prince a Phœnix, the vniuersitie a fountaine, the Court a Peacocke, the Citie a Sea, the Countrey an Hermite: why, can the Papists vnderstand me, and not vnderstand Christ?

What a darke, and strange, and intricate, & incredible speech had this been for them to vnderstand grosly, and literally? Would they thinke that they did eate Christs body, when his body stood before them, and he had told them before, that his body was like their body? Nay, this would haue required moe words, and made
Luke 9.8. them come againe; with *Master, what is the meaning?* for they were not so instructed yet before the resurrection, to beleeue euery thing without questioning, if it were contrary to sence and reason: but as they asked, who had giuen him any meate, when
Iohn 4.33. he said that he had meate, and they could see none: so they would haue asked, what meat is this which we see not? How can euery one of vs eate his body, and yet he hath but one bodie, and that body is whole whē we eate it? Loe, he standeth before vs & saith, that his body is like vnto ours, and yet he takes bread and breaks
Luke 24.39. it, & giues it vnto vs to eat, & when we eat it, he saith, *This is my body*, and yet his body standeth before vs still. If his body be like ours (as he saith) how can it be eaten, & be there, for ours cannot? Thus they would haue questioned, if they had not been vsed to such phrases: but as they could vnderstand him, when he called himselfe a stone, a rocke, a dore, a windowe, and a vine: so they pickt out his meaning, whē he had said that bread was his body: for he had told them before, that he was *the bread of eternall life*.

Now the bread of eternall life is not eaten with teeth, for the body cannot eate spiritually, no more then the soule can eate corporally; and therefore he is such a bread as is eaten with faith, and so himselfe saith in the gospell of Iohn. Marke this eating by
Iohn 6.35. faith, and all the strife is ended. Flesh and blood indeede neede not faith to chew them, for ỹ teeth can chew them well enough. Therefore if the bread and wine were the body of Christ, then we need not faith to eate it, but all those which haue teeth might

eate

eate Christs bodie, yea the Mice might eate it as well as men, for they eate the same bread that we doe, as well after it is consecrated as before.

If this be not enough to batter the ruines of his vpstart Heresie, I will come to Interrogatories, and see whether they haue learned it by rote, or by reason.

If they ground their Transubstantiation vpon these words of Christ, *This is my bodie*, which hee spake to his Disciples, I aske them, whether they receiue that body which was mortall, or that bodie which is glorified? because one of these bodies they must needes receiue, either his mortall bodie, or his glorified bodie. If they saye that it is his mortall bodie: the mortall bodie will not profit them: for you see that mortall foode is but for this mortall life: neither hath Christ a mortall bodie now to communicate vnto them, because it is changed to an immortall bodie; therefore they cannot receiue the mortall bodie, because Christ hath not a mortall bodie to giue vnto them, if they say, that they receiue his glorified bodie, then they must flie from this Text: for at that time Christ had not any glorified bodie.

Mat.26.26.

Neither Christs mortall bodie can be in the Sacrament.

When this Sacrament was instituted, and Christ said, *This is my body*, this body was not glorified, because the Sacrament was instituted before his death, and his body was glorified after his resurrection: therefore if they receiue the same body which the Apostles receiued, as they say they doe, they cannot receiue a glorified bodie, because then Christ had not a glorified bodie to communicate vnto them.

Thus the rocks and sands are on both sides them, they receiue a bodie neither mortall nor immortall: if Christ haue any such body, iudge you. Here they stand like a foole, which cannot tell on his tale. Nabuchadnezzer dreamed a dreame and knew not what it meant.

Dan.4.15.

Beside I aske them to whom Christ spake when he said. *This is my body?* Marke saith, hee spake to them, that is, to his disciples: well then, if these words, *This is my body*, were not spoken to the signes, but to the persons: not to the bread and wine, but to the receiuers, as the wordes which follow, *Do this in remembrance of mee*: if these words were not spoken to the bread and wine, then it is plaine that they doe not change the nature of the Bread

Mar.14.24.

Christ spake not to ỹ bread and wine, but to his Disciples.

and

and wine. If the nature of them be not altered, then the ſubſtance remayneth, and then we receiue no other ſubſtance with them, becauſe two ſubſtances cannot be in one place.

More in the Lords Supper, then bread and wine. 1. Cor. 10. 16.

What then, is there nothing in the Sacrament but bread and wine, like an hungrie nunſcion? Nay, we ſay not that the Sacrament is nothing but a bare ſigne, or that you receiue no more then you ſee: for Chriſt ſaith, that it is his body: and Paul ſaith, that it is the communion of Chriſts bodie and blood: Therefore there is more in ſacramentall bread, then in common bread; though the nature bee not changed, yet the vſe is changed: it doth not onely nouriſh the body as it did before, but alſo it bringeth a bread with it which nouriſheth the ſoule: for as ſure as we receiue bread, ſo ſure we receiue Chriſt; not onely the benefites of Chriſt, but Chriſt: although not in a popiſh manner, yet wee are ſo ioyned and vnited vnto him, euen as though wee were but one bodie with him.

A ſimilitude.

As the ſpouſe doth not marrie with the lands and goods, but with the man himſelfe, and being partaker of him, is made partaker of them: ſo the faithfull doe not onely marrie with Chriſts benefits, but with Chriſt himſelfe, and being partakers of him, they are made partakers of his benefits: for Chriſt may not in any wiſe bee diuided from his benefits, no more then the Sunne from his light.

Rom. 8. 32.

It is ſaid, *The father gaue vs his ſonne*, and ſo the ſonne giueth vs himſelfe. For as the bread is a ſigne of his bodie, ſo the giuing of the bread is a ſigne of the giuing of his bodie. Thus he lieth before vs like a Pellicane, which letteth her young ones ſucke her blood: ſo that we may ſay, the Lord inuited vs to ſupper, and he himſelfe was our meate.

But if you aske how this is? I muſt anſwere. It is a myſterie: but if I could tell it, it were no myſterie. Yet, as it is ſayde, when three men walked in the midſt of the furnace, *One like the ſonne of God walked amongſt them:* So, when the faithfull receiue the Bread and Wine, one like the ſonne of God, ſeemeth to come vnto them, which fils them with peace, and ioy, and grace, that they maruel what it was which they receiued beſides bread and wine.

Dan. 2. 25.

For example, thou makeſt a bargaine with thy neighbour for houſe

houſe or land,& receiueſt in earneſt a peece of gold: that which thou receiueſt is but a peece of gold: but now it is a ſigne of thy bargaine, and if thou keepe not touch with him, happily it will claſpe thee for all that thou art worth: ſo, that which thou receiueſt is bread, but this bread is a ſigne of another matter which paſſeth bread. A ſimiſitude.

Again, thou haſt an obligation in thy hand,& I aske thee what haſt thou there? and thou ſaieſt, I haue here an hundred pounds: why (ſay I) there is nothing but paper, inke, and waxe: Oh but by this (ſaieſt thou) I wil recouer an hundreth pounds, and that is as good. So beloued, this is as good, that vnder theſe ſignes, you receiue the vertue of Chriſts bodie and bloud by faith, as if you did eate his bodie, and drinke his bloud indeede, which is horrible to think, that any ſhould deuoure their God, thinking thereby to worſhip him: neuer any heretike, nor Idolater, conceiued ſo groſſely of their God, before the Papiſt. We reade of a people which did eate men, but neuer of any people which did eat their God. Another ſimilitude.

All the Apoſtles ſay, that it was needfull that Chriſt ſhould take our fleſh; but no Apoſtle ſayth, that it is needfull that wee ſhould take Chriſts fleſh; for all the bleſſings of Chriſt are apprehended by faith, and nothing fit to apprehend him whom we ſee not, but faith: and therefore one of their owne pillers ſaid, *Beleeue and thou haſt eaten.* Faith doth more in religion then the mouth, or elſe wee might ſay with the woman, *Bleſſed are the breaſts which gaue thee ſucke:* and ſo none ſhould be bleſſed but Marie: but Marie was not bleſſed becauſe Chriſt was in her body, but becauſe Chriſt was in her heart: & leaſt this ſhould ſeeme incredible vnto you, becauſe Mary is called bleſſed among women; when Chriſt heard the woman ſay, *Bleſſed are the breaſts which gaue thee ſucke*, he replyed vnto her, *Bleſſed are they which heare the word of God and keepe it: theſe are my brethren, and ſiſters, and mother*, ſaith Chriſt, as though the reſt were no kinne to him in heauen, though they were kin in earth. *Auguſtine* *Luke* 11.27. *Luke* 8.21.

Thus if Chriſt were in thy body, and thou ſhouldeſt ſay as this woman: *Bleſſed is the body that hath thee in it*, nay would Chriſt ſay, *Bleſſed is the hart that hath me in it.* If Marie were no whit better for hauing Chriſt in her armes, nor for hauing him in her

bodie,

Note. bodie, how much better art thou for hauing him in thy bellie, where thou canst not see him? Must the sunne needs come to vs, or else cannot his heat and light profite vs? Nay it doth vs more good, because it is so farre off: so this Sonne is gone from vs, that he might giue more light vnto vs, which made him say, *It is good for you that I goe from you:* therefore away with this carnall eating of spirituall things. *Many daughters haue done vertuously, but thou* (saith Salomon) *surpassest them all:* so, many heretikes haue spoken absurdly, but this surpasseth them all, that Christ must be applied like physick, as though his blood could not profit vs, vnlesse we did drinke it, and swallow it as a potion.

Iohn 16.7.

Pro. 31.29.

Is this the Papists vnion with Christ? Is this the maner whereby wee are made one flesh with Christ, to eate his flesh? Nay, when he tooke our flesh vnto him, and was made man, then we were vnited to him in the flesh, and not now, Christ tooke our flesh, we take not his flesh, but beleeue that he tooke ours, therefore if you would know whether Christs body be in the Sacrament, I say vnto you, as Christ said vnto Thomas, touch, feele, and see. In visible things God hath appoynted our eyes to bee iudges, for as the spirite discerneth spirituall obiects, so sense discerneth sensible obiects. As Christ taught Thomas to iudge of his body, so may we; and so should they: therefore if you cannot see his bodie, nor feele his body, you may gather by Christs saying to Thomas, that he would not haue you beleeue that it is his body, for my body (saith Christ) may be seene and felt. And thus Transubstantiation is found a lyar.

A way to know whether Christs body be in the Sacrament.

Iohn 20.27.

Now, if you aske me why Christ calleth the signe by the name of the thing it selfe, I aske thee againe; Maist thou say when thou seest the picture of the Queene, this is the Queene, & when thou seest the picture of a Lyon, this is a Lyon? And may not Christ say when he seeth a thing like his body, *This is my body?*

Why Christ calleth the bread his body.

I shewed you before, that euery Sacrament is called by the name of the thing which it dooth signifie, and therefore why should wee stumble at this more then the rest? The reason why the signes haue the name of the things, is to strike a deepe reuerence in vs, to receiue this Sacrament of Christ reuerently, sincerely, and holily, as if that Christ were there present in body and blood himselfe.

And

And surely, as he which defaceth the Queenes seale is conuicted of contempt and treason to her owne person: so hee which prophaneth these seales of Christ, doth not worship Christ, but despite him, and that contempt shall be required of him, as if he had contemned Christ himselfe. This is the reason why Christ calleth the signes of his bodie his bodie, to make vs take this Sacrament reuerently, because wee are apt to contemne it, as the Iewes did their Manna.

It followeth: *Do this in remembrance of me:* that is, these signes shall be a remembrance of my death: when you break the bread you shall remember the wounding of my bodie: and when you drinke the wine you shall remember the sheading of my bloud. If we doe this in remembrance of Christs bodie, which was broken like the bread, it is an argument that his body is not there, because remembrance is not of things present, but of things absent: we remember not, but wee see that which is before vs. This might put the Papists in remembrance that Christ is not sacrificed now, when wee doe but remember his sacrifice: this is not Christs sacrifice, but a remembrance of his sacrifice: he was sacrificed before, and now it is applied, least his sacrifice should be in vaine. This was done once really, when he offered himselfe vpon the crosse, therefore that offering was called a sacrifice, because he was sacrificed indeede: but this offring is called a Sacrament, because it is but a signe of his sacrifice. *Verse 24.*

If Christ in this Sacrament were offered indeed, then it should bee called a sacrifice, as his once offering was: but because it is but a remembrance of his sacrifice, therefore it is called a Sacrament. This is not a sacrifice of Christ, but a sacrifice of our selues. Least we should take it to be a sacrifice of Christ, Christ himselfe calleth it a remembrance of his sacrifice, *Doe this in my remembrance.* If Christs body were in the Sacrament, it were not a Sacrament, but a sacrifice.

Here is our worke, as Christ hath done, so must we doe, so we minister, and so you receiue, wee can giue you nothing but that which we haue receiued frō him, as Paul saith, Therefore if Christ did not giue his mortall bodie which stoode before them, and could not profit thē; nor his glorified bodie, which was not glorified then, and when it was glorified, ascended vp into heauen, and there abideth: how can these iugling Priests make their

God againe, which made them? They can no more turne wine into bloud, and bread into flesh, than they can command a gnat to become a camell: for it is a greater worke to make God, than to make the world. Therefore as Christ saith, *When they tell you here is Christ, and there is Christ, beleeue them not:* So when they tell you that Christ is in heauen, and that Christ is in earth, in this place and that place, beleeue them not: for Elias ascension was a figure of Christs ascension: when Elias was ascended, yet some sought for his bodie vpon earth: so though Christ be ascended, yet many seeke his body vpon earth: but as they could not finde Elias bodie, so these cannot finde Christs bodie, although they haue sought three hundred yeares.

Mat.24.23.

2.Kin.2.17.

But if his body were vpon earth, as they say, should we handle it, and touch it, now it is glorified? After his resurrection he said vnto Mary, *Touch me not*, because his body was glorified: that is, not to be touched with fingers any more, but with faith. Therefore we reade of one which touched his body (after it was risen) but onely Thomas, to settle his faith.

Ioh.20.17.

Thus you see we need to suborne no witnesses, for euery word in this text which they alledge for transubstantiation, doth make against Transubstantiation, whereby if Antichrist dooth signifie those which are against Christ, you see who may be called Antichrist. There is no question in Poperie (except Purgatorie the Popes publican and tasker) about which the Papists are at such ciuill warres among themselues, as about this transubstantiatiō. They cannot tell when the change beginneth, nor what manner of change it is, nor how long the change continueth: some hang one way, and some another, like the Midianites, which fought one against another. And no maruell though their consciences stagger about it: for to shew you the right father of it, it was one of the dreames of Innocentius the third, in the yere of our Lorde 1215. so many yeares passed before transubstantiation was named, and then a Pope set it first on foot: so it came out of Rome, the grandame of all heresies, and for want of scriptures, hath bin defended with fire and sword, and swallowed moe Martyrs then all the gulfes of the Papal sea beside.

Iudg.7.22.

A monster of his age.

Eight absurdities which follow Transubstantiation.

Now, when the doctrines of men goe for scriptures, you shall see how many errors rush into the Church: for grant but this to

Pope

Pope Innocentius as the Papists do, that the bread and wine are changed into Christs bodie: First it will follow, that Christs bodie is not ascended vp to heauē, because it remaineth vpon earth, & so one of the articles of our faith shalbe falsified, which saith, *He is ascended into heauen:* or if he be ascended, and descended againe, another article will be falsified, which saith, *That he sitteth at the right hand of his father:* that is, as Peter saith, he abideth in heauen. Secondly, it will followe, that Christ hath not a true bodie, but a fantasticall bodie, because it may be in many places at one time: for if his body be in the Sacrament, hee must needs haue so many bodies as there be Sacraments; nay he must haue so many bodies as there bee bittes in euery Sacrament. Thirdly, it will followe, that his bodie is diuided from his soule, and consequently is a dead bodie, because the bread is onely changed into his bodie, and not into his soule. Fourthly, it will follow, that the wicked and prophane, and reprobate, may receiue Christ as well as the godly, because they haue a mouth to eate as well as the best. Fiftly, it will follow, that Christs sacrifice once for all, was not sufficient, because we must sacrifice him againe, and breake his body, and shed his blood, as the Iewes crucified him vpon the crosse. Sixtly, it will follow, that the bread being turned into the body of our Redeemer, hath a part of our redemption as well as Christ. Seuenthly, it will follow, that Christ did eate his owne bodie: for all the fathers say, that he did eate the same bread which hee gaue to his Disciples. Lastly, it will follow, that a Massing Priest shall be the creator of his Creator, because he makes him, which made him. All these absurdities are hatched of Transubstantiation.

1 *Act.* 19.11. *Rom.* 8.34. *Act.* 3.21. 2 3 4 5 *Heb.* 9.28. *and* 10.12. 6 7 8

Thus when men deuise Articles of their own, while they strike vpon the anuill, the sparkes flie in their face; and they are like the man which began to build, and could not finish it. When I see the Papist in so many absurdities for entertaining one error, me thinks he seemeth like a Collier which is grimed with his owne coales. Therefore as in manners we should thinke of Peters saying, *Whether is it meete to obey God or men:* So in doctrines wee should thinke, whether it be meete to beleeue God or men?

Act. 5.29.

Thus you haue heard the Author of this Sacrament, *The Lord Iesus*; the time when it was instituted, *in the night that he was betraied*

Conclusiō.

traied; the manner how it was instituted, *after thankesgiuing*: the end why it was instituted, *for a remembrance of his death*; & the discouerie of Transubstantiation, one of the last heresies which Babylon hatched. Now, they which haue been Patrones of it before, should do like the father and mother of an Idolater, that is, lay the first hand vpon him to shorten his life. Thus I end: Thinke what account ye shall giue of that ye haue heard.

Deut. 13. 9. & 9.

The end of the first Sermon.

A TREATISE OF THE LORDS SVPPER.

THE SECOND SERMON.

1. Cor. 11. 25. 26. 27. 28.

25 *After the same manner also he tooke the Cup when he had supped: saying, This Cup is the New Testament in my bloud, this doe as oft as ye drinke it in remembrance of me.*

26 *For as often as ye shall eate this breade, and drinke this Cup, yee shew the Lords death till he come.*

27 *Wherefore, whosoeuer shall eate this bread, and drinke the Cup of the Lord vnworthily, shall bee guiltie of the bodie and bloud of the Lord,*

28 *Let a man therefore examine himselfe, and so let him eate of this bread, and drinke of this Cup.*

HEre I am to speake of the second seruice, as it were, at the Lords Table, and of that preparation, which is like the Wedding Garment, that euerie man must bring to this banquet. These words are diuerslie repeated of the Euangelistes. Heere it is sayd, *This cup is the New Testament in my bloud* In Matthew & in Marke it is said, *This cup is my bloud of the New Testament.* This is the first mention which Christ makes of a Testament, as though now his promises deserued the name of a Testament, be-

Mat. 26. 28 Mar. 16. 24.

cause

becauſe the ſeale is ſet vnto them, which before this Sacrament was not ſealed, but like a bare writing without a ſignet. This word Teſtament, doth imply a promiſe, & therefore teacheth vs, that the Sacrament doth confirme, & ſtrengthen, & nouriſh our faith, becauſe it ſealeth the promiſe which we ſhould beleeue.

Here is to be noted, that Chriſt doth not onely ſpeake of a Teſtament, but he calleth it a *New Teſtament:* which words neuer met together before, as though the Law were for the old man to mortifie him, & the Goſpell for the new man to comfort him againe: or, as if the old Teſtament had ſo waſht her face, & changed her apparell at Chriſts comming, that one would not think it the ſame, but a new Teſtament, becauſe euen now ſhee was ſhadowed with a thouſand Ceremonies, and now they are gone from her, like a miſt at the Sunne riſing. As Chriſt calleth Loue, *A new Commandement*, becauſe he renewed it like a law worne out of memorie; ſo he calleth the promiſe of ſaluation, a *new Teſtament*, becauſe as it was renewed to Sem, and after renewed to Abraham, and after renewed to Dauid, ſo now he renewed it againe, which ſhould be alway new and freſh vnto vs. Euery Teſtament is confirmed with bloud, the old Teſtament was confirmed by the bloud of Gotes, and Bullocks, and Rammes; but the new Teſtament is confirmed by the bloud of Chriſt: *My bloud* (ſaith Chriſt) *is the bloud of the new Teſtament:* nay, *This cuppe* (ſaith Chriſt) *is the new Teſtament.* You may ſee then that they may gather aſwell out of Chriſts words, that the cup is the new Teſtament, as that the wine is his bloud: for Chriſt ſaith, *This cup is the new Teſtament*, as wel as he ſaith, *this wine is my bloud*, or *this bread is my bodie.* Beſide, when Chriſt ſpeakes of a new Teſtament, he implieth that the old Teſtament is fulfilled; the ſacrifices and ceremonies of the Law did ſignifie Chriſt before he came, therefore they are fulfilled in his comming: no more Sacrifices, no more Ceremonies, for the truth is come. Sacrifices & Ceremonies are honorably buried with the Prieſthood of Aaron, let them reſt: it is not lawful to violate the ſepulchers of the dead, and take their bodies out of the earth, as the witch would raiſe Samuel out of his graue. Therefore they which retaine Ceremonies, which ſhould bee abrogated, reliques of Iudaiſme, or reliques of Papiſme, may bee ſayd to violate the ſepulchers of the

Ioh.13.34.

Heb.9.18.
Matth.26.
Luke 22.20.

Heb.8.13.

For types and figures.

1.Sa.28.14.

dead, and disturbe the deceased, like the witch, which presumed to raise Samuel out of his graue.

This Testament is called a Testament in bloud, because the Testament and Will of a man is confirmed, when the man is dead: so Christ confirmed his Testament by his death. Moses
Luke 17.11. sayth, that life is in the bloud: so the bloud of Christ is the life of this Testament. If Christs bloud had not been shed, this Testament made vnto vs, had bin vnprofitable, as the Testament of a father is vnto his sonne, if the father should not die but liue: therfore the Apostle sayth, without shedding of bloud, there is no
Heb 9.22. remission of sinnes. Therefore the testament or couenant of the remission of our sinnes, is called the Testament in bloud: the bloud of Christ is the seale of the Testament, which wee haue to shew vnto God, for the remission of our sinnes, and the two Sacramentes are a seale of that bloud, to witnesse that it was shed.

Againe, this is a matter regarded in Testaments and Wils; to the testament of him that is dead, no man addeth or detracteth, but as the testator made it, so it standeth without alteration: so should this testament of Christ, and this Sacrament of Christ, no
*Deu.*4.2. man should alter it now hee is dead, for hee which addeth or de-
*Reue.*22.18. tracteth, hath a curse in Gods booke.

Therefore Christ when hee instituted this Sacrament, commanded, *Doe this*; that is, doe as I doe: least they should swarue one whit from his owne manner: yet how many gawdes haue the Papists added to it, that hee which had heard Christ say, *Doe this in remembrance of mee*, and should see how they handle the matter in their Masse, could see nothing to remember Christ by, but a vayle to hide Christ from him. Therefore this Commandement was repeated againe, when he gaue the Wine, *Doe this, &c.*

The Popish receiuing vnder one kind confuted.

As hee commanded them to eate the Bread in remembrance of him: so hee commaunded them to drinke the Wine in remembrance of him: nay, he speakes more precisely of the wine than of the bread: for he saith of the wine, *Drinke you all of this*,
*Mat.*26.27. which hee sayth not of the bread. Surely, Christ did foresee that some proude Heretikes would doe otherwise after him, euen as it is come to passe; for the Papists do breake this commaundement

of

of Christ,as flatly as Saul brake the commaudement of Samuel. Samuel commanded him to kill the fat and the leane,Saul killed the leane, but not the fat; so Christ commandeth to receiue bread and wine: they teach to receiue bread, but not wine. Christ saith, *Drinke you all of this:* they say,drinke not all of this: Christ gaue the bread and wine to all; they giue the bread to all, and the wine to some: their Priests receiue all, but the people must content themselues with halfe: the Priest eates and drinks, but the people must not drink for spilling on their clothes. Is this the Church which cannot erre? Do they thinke to hemme Christ in their Masse, and shut his ordinance out of their Masse? The Souldiers diuided Christs coate, but these diuide his bodie, and separate the bread & wine which Christ hath ioyned. Paul speaketh of Heretikes which taught, *Touch not, taste not, handle not:* so these say, Touch not, taste not, handle not; when they should say, Touch, and taste, and handle. Of all Heresies either olde or new, there is none so iniurious to the common people, as the pasture of shauelings Poperie: for they may not reade the Scriptures, they may not come to Councels, they may not examine that which is taught them, they may not bee buried without a Mortuarie, they may not drinke at the Communion: as though their Priests were their Lords.

1.*Sam.*15.9

*Mat.*27.25.

How ỹ papish priests doe iniure the people.

Col 2.22.

1
2
3
4
5

Therefore we may say as a Heathen did, *There is no charity in the Papists Sacraments:* because like Ananias, the priests keepe back ỹ which they should distribute, and mangle the sacrifice as though Ely his sonnes had left his hooke to the Massing Friers.

Acts 5.2.

1.*Sam.*2.13

Thus that ye may know who succeeded ỹ Pharisies, they haue fulfilled that which the Pharisies did, that is, *By their own cõmandements, they haue made the commandement of God of no effect.* For whereas the purpose of Christ was to trie our faith wholly to himselfe, ỹ we should not seek for any thing without him, knowing that the maintenance of this life hath need both of meat and drinke, to teach vs that all sufficiencie is in himselfe: by bread and wine he sheweth, that he is in stead both meate and drinke, that is, in stead of all: which signification is taken away where the wine is not giuen as well as the bread. Therefore as it is sayd of a horrible and odious crime, *Consider the matter, and giue sentence:* so I wish all to consider this innouation, and giue sentence

*Mat.*7.13.

*Iud.*19.30.

of it. Can there be any cleerer contradiction to the word, or bolder checke to Christ, then when he sayth; *Drinke ye all of this*; to say, drinke not all of his? It is euen as when God sayd, *Ye shall dye*, the diuell said, *Ye shall not dye*: Shall we goe now to a Councell, or a Father, or a Doctor, to enquire whether this doctrine be like Christs doctrine? I do verely thinke that none is here so simple, but that he seeth, that if any thing can be contrarie to Christs speech, this is contrarie to it: but this is onely their detraction from the Sacrament.

Gen.2.17.

Now you shal heare their additions to the Sacrament: looke vpon their vestures, and their gestures, and their Altars, and their pixe, and their incense, and their beckes, and their nods, and their turnings, all this is more then Christ did: and therefore the Prophet may say againe, *Who hath required this of you?* Did Christ commaund you to doe more then he did, and not doe as he did? Therefore let them which haue eyes to see, be thankfull for their light, when they heare how blind they were whom God gaue ouer to be seduced.

Esay 1.12.

The fruit of this Sacrament is noted in these wordes, *which is broken for you, which is shed for you*, that is (as Matthew interpreteth) *shed for the remission of sinnes.* As all was made for vs, so all which Christ spake, he spake for vs, & al which Christ did, he did for vs, and al which Christ suffered, he suffered for vs, that the sins of men might be forgiuen, and yet so few apprehend his benefit, that the way to heauen is called *A narrow way*, as though al these paines did ransome but a small number, and certaine order of men. All are not saued by Christs death, but all which are saued, are saued by Christs death: his death is sufficient to saue al, as the Sunne is sufficient to lighten all: but if any man winke, the Sunne will not giue him light: so if any man contemne, and will not receiue Christ, he will not thrust him into heauen, but euerie man will haue that which he chuseth, (as Dauid saith) *Blessing to him that loueth blessing, and cursing to him that loueth cursing.*

Verse 24.

Mat.26.28.

Gen.1.

2.Cor.4.15.

Matt.7.13.

Psal.119.17

There wants not a hande to giue, but a hande to take, *I would*, (saith Christ) *but you would not.* Stretch forth thy hand, and here is Christs hand, which takes Gods hand, and mans hande, and ioynes them together, and then the remission of sinnes is sealed. This is the Will and Testament of Christ.

Matth.23.

He

He had no goods, nor lands, nor money to giue by his Teſtament. A rich man when he dieth, beſtoweth the money which he hath gathered, and forgiueth many debts which are owing him: but Chriſt hath nothing to giue, nor any thing to forgiue. The Lord of all had leaſt of al, and he might ſay like his ſeruant Peter, *Gold and ſiluer haue I none*, no not a graue to burie his bodie in, but the graue that Ioſeph made for himſelf, ſerued to bury Chriſt. His father was a Carpenter, but neuer made any houſe for himſelf: his mother lay in a ſtable for want of a chamber: his diſciple was faine to borrow twentie pence for him of a fiſh: therefore when one offered, *maſter I will follow thee*, thinking to gaine by his ſeruice, like retainers to Noble men; he replied vnto him, *The Foxes haue holes, and the fowles haue neſts, but the ſonne of man hath not a houſe to hide his head:* ſhewing that the beaſts & foules were richer then he, therefore when hee had nothing to giue, he gaue himſelfe, and when, he had no debters to forgiue, he forgaue his enemies. What then, this is a poore and weake Teſtament, which gaue nothing? oh the goodlieſt Teſtament that euer was made, for it bringeth to vs the remiſſion of ſins: is it ſuch a matter to forgiue ſins? Yea, the greateſt benefit in all the world, nay, a greater benefit then all the world: for thus it ſtoode, thou hadſt committed high treaſon againſt the Queenes perſon, thou art detected, apprehended, accuſed, conuicted, and condemned vpō it to be hanged, & drawne, quartered, & thy quarters to be ſet vp for a ſpectacle, like a carkaſſe which thou haſt ſeene hanging vpō a gibbet, and the crowes pecking vpon it. What a horror and ſhaking to thy minde, to thinke of that day, when all theſe torments, and ſhame and feare ſhall ſurpriſe thee at once, which hold make thee quake and tremble, if thou ſhouldeſt ſee but another ſo diſmembred before thy face? Thou haſt no comfort now but this, when I haue ſuffered I ſhall be free, before to morow at this time all my paine will be paſt, though my ſhame continue, and my children be beggers. What grace, what fauour, what mercie, now to pardon thee all this, and ſaue thy life, and ſet thee at libertie, as though thou hadſt neuer offended? ſo I and thou, and euery one here had committed treaſon againſt the king of kings, and ſtood condemned for it, not to ſuffer, and then be free, like them which breake the lawes of men: but to ſuffer and ſuffer, and

Luke 2.16. *Mat.* 17.27. *Luke* 9.57. *Luk.* 23.34. *Mar.* 15.46 *Mat.* 13.55. *Acts* 3.6.

A ſimilitude of mans eſtate

euer

euer to ſuffer all that the diuels would heape vpon vs.

His words are not ſo, but the effect of his words. 2. *Kin.* 20. 5. *Luke* 7. 15.

Then came the mercie of God for Chriſt, which ſhedde his blood, like an vmpier betweene God and vs, and ſayd, as Eſay ſayd to Hezechia, **Thou ſhalt not dye but liue*, looſe him and let him goe, for he is mine: ſo we were ſtayed like the widowes ſon, when he was caried to his graue. This is the benefite of Chriſts death, and this Sacrament is the remembrance of it, and therefore whenſoeuer we receiue it, this addition commeth with it, *Which is ſhed for the remiſſion of ſinnes*: our faulte was ſo heynous and grieuous, that no ranſome could counteruaile it, vnleſſe God himſelfe had ſuffered for vs.

Mat. 26. 28.

Being in this extremitie, neither man, nor Angell, offered his life for vs, but the Prince himſelfe, which ſhould haue crucified vs, came to be crucified of vs, for vs, that we might ſay with ſtedfaſt faith, *I beleeue the remiſſion of ſinnes*, not the ſatisfaction of ſinnes, but the remiſſion of ſins. Marke this diſtinction againſt popiſh merits of workes or penance, Chriſt hath ſatiſfied and not we, we are remitted, and not Chriſt: therefore we ſay in our confeſſion, *I beleeue the remiſſion of ſinnes*, which I may call the mercifull Article, becauſe it is the quinteſſence, and ſweeteneſſe of the twelue. Therefore who but Antichriſt durſt depraue it? If there be a ſatisfaction for our ſinnes by our workes, or by our pilgrimages, or by our Maſſes, or by our penance, let Chriſt neuer bee called a forgiuer, but an exchanger, like the Pope, which ſelleth his pardons.

The mercifull article.

Wretched creatures which wil not receiue the Lord when he comes to the dore. Chriſt ſaith; *Take for nothing*, and they ſay no, we will not take, but buy. Vile, baſe, miſerable men, diſdaine to take grace of God without ſatisfaction, but they will cope with the Lord, and giue him ſo many pilgrimages, faſt ſo many daies, heare ſo many Maſſes, and pay ſo many works for it, vntill they haue done as much good as they haue done euill. Our ſins are infinit, and God is infinit: but our works are finite, in number and meaſure; how can they anſwere then to that which exceedeth number and meaſure? Therefore be content with Ioſephs brethren, to take your money againe, & ſay that you haue corne for nothing, that is, you are ſaued for nothing, or elſe when you ſay, *I beleeue the remiſſion of ſins*, you lie vnto God, becauſe you doe

Reuel 21. 6.

Gen. 42. 25.

not

not beleeue the remiſſion of ſinnes, but ſatisfaction for ſinnes, like the Papiſts.

It followeth, *As often as ye ſhall eate this bread, and drinke this cuppe, yee ſhall ſhew the Lords death till he come.* Here are three inuincible arguments againſt popiſh Tranſubſtantiation, like the three witneſſes, vnder which euery word doth ſtand. *Verſe 26.* Three argumẽts againſt Tranſubſtantiation in one verſe

Firſt we are ſaid to eate bread; then it is not fleſh, but bread. Secondly, wee are ſaid to ſhew the Lords death; then it is but a ſhew or repreſentation of his death. Thirdly, it is ſayd, vntill hee come; if he be to come, then he is not come: if he be come how can we ſay, vntil he come? The effect of this verſe was ſhewed in theſe words, *Doe this in remembrance of me.* For to ſay, *Doe this in remembrance of me*, & to ſay, *So oft as you do this, you ſhew my death*, is much at one: ſo that if you call this Sacrament a ſhew of Chriſts death, as it is called here, then it is not Chriſt; or if you call it a remembrãce of Chriſt, as it is called there, yet it is not Chriſt, but a ſhew or remembrance of Chriſt: but this is ſuch a ſhewe and remembrance, that the next verſe ſaith, *Whoſoeuer receiueth it vnworthily, is guiltie of the bodie and bloud of Chriſt.* *Dan.* 17.6. *Verſe 27.*

Will ye know who receiueth vnworthily? in the nine & twentieth verſe, Paul ſaith; he diſcerneth not the Lords body: that is, which putteth no difference betweene this bread and other, but eateth like a child, the meate which he knoweth not: and after the bread ſeemeth ſtones to him, & the wine poyſon, becauſe his conſcience telleth him, I haue receiued vnworthilie, before I could ſay like Dauid, *My heart is prepared. My ſheepe* (ſaith Chriſt) *know my voice:* as they diſcerne Chriſts wordes, ſo they diſcerne Chriſts bodie, and therefore ſo often as they come to the Lords table, they ſeeme to come into the Lords preſence, there they greete, and kiſſe, and imbrace one another with affections, which none can know but they that feele, like Iohn which leaped in the wombe, ſo ſoone as Chriſt came neere him. What it is to receiue vnworthily. *Iohn* 10.27. *Luke* 1.41.

Will ye knowe beſide, what it is to bee guiltie of the bodie and bloud of Chriſt? euen as Iudas was guiltie for betraying him, and Pilate for deliuering him, & the Iewes for crucifying him: ſo they are guiltie which receiue this Sacrament vnworthily, as Pilate and Caiaphas and Iudas were. If they be guiltie of Chriſtes death, they are guiltie of their owne death too; as if they had committed How receiuers may be guiltie of Chriſts death. *Mar.* 14.44. *Mar.* 25.15. *Mar.* 15.25.

committed two murthers: and therefor Paul ſaith after, that ma-
Verſe 30. ny of the Corinthians died, onely for the vnworthy receiuing of this ſacrament. As the Word is the ſauour of death to thē which
1. *Cor.* 2. 16. receiue it vnworthily: ſo the Sacrament is the ſauour of death to thē which receiue it vnworthily: it neuer goeth into their mouth, but they are traitors *ipſo facto*, and may ſay to Hell, this day haue I taken poſſeſſion of thee, becauſe I am guiltie of Chriſts blood.
How we ſhould be prepared before we come to the Lords table. Therefore it followeth immediatly, *Let a man examine himſelfe before he eate of this bread, or drinke of this wine:* as if he ſhould ſay, If he which receiueth this Sacrament vnworthily, be guiltie of Chriſtes death, like Iudas which hanged himſelfe; if theſe ſignes be receiued to ſaluation or damnation, like the World; the next leſſon is to examine your ſelues before you receiue, leſt you receiue like the ſonne of perdition, which ſwallowed the bread
Ioh. 13. 17. and the Diuell together. Therefore: *Let a man examine himſelfe, and ſo let him eate:* that is, let him examine firſt, and receiue after: for if we ſhould receiue the bread of the earth reuerently, howe ſhould we receiue the bread of heauen? When Iehonadab came
1. *Sa.* 9. 13. to Iehu his chariot, he ſaid, *Is thy heart vpright as my heart is toward thee?* So when we come to the Lords table, he would haue
1. *King.* 10. our hearts vpright to him, as his heart is to vs: for who feaſteth
15. his enemies and mockers? The golden Ring ſitteth higheſt at our table, but the wedding garment ſitteth higheſt at this table. It is
Iam. 2, 2. ſafer eating with vnwaſhē hands, then with an vnwaſhen heart. The Iewes were taught to chuſe the Lambe of the Paſſe-ouer on the tenth day of the firſt moneth, in which moneth they came
Exod. 12. 3. out of Egypt. And on the fourteenth day after they were taught
& 6. to eate him: ſo they had 4. dayes reſpite betweene the chuſing and the killing, to prepare and ſanctifie themſelues for the Paſſe-ouer, which was a ſigne of the Lords Supper. This admoniſhed them, that the matter (now to be perfourmed) was very waighty, and therefore they were deeply to conſider it: for now was the action and ſumme of all ſaluation in handling. If they did prepare themſelues ſo, before they did receiue the figure of this Sacrament, how ſhould we be prepared before we receiue the Sa-
2. *Chro.* 35. cramente it ſelfe? Therefore as Ioſiah commandeth the Leuites to prepare the people: ſo Paule aduiſeth the people to prepare themſelues, that is, to examine whether they haue faith and

loue,

loue, and repentance before they come to this feast. By this all may see: first, that Paul would haue euery laye man skilfull in the Scripture, that he bee able to examine himselfe by it: for this admonition is not to them which minister the Sacrament, but to al which receiue the Sacrament. And the rule by which wee must examine our selues. is the law which wee should obey: therefore if the rule bee vnknomne, the examination must be vndone. Our doctrine must be examined by the doctrine of the Prophets and Apostles; our prayers must bee examined by the fixe petitions of Christs praier; our beleefe must bee examined by the twelue Articles of faith; our life must be examined by the ten commandements of the Law. Now, he which hath his Touch-stone may trie golde from copper; but he which hath it not, takes one for the other: therefore, before Pauls *Examine*, you had neede to learne Christs *Search, Search the Scriptures*, and they will lighten you to search your selues. This is the doctrine with which I will ende, and the necessarie poynt for which I chose this Text, to teach you (if I could) that Christian Arte how to examine your selues.

All are bound to know the Scriptures.

Acts 17.11. Note.

Exod. 20.1. &c.

2. *Cor.* 13.5. *Ioh.* 5.39.

Let a man examine himselfe before he eate. Here is first an examination: secondly, an examination of our selues: thirdly, an examination before we come to the Sacrament. Touching the first, here Paul sayth, *Examine your selues*, but in 2. Corinth. 13. hee doubleth his charge, *Proue your selues*; and againe at next word, *Examine your selues*: as if he should say, this work must be done when it is done, because it is neuer throughly done; and therfore we must double our examination, as Paul doubleth his counsell If a man suspect his enemie, hee will trie him with a question: if that wil not search him, he wil put forth another if that be spied, hee will mooue another, like one which putteth diuers keyes into a locke vntill it open: so hee which examineth, must trie and trie, prooue and proue, search and search: for the Angell of darkenesse is like an Angell of light, and we haue no way to discouer him, but that of Iohn: *Try the spirits*. God examineth with trials, the diuell examineth with temptations, the world examineth with persecutions: wee which are thus examined, had neede to examine too. If any man skill not what *Examining* meaneth, the very word *Examine* is so pregnant, that it prompteth

Verse 28. The diuision.

2 *Cor.* 11.14 1. *Iohn* 4.1.

teth vs how we ſhould examine: for it ſignifieth to put our ſelues vnto the Touch-ſtone, as if we would try Golde from Copper. Therefore one ſaith, that Examination is the eye of the ſoule, whereby ſhee ſeeth her ſelfe, and her ſafetie, and her danger, and her way which ſhe walketh, and her pace which ſhe holdeth, and the ende to which ſhe tendeth: ſhe lookes into her glaſſe, and ſpieth euery ſpot in her face, how all her graces are ſtayned; then ſhe takes the water of life, and waſheth her blots away. After ſhee lookes againe, and beholdeth all her gifts, her faith, feare, loue, patience, meekeneſſe, and marketh how euery one doth flouriſh or wither. If they fade and decay, that ſhe feeleth a conſumption; then ſhe takes preſeruatiues and reſtoratiues of praier, and counſaile, and repentance, before the ſickneſſe growe. Thus euery day ſhe letteth downe a bucket into her heart, to ſee what water it bringeth vp, leaſt ſhe ſhould corrupt within, and periſh ſuddenly.

A deſcription of true examination.

To heare, and reade, and pray, and faſt, and communicate, is a worke of many: but to examine thoſe works is the faſhion of fewe: and therefore Ieremie complaineth, *No man ſaith, what haue I done?* as if hee ſhould ſay, No man examineth himſelfe. And therefore in all the ſcripture it is ſaide but of one, *That hee feared all his workes:* as though he durſt not thinke, nor ſpeake, nor doe any thing before hee had examined what it was, from whence it came, and whether it went: ſo the more precious treaſure is deeper hid in the ground.

Ierem. 3.6.

Iob 9.28.

Mat. 13.14.

The ſecond point is to *Examine our ſelues:* Paul ſaith, *Try all things*, much more ſhould wee trie our ſelues. The good ſower doth ſow his owne ground, but the bad ſower doth ſow another mans ground, as the diuell did. The Diſciples of Chriſt ſaid, *Maſter, Is it I?* not, Maſter, is it he? The Diſciples of Iohn asked, *Maſter, what ſhall we doe?* not Maſter, what ſhall they doe? We muſt obey ſome, and heare others, and admoniſh others, and loue all; but examine our ſelues. That which wee apply vnto others, the Apoſtle applieth vnto our ſelues: for when we ſpeake of an examiner, we intend one which examineth other; when we ſpeake of an accuſer, we intend one which accuſeth other; when wee ſpeake of a Iudge, wee meane one that iudgeth others: but the ſcripture crieth, *Examine thy ſelfe, accuſe thy ſelfe, iudge thy ſelfe;*

1 Theſ. 5.21

Mat. 13.25.

Mat. 26.12.

Luke 3.10.

1. *Cor.* 11.13

that

that is, be not curious to ſearch a moate in thy brothers eye, but pull out the beame which is in thine owne eye. This doth ſhew that they which ſit in Gods chayre to iudge others, commonly haue greater fault thēſelues, then they whom they vſe to iudge: and therefore Chriſt calleth their fault a beame, and the others a moate. This made Dauid ſay, *Examine thy heart:* thy heart is thine owne heart, therefore thou muſt examine whether thou pray, whether thou watch, whether thou faſt; and not whether he pray, whether he watch, whether he faſt, as the Phariſie examined the Publicane, leaſt thou haue Peters checke, when hee examined what Iohn ſhould doe, Chriſt ſaid, *What is that to thee? follow thou me.* Thou art a priuate man and haſt a priuate examination, therefore let thy queſtion bee, *What haue I done?* and make thy Anatomie of thy ſelfe.

Matth.7.3.

Pſalm.4.4.

Luke 18.11.

Iohn 21.22.

See beloued, we may not beleeue our ſelues, before we haue examined our ſelues: for we are falſe harted, and the notableſt couſoner that deceiueth moſt, for one time that he deceiueth others, ten times he deceiueth himſelfe. Becauſe the fleſh is a wily ſeruant, & will lie like Gehezi to his Maſter, and face him that it hath not ſinned, when it commeth from ſin: therefore as Eliſha examined his ſeruant, ſo the ſoule muſt examine her ſeruāt, that is, man muſt be iealous of himſelfe, and take himſelfe for a lyer, for a flatterer, for a diſſembler, vntill he be throughly acquainted with himſelfe: for no man is ſo often beguiled as by himſelfe, by truſting his double heart, and taking his own word without further triall. If Paul had bid vs examine others, we would haue ſifted them like Satan. *Satan hath deſired to ſift thee,* (ſaith Chriſt to Peter) ſo wee haue a deſire to ſift others. Euen Peter which was ſifted of Satan, longed to ſift Iohn, & know what he ſhould doe, before hee hearkened to his owne charge. Therefore the helpe of examination is a needefull preſeruatiue, although wee were as ſound as Peter. They which are ſuſpected of a crime, doe not examine themſelues, but are examined of others, leaſt they ſhould be partiall: but a Chriſtian muſt examine himſelfe of his crime, and bee his owne iudge, his owne accuſer, and his owne condemner: for no man knoweth the ſpirite of man, but the ſpirit which is in man, which will condemne him if hee bee guiltie, and tell him all that hee hath done, and with what

2.Kin.5.25.

2.Kin.5.26

Luke 22.31.

1.Cor.2.11.

minde

minde he did it, and what he deserueth for it. This is the priuate arraignement, or close sessions, when Conscience sits in her chaire to examine, and accuse, and iudge, and condemne her selfe, because she will not be condemned of God.

Thus holy men haue kept the sessions at home, and made their hearts the fore-man of the Iurie, and examined themselues as wee examined others, the feare of the Lorde stoode at the dore of their soules, to examine euery thought before it went in, and at the doore of their lippes, to examine euery word before it went out, whereby they escaped a thousand sins which we commit, as though we had no other worke. So thou shouldst sit in iudgement of thy selfe, and call thy thoughts, and speeches, and actions, to giue in euidēce against thee, whether thou be a Christian or an infidel, a sonne, or a bastard, a seruant, or a rebel, a Protestant, or an hypocrite: if thou find not faith, nor feare, nor loue, nor zeale, when thou examine thy selfe, let no man make thee beleeue that thou art holy, that thou art sanctified, that thou art a Christan, that thou art a beleeuer, that thou art a Gospeller, because thou art worse then thou seemest thyselfe: for euery man is partiall to himselfe when he is most humbled.

Therefore if my heart tell me that I do loue God, whom shall I beleeue before my selfe? As Salomon saith, *No man can search the heart of the king:* so Paule saith: *No man knoweth the spirit of any man, but the spirit which is in man:* that is, no man feeleth the heart of man so well as himselfe. And yet himselfe, although hee haue liued with it euer since hee was borne doth not know his owne heart, vnlesse hee examine it narrowly, no more then hee knoweth his owne bones, or his veines, or his sinewes, or his arteries, or his muscles, how many are in his bodie, or where they lie, or what they doe.

Prou.25.3. *1.Cor.2.11.*

This seemes straunge that a man should not knowe his owne heart: yet it is true that the best of all doth not knowe his owne hart, though he hath dwelt with it from his mothers wombe. For Christ saith to his Disciples, euen to his Disciples, *you know not of what spirit you are*, that is, you thinke better of your selues then you are, and know not what the clocke striketh within. There is a zeale without knowledge, & there is a knowledge without zeale: there is a faith without obedience, and there is an obedi-

Luke 9.55.

ence

ence without faith; there is a loue without feare, and there is a feare without loue, and both are hypocrites. Therefore as Dalilah ſearched where Sampſons ſtrength lay, ſo let euery man ſearch where his weakeneſſe lieth, & alway be filling the emptie gap. *Iud.16.6.*

Now this examination muſt goe before vs to the Sacrament. Euery meate worketh according as it is digeſted, and this meate worketh according as it is receiued. Therefore when Chriſt had taught what we ſhould doe in receiuing the ſacrament, now Paul ſheweth what we ſhould do before we receiue the Sacrament. *Let a man examine himſelfe.* But ſome will come before they examine themſelues: and therefore as the Prieſts of the law had authoritie to put by lame and blinde Sacrifices, ſo the Miniſters of the Goſpel haue power to put by lame and blinde receiuers, & he which doth not ſo, giueth a ſword into their hands to kill themſelues. If the paſtor would vſe this examination duly, it were the only way to make euery one examine himſelfe, leaſt he bee put by like *Non proficients*. As Iiphtah diſcerned the Ephramites, becauſe when they ſhould pronounce Shibboleth, they pronounce Sibboleth: ſo all which cannot pronounce Chriſt, that is, giue a reaſon of their faith, are to be thruſt from this table.

There is a hearing, and a preparatiue before hearing. There is a praying, and a preparitiue before praying. There is a receiuing, and a preparatiue before receiuing: which if it bee wanting, the receiuer receiueth vncomfortably, the prayer prayeth idly, the hearer heareth vnfruitfully, like thoſe which doe eate before hunger, and drinke before thirſt. *Luk.8.18.* *Eccle.4.17.*

This preparatiue before hearing, and praying, and receiuing, doth ſignifie that there is a kinde of phiſicke in theſe three: for preparatiues are miniſtred alwaies before phiſicke, and as the preparatiue which goeth before, maketh way to the phiſicke, or els it would do no good but hurt: ſo vnleſſe examination go before the Sacrament, we ſeale vp the threatnings which are written againſt vs, in ſtead of the promiſes which are made vnto vs: for the Sacrament is a ſeale, and therefore ſealeth good or euil, as euery other ſeale doth.

The preparatiue before wee receiue, is to *Examine*. As Iohn was the fore-runner of Chriſt, ſo examination is the fore-runner *Luk.1.76.* The ſecond examination.

Iob.1.5. of the Sacrament, like the Harbinger which rideth before to prepare the roome. For if Iob commaunded his sonnes to sanctifie themselues before they did come to his sacrifice, how shuld we sanctifie our selues before we come to Christs Sacramẽt, where-
Luk.22.12. in we are commaunded to doe as the Lord himselfe did which instituted it? It is said that the chamber wherein Christ did institute this Sacrament, was trimmed; the chamber wherein the Apostles receiued this sacrament, was trimmed: If Iudas chamber, his inner chamber had been trimmed so too, he had receiued this Sacrament with as much comfort as the other disciples did: but because his heart was not trimmed: therefore he was the first which was condemned for the vnworthie receiuing of the Sacrament.

Gen.3.6. Adam did not thinke that death had been in an apple, so you would not thinke that death should be in bread: but as a coale hath fire in it, beside the coale it selfe, which fire doth either warme, or burne; so this meate hath another meate in it, beside that which is seene, which doth either saue, or destroy: therefore he which commeth to this spirituall meate, must examine whether he haue a spirituall mouth, as wel as a carnall mouth, or else he shall receiue no more then hee seeth, and that which he seeth not shall destroy him.

Mat.9.17. *No man* (saith Christ) *putteth new wine into old vessels, least the vessels breake, and the wine leake.* This wine is new wine, therfore put it into new vessels, holy vessels, sanctified vessels, or else it wil leake forth and breake the vessell, and thou shalt haue no more taste of it, then while the relish of breade is in thy mouth. When Christ commeth to our house, shall wee not looke whether our chamber be trimmed, as the chamber was trimmed against his comming to the Passe-ouer? But how shall we trim it?

When a man takes an office, hee examineth his substance; when he takes a trade, he examineth his skill: when he goeth to fight, hee examineth his strength: but these wants are no wants when hee goeth to the Sacrament. Wilt thou know now vpon what articles thou must enquire at that time, that is, how thou shouldest examine thy selfe?

1.Thes.5.16 As some praier may be at al times, & some reioycing may be
Iob 9.28. at all times; so some examination is at all times. Thus Iob examined

mined himselfe euery day, nay, euery houre, because he scanned all that he did.

But there is a speciall examination before the Sacrament, because it is the bread which is receiued to saluation, or damnation; because it is the feast, to which whosoeuer commeth without his wedding garment, shall be cast into vtter darkenesse; because it is a seale which sealeth a curse or a blessing. 1.Cor.11.29 Mat.22.11.

Therfore hauing obserued that examination is the necessariest lesson in Christianitie, and lesse knowne then other, I haue studied since my sermon to lay downe three examinations which you should vse at all times, and a speciall examination, for the Communicants Catechisme, which leadeth immediatly to the Sacrament as a guest is handed to the Table. In the first examination I will shew thee a rule how thou shalt trie others spirits, and how thou shalt trie thine owne.

Thou shalt trie straunge spirits by their manner of speaking, plainely, or doubtfully, boldly or fearefully: therefore we reade that the oracles of the heathen had a double meaning, and that the false Prophets neuer spake boldly, but where their patrons were readie to flesh them. 1 The first examinatiõ vpon the markes of true spirits & the false, in our selues or others

By the proportion of faith: for euery heresie is contrarie to some article of our beleefe, as euery sinne is against some of the tenne Commandements. 1.Kin.22.11

By the euent of their speeches; for they take not effect, as it is said in the 18. chapter of Deuteronomie, and therefore they are called false prophets. 2 3 Deut.18.22

By their fruits: for none of the false prophets were good men. Matt.7.15. 4

By their succesſe: for if they be not of God they will come to nought, as the Arrians, and Manichees, and Pelagians are vanished, as if they had neuer been: so time shall weare out euery doctrine that is not trueth. This is thy rule to trie others spirits. Matt 7.16. 5

Thou shalt trie thine own spirit by the motions that it hath to good or euill. For as a good stomack turneth all that it eates into good nutriment: and a bad stomack turneth all that it eates into raw humors: so likewise a good mind conuerteth all that it heareth, and all that it seeth, and all that it feeleth, vnto some profit: but a bad mind maketh a temptation of euery thing: therfore it is said, *To the cleane all things are cleane*, and so, to the vncleane 1 Rom.14.14. Tit.1.15.

nothing is cleane: that is, they defile themselues with euery thing.

2 Secondly, by the first cause, or preparation which thou hadst vnto it: for whatsoeuer it be, thy thoughts will be where thou lo-
Mark.6.21. ueſt: to verifie that saying, *Where a mans treasure is, there will be his heart:* for lightly, the beginning is a picture of the ende, and the act is like the thought which set it a worke.

3 Thirdly, by the manner of the consolation in it, whether it be of knowledge, or ignorance, whether it be constant, or mutable, calme, or boysterous, simple, or mixt: for as a cleere fountaine yeeldeth cleere streames, so a pure heart hath pure ioyes.

4 Fourthly, whether it bring to Christ, or take any thing from him to thy selfe, like all the parts of Poperie, which mangle his honor either to Angels, or to Saints, or to Pope, or to Images. If it abide all these questions, and draw thee not from any good, then thou maist say it is from God, water the seede, O Lorde, which thou hast sowen. This is the fruite of thy first examinatiō. In the second, by making thee discerne whether another bee a Christian, I will teach thee to know whether thy selfe be a Christian; which that thou maist reach to, obserue this direction, and thou shalt see of what side thou art.

The second examinatiō vpō the differences betweene the wicked and the godly.

It must needes bee, that they which walke to contrarie ends, should goe diuers waies: therefore there be moe differences betweene the children of God, and the children of the world, than there be betweene men and beasts.

1 First they are distinguished in *will:* for the wicked striue to bring Gods will to their will, like Balaam, which when hee had an answere, stayed for another: but the faithfull labour to bring
Num.22.19 their will to Gods will, like Christ which said; *Not as I will, but*
Mat.26.36. *as thou wilt.*

2 They are distinguished in *Faith: All men haue not faith* (saith
2.Thes.3.2. Paul) *but the iust liue by faith:* as if hee should say, the iust be-
Rom.1.17. leeue, and the vniust beleeue not. The iust beleeue, and apply
Iam.2.19. that they beleeue to themselues: the wicked may beleeue like the diuels, but their faith is like the gadding hen, which carrieth her egges to other, and neuer laieth at home: so they beleeue that other shall be saued, but not themselues.

3 They are distinguished in *Hope:* for because the wicked hope not for any mends of God, therefore they neuer deferre their re-

ward:

ward: but if they do any good, they are trumpets of it themselues, for feare it should not bee blazed enough: and therefore Christ said, that the Pharises had their rewarde alreadie, because they were boasters of their works: and if they do not good but euill, yet they would be magnified as much for euill, as other are for good. But the faithful are likened to handmaids which wait their reward: *Their left hand seeth not when their right hand doth wel*, and they are afraid to take honour of men, for losing their honor with God, like Iohn Baptist, which made his vertues meaner than they were, and debased himselfe, when he might haue got a name aboue his Lord.

Matth.6.2. *2.Tim.3.2.* *Psal.123.2.* *Matth.6.3.* *Iohn 1.21.*

They are distinguished in *Obedience*: therfore Christ teacheth vs to iudge men by their fruite, as an vnfallible rule: for the euill tree wil bring foorth euill fruit, and the good tree good fruit, and neither can change his propertie, although the euil fruit is sometimes beautifull, & the good fruite sometime blasted. All slippe, but in the wicked one sinne teacheth another, and in the faithfull one sinne preuenteth another.

Mat.7.17.

They are distinguished in *Repentance*: for the wicked do but weepe for their sins past, but the godly purpose to sin no more: so Pharaoh, Saul, and Iudas said, *I haue sinned*: but Shadrach, Meshech, and Abednego said, *We will not sinne*: therefore the heart of the godly is called *a contrite heart*, but the heart of the wicked is called *a heart that cannot repent*. Beside, as Christ cast out a legion of diuels at once, so the godly would bee purged for all their sinnes to gether; but the wicked neuer consent to leaue all, but as Naaman said, *Let the Lord spare me in this*, so euer he excepteth one sinne, which is his beloued sinne; like Herod which refourmed many things, and yet would not leaue his brothers wife.

Exod.10.16 *1.Sa.15.30.* *Mar.17.3.* *Dan.3.18.* *Psa.51.17.* *Rom.2.5.* *Luke.8.30.* *2.Kin 5.18.* *Matt.14.3.*

They are distinguished in *Charitie*: for ye shall neuer see the wicked loue their enemies: and therefore when the Pharisies could not loue their enemies, they taught that men might hate their enemies: and Christ speaking of Publicanes and sinners, exhorteth his Disciples not to loue like them, because they loued none but their friends.

6

Mat 5.43. *Luk 6.32.*

They are distinguished in *Prayer*: for the wicked cannot pray, therfore Dauid saith, *They call not vpon the Lord*: as if they had

Pſal.144. not the *ſpirit of prayer:* and therefore Chriſt calleth their prayer
Zach.12.10 *babling*, for they thinke not of God when they ſpeake vnto him.
Rom.8.16. 8 They are diſtinguiſhed in *Patience*: no hypocrite can beare
Matth.6.7. the croſſe, but ſaith like Cain, *It is heauier then I can ſuffer:* but
Gen.4.13. Paul and Silas ſing in priſon: for a faithfull man would haue
Act.16.25. ſomething to humble him, and reioyceth to beare his maſters
Gal.6.17. markes, becauſe the wounds of a louer are ſweete.

9 They are diſtinguiſhed in the *vſe of aduerſity:* for this is a proper and peculiar marke of Gods children, to profit by affliction: and therefore we reade not in al the puniſhments of the wicked,
Pſal.119.71 that one of them ſaid like Dauid, *It is good for me that I haue been afflicted.*

10 They are diſtinguiſhed in *Humilitie:* for the wicked are not
Exo.8.8.15. humbled before the croſſe, like Pharaoh that neuer ſorrowed,
Mat.11.29. but when he ſuffered: but the Apoſtles learned humilitie of their maſter, before their perſecution came.

11 They are diſtinguiſhed in their *iudgement of the word:* for to the wicked it ſeemeth the hardeſt, and ſimpleſt, and vnpleaſan-
1.Cor.1.18. teſt booke that is: and therefore Paul ſaith, *that it is fooliſhneſſe vnto them*: but to the godly it ſeemeth the wiſeſt, and eloquenteſt, and ſweeteſt, and eaſieſt booke of all others, as though God did ſuddenly bring the vnderſtanding of it to them, as Iacob ſaid
Gen.27.20. of his veniſon: according to that, *He that will doe his will, ſhall*
Ioh.7.17. *know his doctrine.*

12 They are diſtinguiſhed in their *Iudgement of God:* the wicked are perſwaded now and then of Gods mercie for the preſent
Exo.15.20. time while they feele it, as the Iewes praiſed him alwaies, when he did as they would haue him; but they cannot perſwade themſelues, that GOD will be mercifull to them ſtill, like Iob, which
Iob.13.15. ſayde, *Though the Lorde kill mee, yet will I truſt in him:* there-
Pro.14.32. fore the hope of the righteous is called *hope in death.* Beſide, if the wicked loue God, it is but for his benefites, as Saul loued
Pro.23.18. him for his kingdome. And this is alwaies to be noted, that in
1.Sam.10.6. the wicked, the feare of Hell is greater than is their hope of Heauen: but in the faithfull, the hope of Heauen is greater than their feare of Hell.

13 They are diſtinguiſhed in their *Delights:* for the ſport of the
Dan 5.4. vngodly is folly, like Belſhazzars, & therfore when they are ſick

or troubled, they neuer runne to the word for comfort, as though Gods promiſe pertained not to them; but to feaſts, or tables, or tales, or muſick, as Saul did to the harp. But all the delights of the godly are like Dauids dance about the Arke; they are neuer merrie, but when they are doing well; nor at peace, but when their prayers haue ouercome God, like Iacob. 1. *Sa.* 16. 23. 2. *Sa.* 6. 14. *Gen* 32. 28.

They are diſtinguiſhed in their *opinions of death*: for the faithfull long to bee diſſolued, and although they might liue euer in continual proſperity, yet they would not ſtay ſo long out of heauen: but the wicked would neuer bee diſſolued, becauſe death comes alwaies vnto them like a iaylor to hale vnto priſon, as Achab ſaid to Michaiah, *that he neuer propheced good to him*. Hereby a man ſhal know whether he haue faith: for if he do beleeue the promiſes, he will be glad to receiue them. 14 *Phil.* 1. 23. *Luk.* 2. 29. 1. *Kin.* 22. 8.

They are diſtinguiſhed in their *ſenſe of ſinne*: wicked men feele the lothſomeneſſe of their vices, but none but the faithfull feele the defects of their righteouſneſſe. The natural man neuer complaineth of his good workes, but vaunteth of them: but a godly man findeth fault with his prayers, and his almes, & his watches, like Iſaiah, that ſaid, his righteouſneſſe, was like a monſtrous cloath. As Chriſt met the tempter in the wilderneſſe, a place of praier, and faſting, and meditation: ſo a godly man meeteth the tempter in his praier, and in his faſts, and in his meditations, that is, he finds ſome let, or ſpot, or want in all his deuotions. Therefore vnleſſe thy righteouſneſſe miſlike thee as well as thy prophanenes, know that yet thou art no further than the wicked. 15 ¶ *Eſa.* 64. 6. *Pſal.* 16. 2. *Mat.* 4. 12.

They are diſtinguiſhed in their *Ends*: for the children of God propoſe the glorie of God, and leuell al their thoughts, and ſpeeches, and actions, as if they were meſſengers ſent to carrie him preſents of honor. 16

Thus did Dauid when he ſaid, *All that is within me praiſe the Lord*. As though himſelfe had rather bee without praiſe, then his maſter: but the children of the world ſet vp their owne glory for their marke, like Nabuchadnezzar, which ſaid, *For the honour of my maieſtie*. Dan. 4. 27. Therefore they ſpeake, and looke, and walke, as if they did ſay to their tongue, and eyes, and feet, and apparell, as Saul ſaid to Samuel, *Honour me before this people*. *Pſal.* 103. 1. *Dan.* 4. 27. 1. *Sa.* 15. 30.

Laſtly they are diſtinguiſhed in *Perſeuerance*: for the zeale of 17

*Exod.*2.38. the wicked lasteth not, and therefore God saith, *They are soone turned out of the way:* but the zeale of the faithfull was repre-
*Leuit.*6.12. sented by the fire of the temple, which neuer went out. By these differences thou maist see how much thou dost differ from the wicked, or whether thou be of their band.

The 3 examination. Then come to the third examination: as the diuell tempteth thee, to see what thou wilt doe for him, so thou must tempt thy
*Mat.*4.9. selfe, and get of thy soule what it would doe for God, and what it would suffer for him, which hath suffered death for it. Therefore here wee will set downe certaine interrogatories whereof thou shalt examine it.

First, whether thou hast the heart of Ioshua to worship God;
*Iosh.*24.15. as boldly as thou dost, though all the world did renounce him, and euery one did mocke thee as they did Noah, while he built the Arke?

*Mat.*26.70. Whether thou wouldest not deny Christ as Peter did, if thou were in Peters straights, & nothing to succour thee but policie?

*Iosh.*7.8.1. Whether thou wouldest not steale, if thou didst see a booty as fit as Achan, which thou mightest catch vp, & no man spie thee?

2.*Kin.*5.16. Whether thou wouldest refuse a bribe like Elisha, if thou didst meete with one which were as willing and able to giue it as Naaman?

*Luk.*16.6. Although this is a parable, yet it carieth the signification of a historie Whether thou wouldest not deceiue, if thou were in such an office as the false Steward, whose master referred al vnto him, & knew not when he kept any thing backe?

Whether thou wouldest not fulfil thy lust as Dauid did, if thou haddest his oportunitie and allurement, and mightest do it without danger of law like a king, as Dauid might?

2.*Sa.*11.4. Whether thou wouldest not tell a lie, as Abrahã did, if it stood vpon thy life, which made him twise dissemble that his wife was
*Gen.*12.13. his sister, least he should die for her beautie?
*Gen.*20.2.

*Matth.*4.9. Finally, if it shuld be said vnto thee, as the diuel said to Christ, *Al these wil I giue thee, if thou wilt fall downe & worship me:* that is no more, but if thou wilt sinne, whether thou wouldest yeeld or no?

If thou hast sinned thus and thus before, I will not say therefore the Lord will not heare thee. But Dauid saith, *If I regarde*
*Psal.*66.18. *wickednesse in my heart, the Lord will not heare me,* that is, if for a-

ny

ny cauſe a man purpoſe & carrie a mind to ſin when he is tempted, the Lord is ſo farre from helping him, that he will ſtand like Baal, as though he did not heare him: for he hath a traytors mind as deep as any, which thinks, for a Dukedome I would betray my Prince, though he neuer play the traitor in his life. Thus you haue heard how to trie ſpirits, and how to diſcerne a Chriſtian from an hypocrite, and how to appoſe your hearts, that ye may be ſure to iudge rightly what ye are. *1. Kin. 18. 26.*

Now we come to that examination, which is the Epitome or abridgement of all theſe, for memorie is ſhort, and all are not of one ſtrength: but ſome runne, and ſome goe, and ſome creepe, and all do well, ſo long as they ſtriue to perfection. The matters whereof principally the minde ſhould bee examined before the Sacrament, are theſe. The fourth examination. *Heb. 6. 1.*

First, whether thou haue faith, not only to beleeue that Chriſt died, but that he died for thee: for as the Scripture calleth him a redeemer, ſo Iob calleth him his redeemer. 1 The receiuers articles.

The ſecond article is, whether thou be in charitie, not whether thou loue them which loue thee; but whether thou loue them which hate thee: for Chriſt commandeth vs, *To loue our enemies.* 2 *Eſai. 59. 20. Iob. 19. 25. Matt. 5. 44.*

The third article is, whether thou repent, not for thy open & groſſe ſinnes, but for thy ſecret ſinnes and pettie ſinnes, becauſe Chriſt ſaith, *That we muſt giue account for euery idle word.* 3 *Mat. 12. 36.*

The fourth article is, whether thou reſolue, not to ſin againe for any cauſe, but to amend thy euil life not when age commeth, or for a ſpurt, but to begin now, and laſt till death: for Chriſt is *Alpha* and *Omega*, both the beginning, and the end, as well in our liuing, as in our being, which hath made no promiſe to them which begin, but to them which perſeuer. 4 *Reu. 22. 13. Reu. 2. 11.*

The laſt article is, whether thou canſt finde in thy heart to die for Chriſt, as Chriſt died for thee: for we are bid not only to follow him, but to beare his croſſe: and therefore we are called ſeruants, to ſhew how we ſhould obey; and we are called ſouldiers, to ſhew how we ſhould ſuffer. 5 *Luk. 12. 38. 2. Tim. 3. 4.*

Theſe are the receiuers articles, whereof his conſcience muſt be examined before he receiue this Sacramẽt: happy is he which can ſay, *All theſe haue I kept*: for the Doue was not ſo welcome to Noah, as this man is to Chriſt. But if thou finde not theſe affec- *Mat. 19. 20. Gen. 8. 11.*

tions

Mat.5.24. tions within, but a neſt of vices, leaue thine offering at the Altar, and returne to thine examination againe: for thou art not a fit
Mat.22.11. gueſt to ſuppe with the Lord, vntill thou haue on this *Wedding garment.*

How is it then, that ſome regard their other garments more than this? Paul ſaith, *Examine your ſelues*, & they examine their apparell: if they haue new cloathes in the countrey, then they are readie to receiue. I haue knowne many kept from the Sacrament a whole yere together by their maſters, for nothing, but for want of a new ſute to ſet them foorth with their fellowes.

The preparation of countrie folke before they receiue.

Others reſpect whether it be a faire day, that they may walke after ſeruice, making that day vpon which they receiue, like a ſchollers thurſday, which he loues better then all the dayes in the weeke, onely becauſe it is his play-day. Thus like the Iewes, *They ſit down to eate and riſe vp to play*, that as Chriſt calleth the Phariſies prayer *Babling*, Matth 6.7. ſo their receiuing may be called dallying.

When they haue the Sacrament in their belly, they thinke that all is well, as Micah, when hee had a Leuit in his houſe, thought
Iudg.17. that God loued him: but as the Leuit did not profit him, becauſe he receiued nothing but the Leuit, ſo the bread & wine do them no good, becauſe they receiue nothing but bread and wine for want of faith. Maruell not then if you haue not felt that comfort after the Sacrament, which you looked for, for it is comfortable to none but to them which prepare their hearts and examine themſelues before, becauſe it is not the mouth, but the heart which receiueth comfort.

Now it may be that the moſt which are here haue brought a mouth & not a heart, theſe goe away from the Sacrament to de-
Ioh.13.30. ſpight Chriſt, as Iudas went from the Sacrament to betray him.

The other goe away like one which hath receiued a cheereful countenance of the Prince, all his thoughts are ioy, and the countenance of the Prince is ſtill in his eye. As he which hath eaten ſweete meate, hath a ſweete breath: ſo they which haue eaten Chriſt, all their ſayings and doings are ſweete, like a perfume to men, and incenſe to God: their peace of conſcience, and ioye of heart, and deſire to doe good, will tell them whether they haue receiued bare ſignes, or the things ſignified.

Euery

Euery one which receiueth this Sacrament, ſhall feele himſelfe better after it, like the Apoſtles: or elſe he ſhall finde himſelfe worſe after it, like Iudas. Hereby ye ſhall know whether ye haue receiued like the Apoſtles, or like Iudas. Thus we haue ended the doctrine of the Lords Supper. Now if you cannot remember all that I haue ſaid, yet remember the text: that is, Examine your ſelues before you receiue this Sacrament hereafter.

How a mã ſhall know whether he haue receiued well.

FINIS.

THE EXAMINATION OF VSVRIE, IN TWO SERMONS.

To The Reader.

FRe thou haſt the Sermons which haue been often deſired, becauſe of the matter fit for the Citie. One ſaith, that he would neuer ſpeake to Vſurers, and Bribemongers, but when they bee vpon their death beds: for he which liueth by ſinne, reſolueth to ſinne, that he may liue. But when he goeth to hanging, Iudas himſelfe wil Matt. 27. 4. *ſay,* I haue ſinned. *If I ſpeake not to Vſurers vpon their death bed, yet I ſpeake to Vſurers which ſhall lie on their death bed. Three* Act. 9. 11. *things doe giue me hope. One is, that all hearts are in the hands of God, to call them at what houre he liſt, and therefore Saule may become an Apoſtle.*

The next is: that the third crow doth waken moe than the former, and therefore after the crowing of other, this crow may happily be heard.

The laſt is, that there is no ſinne, but ſome men haue been reclaimed from it, and ſo may Vſurers from their ſinne. 1. Sa. 17. 51.

Therefore goe my booke like Dauid againſt Goliah, and fight the Lords battels againſt Vſurers. The Lord giue that ſucceſſe to his doctrine in theſe leaues, that it may conſume Vſurers, as Ioſhuah droue out the Chananites before him. If I could take but this one weed out of the Londoners garden, I were anſwered for my Ioſh. 5. 1. *health, and my ſtrength ſpent amongſt them. Reade with thy beſt minde, and thou ſhalt profit more.*

Thine. H.S.

THE

THE EXAMINATION OF VSVRIE.

The First Sermon.

Psal. 15. vers. 1. & 5.

1 *Lord who shall dwell in thy Tabernacle? Who shall rest in thine holy mountaine?*

5 *He that giueth not his monie to Vsurie.*

Verse 1.

THese two verses must now be cõsidered together, because one is the question, and the other is the answer: Dauid demaunds who shal come to heauen? and God tels him that Vsurers shall not come thither: as if he should say they goe to hell. Therefore

1. Tim. 9. 17. as Paul taught Timothie to warne thẽ which are rich, as though they had more neede to bee warned than other: so this sentence seemeth to be penned for a warning to the rich, because it strikes vpon the rich mans vice.

I haue spoken of briberie and Symonie, and now I must speak of their sister Vsurie. Many times haue I thought to speake of this theame, but the argumẽts which are alleadged for it, haue made me doubtfull what to say in it, because it hath gone as it were vnder protection. At last you see it falleth into my text, and therefore now I cannot bauke it any longer. Therefore if any here haue fauoured this occupation before, let him now submit his thoughts to Gods thoughts: for I will alleadge nothing against it, but that which is built vpon the rocke.

Vsury is the sin which God will try now whether you loue better than his word: that is, whether you will leaue it if he forbid it. For if he flatly forbid it, and yet you wilfully retaine it, then you loue Vsurie better than Gods word. Therefore one saith well,

Vsurers heretikes. that our Vsurers are heretikes, because after many admonitions, yet they maintaine their error, and persist in it obstinately as Papists do in poperie. For this cause I am glad, that I haue an occasion to gripple with this sin where it hath made so many spoyls, and where it hath so many patrones: for it is said, that there be moe of this profession in this Citie, then there be in al the Land beside,

beside. There be certaine sins, which are like an vnreasonable enemie, which will not be reconciled to death: and this is one of these euerlasting sinnes, which liue and die with a man. For when he hath resigned his pride, and his enuie, and his lust, yet Vsurie remaineth with him, and he saith as Naaman said; *Let the Lord be mercifull vnto me in this*, let me haue a dispensation for this; as though this were a necessary sinne, and he could not liue without it. There be three sins which are counted no sins, and yet they do more hurt then all their fellowes; and those are Briberie, Nonresidencie, and Vsurie: these three (because they are gainfull) are turned from sinnes to occupations. 2.*Kin.*5.18. Three sins counted no sinnes.

How many of this Citie for al that they are vsurers, yet would be counted honest men, and would faine haue Vsurie esteemed as a trade: whereas, if it were not so gainefull, it would be counted as great a sin as any other, and so it is counted of al but them which liue by it. This is the nature of pleasure & profit, to make sins seeme no sins if we gaine any thing by them: but the more gainefull a sin is, the more dangerous it is; and the more gainfull Vsurie is, the more dangerous it is. I will speake the more of it, because happily you shall not heare of this matter againe.

First I will define what Vsurie is: Secondly, I will shew you what Vsurie doth signifie: Thirdly, I will shew the vnlawfulnes of it: Fourthly, I will shew the kinds of it: Fiftly, I will shew the arguments which are alleadged for it: Sixtly, I will shew the punishment of it: Seuenthly, I will shew you what opinion we should hould of them, which doe not lend vpon Vsurie, but borow vpon vsurie: Lastly, I will shew you what they should doe which haue got their riches by Vsurie. The contents of this Treatise.

Touching the first, Vsurie is that gaine which is gottē by lending, for the vse of the thing which a man lendeth, couenanting before with the borrower, to receiue more then was borrowed: and therefore one cals the Vsurer a legall theefe, because before he steale, he tels the partie how much he will steale, as though he stole by law. This worde *more*, comes in like a sixte finger, which makes a monster, because it is more then should bee. Another defining Vsurie, caileth it the contrarie to charitie: for Paul saith, *Loue seeketh not her own*, but Vsurie seeketh anothers that is not her own; therefore Vsurie is far from loue: but *God is* 1.*Ioh.*4.8. The definition of Vsurie. Vsurers steale by law.

loue

loue, saith Iohn, therefore Vsurie is farre from God too.

Now all the commandements of God are fulfilled by loue, which Christ noteth, when he draweth al the commandements to one commandement, which is, *Loue God aboue all things, and*
Mat.22.37. *thy neighbour as thy selfe*: as if he should say, hee which loueth God, will keepe all the commaundements which respect God, and he which loueth his neighbour, will keepe all the commandements which respect his neighbour: therefore to maintaine loue, God forbiddeth all things which hinder this loue, and amongst the rest heere he forbiddeth Vsurie, as one of her deadliest enemies. For a man cannot loue and be a Vsurer, because Vsurie is a kind of crueltie, and a kind of extortion, and a kind of persecution, and therefore the want of loue doth make Vsurers: for if there were Loue, there would be no Vsurie, no deceite, no extortion, no slandering, no reuenging, no opression: but we should liue in peace and ioy, and contentment like the Angels; whereby you see that all our sinnes are against our selues: for if there were no deceit, then we should not be deceiued: if there were no slaunder, then wee should not be slaundered; if there were no enuie, then we should not be enuied; if there were no extortion, then we should not be iniured; if there were no Vsurie, then we should not be oppressed. Therefore Gods law had been better for vs than our owne law: for if his law did stand, then wee should not be deceiued, nor slaundered, nor enuied, nor iniured, nor oppressed. God hath commanded euery man to lend freely, and who would not borrow freely? Therefore they
Luk.6.35. which brought in Vsurie, brought in a law against themselues.

The first Vsurers which wee reade of, were the Iewes, which
Eze.18.12. were forbidden to be Vsurers: yet for want of faith and loue, E-
Nehe.2.5. zechiel and Nehemiah do shew, how the Iewes, euen the Iewes which receiued this law from God himselfe, did swarue frō it as they did from the rest. First, they did lend vpon Vsurie to strangers, after they began to lend vpon Vsurie to their brethren: and now there bee no such Vsurers vpon earth, as the Iewes which
Deut.15.10 were forbiddē to be vsurers: whereby you may see how the malice of man hath turned mercy into cruelty. For where as lending was commanded for the benefit of men, Vsurie hath turned it to the vndoing of men: for they take when they seeme to giue, they

hurt

hurt when they seeme to helpe, they damage when they seeme to vantage: therefore it is well noted, that Vsurie hath her name of biting: and she may well signifie biting, for many haue not onely been bitten by it, but deuoured by it, that is, consumed all that they haue. Therefore as the Apostle saith, *If you bite one another, take heed ye be not deuoured one of another:* so I may say, If you be Vsurers one to another, take heed you be not deuoured one of another, for Vsurers are biters. Gal. 5.15.

As the name of the diuell doth declare what an enemie he is; so the name of Vsurie doth declare what an enemie she is. That you may know Vsurie for a biter, her name doth signifie biting. If there were one biting vsurie, & another healing vsurie, then vsurie should haue two names, one of biting, & another of healing: but al vsurie signifieth biting, to shew that al vsurie is vnlawfull. Because it signifieth an aduersarie Neschec.

Now you haue heard what vsurie is, and of what it is deriued, you shall heare the vnlawfulnes of it.

First, it is against the law of charitie, because charitie biddeth vs to giue euery man his owne, and to require no more then our owne: but Vsurie requireth more then our owne, and giues not to other their owne. Charitie reioyceth to communicate her goods to other, and vsurie reioyceth to gather other mens goods to her selfe. 1 The vnlawfulnes of Vsurie.

Secondly, it is against the Law of Nations: for euery Nation hath some law against vsurie, and some restraint against vsurers, as you shall heare when we speake of the punishment. 2

Thirdly, as it is against the law of nations, so it is against the law of Nature, that is, the naturall compassion which should be among men. You see a riuer when it goeth by an emptie place, it will not passe vntill it hath filled that emptie place, and then it goeth forward to another emptie place and filleth it, & so to another empty place and filleth it, alwaies filling the places which are emptie: so should we, the rich should fill the poore, the full should fill the hungrie, they which abound shuld fill them which want, for the rich are but Gods Amners, & their riches are committed to them of God to distribute and do good as God doth himselfe. As the water is charitable after a sort, so is the ayre: for it goeth into emptie places too, and filleth them as the water doth. Nature cannot abide that any place should be emptie, and 3 A similitude.

there-

therefore the ayre though it be a light bodie, and ſo naturally aſcendeth vpward, yet rather then any place in the earth ſhould be emptie, the aire wil deſcend as it were from his throne, & goe into caues, into dens, and into dungeons, to fill thē. If the rich were ſo good to their emptie brethren, as the ayre and water are to other emptie things: as there is no emptie place in the world, ſo there ſhould be no emptie perſon in the world: that is, the rich in Iſrael would fill the poore in Iſrael. But the rich make the poore to fill them: for Vſurers feed vpon the poore, euen as great fiſhes
Deut. 15.4. deuoure the ſmall. Therefore he which ſaid, *Let there not bee a begger in Iſrael*, ſaid too, Let there not be an Vſurer in Iſrael; for if there be vſurers in Iſrael, there will be beggers in Iſrael: for Vſurers make beggers, euen as Lawiers make quarellers.

4 Fourthly, it is againſt the Law of God. Firſt it is forbidden in Exod. 22. where it is ſaid, *If thou lend money vnto my people that is, to the poore with thee, thou ſhalt not oppreſſe them with Vſurie*: here is Vſurie called oppreſſion; therefore if oppreſſion be a ſin, Vſurie is a ſin too. Secondly, it is forbidden in Leu. 25. 26. where it is ſaid, *Thou ſhalt not giue thy money to Vſurie, nor lend thy victuals for increaſe*: here you may ſee, that men may be Vſurers of victuals and other things, as well as of money. Thirdly, it is forbidden in Deut. 23. where it is ſaid, *Thou ſhalt not lend vnto thy brother vpon Vſurie*. And leaſt you ſhould ſay, that he meaneth but one kinde of Vſurie, hee ſheweth that hee meaneth all kindes of Vſurie: for after in the 19. verſe he ſaith, *As Vſurie of money, Vſurie of victuals, Vſurie of corne, or Vſurie of any thing that is giuen to Vſurie*: becauſe ſome are not Vſurers of money, but ſome are vſurers of victuals, ſome are vſurers of cloath, ſome are Vſurers of corne, ſome are vſurers of wine, ſome are Vſurers of oyle, and ſome of one thing, and ſome of another, and none would be counted Vſurers but they which lend money vpon Vſurie, therefore God forbiddeth ſo preciſely Vſurie of any thing, ſhewing that all Vſurie is vnlawfull.

It is a miſerable occupation to liue by ſinne, and a great comfort to a man when he looketh vpon his gold and ſiluer, and his heart telleth him, al this is wel gotten, and when he lieth vpon his death-bed, and muſt leaue all to his children, hee can ſay vnto them, I leaue you mine owne: but the Vſurer cannot ſay I leaue

you

you mine owne, but I leaue you other mens: therefore the vsurer can neuer die in peace, because if he die before he make restitution, he dieth in his sinne.

When Christ raised Lazarus from death, after he had laine foure daies in the graue, he wept so ouer his Sepulchre, that the standers about said one to another: *See how he loueth him:* As it may be said of Christ, see how he loueth vs, so it should be said of vs, see how they loue one another. For Christ said to his disciples, *Loue one another as I haue loued you:* but it may be said of the vsurer, see how he hateth other, and loueth himselfe. For when he saith that he lendeth for compassion, he meaneth for compassion of himselfe, that he may gaine by his pitie. The Vsurer loueth the borrower, as the Iuie loueth the Oke: the Iuy loueth the Oke to grow vp by it, so the vsurer loueth the borrower to grow rich by him. The Iuie claspeth the Oke like a louer, but it claspeth out al the iuyce and sappe, that the Oke cannot thriue after: so the vsurer lendeth like a friend, but he couenanteth like an enemie, for he claspeth the borrower with such bands, that euer after he diminisheth as fast as the Vsurer increaseth.

Iohn. 11.34.

Iohn. 13.24.

Christ expounding the commaundement which forbiddeth to steale, saith, *Lend freely:* shewing that Vsurie because shee lendeth not freely, is a kinde of theft, and the Vsurers a kinde of theeues, for else this exposition were not right. Therefore Zacheus, as though he had stolne other mens goods, when hee beganne to repent, hee restored them againe foure fould, euen as theeues are inioyned to restore fourefolde for that which they haue stolen, so Zacheus restored foure foulde, as though hee had stolen. It seemeth that Zacheus was no great theefe, because hee restored fourefolde for all that he had gotten wrongfullie, for hee got but the fourth part of his goods wrongfully at the most, or else hee could not haue restored foure fold againe. But now, if some should restore foure folde for all that they haue gotten wrongfully, they should restore more then they haue, because all which Vsurers get, they get wrongfully: for their occupation is a sinne, and therefore one saith: Because they cannot restore foure fold here, they shall suffer an hundred folde hereafter.

Vnderstād that his sermon vpon the mount, is an exposition of the commaundements or else the Text will not seeme to implie this.

Luke. 19.8. In some kinde of theft.

Exod. 22.

Amaziah is forbidden to strengthen himself with the armies

2. Chro. 25.

of Israel, onely because Israel had offended GOD; if Amaziah might not ioyne the armies of Israel with his armies to strengthē him, dareſt thou ioyne the goods of the poore with thy goods to
Gen.3.19. inrich thee? When God ſet Adam his worke, hee ſaid; *In the ſweat of thy browes thou ſhalt liue:* not in the ſweat of his browes, but in the ſweat of thy browes: but the vſurer liueth in the ſweat of his browes, & her browes; that is, by the paines, and cares, and labours of another, for he taketh no paines himſelf, but only expecteth the time when his intereſt will come in, like the bellie which doth no worke, and yet eateth all the meate.

When God had finiſhed his Creation, he ſaid vnto man, and
Gen.1.28. vnto beaſts, and vnto fiſhes, *Increaſe and multiply:* but he neuer ſaid vnto money, increaſe & multiply, becauſe it is a dead thing, which hath no ſeede, and therefore is not fit to ingender. There-
Gen.36.42. fore he which ſaith to his money, Increaſe and multiply, begetteth a mōſtrous birth, like Anah, which deuiſed a creature which
Mat.5.46. God had not created before. Chriſt ſaith to his Diſciples: *If you loue but them which loue you, what are you better then the Publicanes? for they loue their brethren:* ſo I may ſay, if you will lend to none but to them which will pay you vſurie for it, what are you better then the Iewes? for the Iewes would lend for vſurie; and if you be no better then the Iewes, then you ſhall ſpeede no better
Mar.5.29. then they. For as Chriſt ſaid, *Except your righteouſnes doe exceed the righteouſnes of the Phariſies, your reward ſhall not exceed the reward of the Phariſies:* ſo except your charitie doe exceed the charitie of the Iewes, your reward ſhal not exceed the reward of the Iewes. Al this doth ſhew, that the Vſurer is like Eſau, of whō
Mal 1.3. God ſaid, *Eſau haue I hated.* Now in the 112. Pſalme, you ſhall
Verſe 5. ſee who is like Iacob, of whom God ſaith, *Iacob haue I loued:* for there Dauid ſaith, *A good man is mercifull & lendeth:* & ſtraight vpon it he ſetteth this crowne, *He ſhall neuer bee moued, but be had in perpetuall remembrance:* as if hee ſhould ſay, this is the good mans vſurie, this is his increaſe, euen a good name, and euerlaſting ioy. Againe in the 23. of Exodus it is ſaid, *Lend vnto*
Mal.3.10. *him which wanteth without vſurie, that the Lord may bleſſe thee:* as if hee ſhould ſay, Let the Lord pay the increaſe, feare not to be loſers by doing good, for God hath giuē his word to requite it himſelfe. As he ſaith to them which were afraid to pay tithes,

and

and offer ſacrifice, *Trie me if I will not powre down a bleſſing vpon you*: ſo hee ſeemeth to ſay vnto them which are afraid to lend, Trie me if I will not powre downe a bleſſing vpon you. Whom will you truſt, if you do not truſt your Creator, your Father, your Redeemer, your Preſeruer, and your Sauiour? Deut. 25. 10

Now you haue heard the vnfaithfulneſſe of Vſurie, you ſhall heare how many kindes there be of it. As other Crafts are called Myſteries, ſo I may fitly call it, The myſterie of Vſurie, for they haue deuiſed moe ſortes of Vſurie, thē there be trickes at cards: I cannot reckon half, and I am afraid to ſhew you at leaſt I ſhould teach you to be Vſurers, while I diſſwade you from Vſurie. Yet I will bring forth ſome; and the ſame reaſons which are alledged againſt theſe, ſhall condemne all the reſt. The kindes of Vſurie.

Some will not take Vſurie, but they will haue the vſe of your Paſture, or your land, or your Orcharde, or your teame, or your kine, vntill you pay the money againe, which in that time will grow to a greater gaine to the Vſurer, and a greater loſſe to the borrower, than if hee had paid more money then other Vſurers are wont to take. 1

Some will not take vſurie, but they will take plate, and veſſell, and tapiſtrie, and bedding, and other houſhold ſtuffe, to vſe and weare vntil their money come home, which will loſe more in the wearing, than the intreſt of the money would come to. This Vſury is forbidden in the 2. of Amos, where God complaineth, ſaying, *They lie down vpon the cloathes which are laid to pledge*: ſhewing, that we ſhould not lie downe vpon ſuch clothes, that is, we ſhould not vſe or weare the thing which is laid to pledge. 2

Some will take no Vſurie, but they will take a pawne which is better then the money which they lend, and then they will couenant, that if he bring not the money againe by ſuch a day, he forfeiteth his pawne; which day the Vſurer knoweth that the poore man is not able to keep, and ſo he keepeth the pawne for his money, which is woorth twiſe his money. This Vſurie is forbidden in Leuiticus 25. where it is ſaid; *Thou ſhalt not take Vſurie or vauntage*: As if he ſhould ſay, thou ſhalt not take the forfeiture, for then thou takeſt vauntage, when thou takeſt more then thou lendeſt. 3

Some will not take Vſurie, but they will buy ſomething at a 4

ſmall price, and then couenant with the borrower, that he buy the ſame againe of the ſame price at ſuch a day: which day the vſurer knoweth that the borrower is not able to keepe, & ſo he getteth for a little, that which the other might haue ſolde for much more. This vſurie is condemned in the firſt chapter to the Theſſalonians, the fourth verſe, where it is ſaid, *Let no man defraude or circumuent his brethren in any thing.*

5 Some will not take vſurie, but they will lend out their money to occupiers, vpon condition to be partakers in their gaynes, but not in their loſſes: So one takes all the paynes, and abideth all the venture, and the other that takes no paines, reapeth halfe the profit. This vſury is forbidden in 2. Theſſ. chap. 2. verſe 10. where it is ſaid; *He which will not worke, let him not eate.*

6 Some will not take vſurie, but if he be a labourer, or a Maſon, or a Carpenter which borroweth of him, he will couenant with him for ſo many dayes worke, he ſhall labour with him ſo many dayes, or ſo many weeks, for no money, but the lone of money. This vſury is condemned in Luke 10.7. where it is ſaid, *The labourer is worthy of his hire.*

7 Some will not take vſurie, but if you haue not preſent money to pay for their wares, they will ſet a high price of them, for the forbearing of the time, and ſo they dot no only ſell their wares, but they ſell time too: that is, they doe not onely ſell their owne, but they ſell Gods owne. Therefore one ſaith of theſe, when he ſelleth the day, he ſelleth the light, and when he ſelleth the night, he ſelleth reſt: therefore when he would haue the light of heauen, and the reſt of Paradiſe, it ſhall be ſaid vnto him, that he hath ſold both alreadie. For he ſold light when he ſold the day, and he ſold reſt when he ſold the night: and therefore now he can haue neither light nor reſt. Hereafter let not the Londoners ſay, that they giue time, but that they ſell time.

8 There be other vſurers, which will not lend them ſelues, but giue leaue to their wiues, and they play like huckſters, that is, euery moneth a penny for a ſhilling, which is one hundreth for another in the yeare.

9 But that I was informed of them ſince this Sermon was preached, I had left out our capitall Vſurers, which will not lend any money, becauſe they dare not require ſo much gayne as they

would haue; but if you would borrow an hundred pound, they will giue you wares worth threeſcore pound, and you ſhall anſwere them an hundred pound for it. Theſe are the Vſurers generall, which lurke about the Citie like Rats, and Weſels, and Fulmers, of whome may be ſaid the ſame which is ſaid of the diuels, *They ſeeke whome they may deuoure.* 1. *Pet.* 5. 8.

There be other couſins to Vſurers, which are not counted Vſurers; ſuch as take money for that which they ſhould giue freely; ſuch as take as much for a counterfeit, as for the beſt; ſuch as take a fee of a client, and doe him no pleaſure: ſuch as take money for Maſſes, and Dirges, and Trentals, and Pardons, and ſuch like drugs, which doe no more good than fire out of the chimney. This is a kinde of Vſurie and deceit beſide, which one day they will caſt away, as Iudas did his thirtie pence. 10. Vſurers couſins.

Now you haue heard the kindes of Vſurie, you ſhall heare the arguments which are deuiſed for Vſurie. Obiections made by Vſurers.

Sinne is neuer compleat vntill it be excuſed: this is the vantage which the diuell getteth by euery ſinne, whenſoeuer he can faſten any temptation vpon vs, we giue him a ſinne for it, and an excuſe to boot, as Adam our father did. Firſt he ſinned, and then he excuſed: ſo firſt we ſinne, and then we excuſe, firſt a Vſurer, and then an excuſer: therefore euery Vſurer will defend Vſurie with his tongue, though he condemne it with his conſcience. If the Image makers of Epheſus had not liued by Images, they would haue ſpoken for Images no more then the reſt: for none ſtood for Images but the Image makers: ſo if the Vſurers did not liue by Vſurie, they would ſpeake for Vſurie no more than the reſt, for none ſtands for Vſurie, but Vſurers. *Gen.* 3. *Act.* 19. 25.

It is an eaſie matter (if a man be diſpoſed) to ſpeake ſomething for euery vice, as ſome defend the Stewes, ſome defend Nonreſidencie, ſome defend ſwearing by my faith, ſome defend bowling vpon the Sabbath, and ſome defend Vſurie: but, *Will you pleade for Baal*; (ſaith Ioaſh) that is, will you pleade for ſinne which will pleade againſt you? A ſinne is a ſinne when it is defended: nay, a ſin is two ſins when it is defended: for, *He which breaketh one of the leaſt Commandements* (ſaith Chriſt) and teacheth others to do ſo, *is the leaſt in the kingdome of Heauen.* A Squire of low degree, is a Squire of no degree: ſo the leaſt in *Iudg.* 6. 31. *Mat.* 5. 10.

the kingdome of heauen, is none of the kingdome of heauen.

Who thē is the least in the kingdome of heauen? not he which breaketh the least of the commandements, but he which teacheth others to do so: that is, he which by defending, and excusing, and mincing, and extenuating his sinne, incourageth others to sinne too.

To defend Vsurie, they distinguish vpon it, as they distinguish of lying. As they say, there is a pernicious lie, and an officious ly, and a merrie lie, & a godly lie: so they say, there is the merchants vsurie, and the strangers vsurie, and the widowes vsurie, and the Orphanes vsurie, and the poore mans vsurie, & the biting vsurie, and the charitable vsurie, and the necessarie vsurie. As God said, *Ye shall die*; and the woman said, *peraduenture ye shall die*; and the serpent said, *ye shall not die*: so there be three opinions of Vsurie. Some say like God, *thou shalt die*; they thinke that Vsurie is vtterly vnlawfull, because God hath vtterly forbidden it: some say like to the woman, *peraduenture thou shalt die*; they doubt whether Vsurie be vtterly vnlawfull or no, because it is so much tolerated: some say like the Serpent, *thou shalt not die*; they think that Vsurie is lawfull, because it is gainful, as Saule thought, that the Idolaters beasts should not be killed, because they were fat. But as hee was commaunded to kill the fatte beastes, as well as the leane beasts: euen so wee are commaunded to kill fatte sinnes as well as leane sinnes, gainfull sinnes as well as prodigall sinnes.

Gen. 2.

Three opinions of Vsurie.

Gen. 3.

1. Sam. 15. 9

1 Obiections for Vsurie.

They which plead for vsury, obiect these arguments. First they say, God doth allow some kinde of vsurie: for in Deut. 23. it is said, *Of a stranger thou maiest take vsurie.* I perceiue no scripture speaketh for vsurers, *Of a straunger* (saith God) *thou maist take vsurie*: but thou takest vsurie of thy brother; therefore this condemneth thee, because thou vsest thy brother like a stranger. Here *stranger* doth signifie the Iewes enemies, whom they were commaunded to destroy: therefore marke how much this maketh against vsurie, which they obiect for vsurie. God doth not license the Iewes to take vsurie of any but their enemies, whom they might kill. They might not be vsurers vnto any, but to them of whom they might bee destroyers; whom they might slay, of them only they might take vsurie: shewing that vsurie is a kinde

of

of puniſhment, and ſuch a kinde of puniſhment, as if wee are to kill a man, it were a very fit puniſhment for him: and therefore the Iewes might take vſury of none, but them whom they might kill. I hope vſurers will alleadge this ſcripture no more.

Secondly, they ſay they lend for compaſſion, and ſo make vſurie a worke of charitie. This were charitie not to be partakers in our gaines, but to be partakers in our loſſes: but Vſurers will be partakers in our gaines, but not in our loſſes; nay, though wee loſe, yet they will gaine. Is this charitie? It is Vſurers charitie. 2

Thirdly, they ſay if hee gaine and I gaine too, is not this well? may he not conſider my friendſhip, and bee thankfull? Yes, hee may bee thankfull: but no man is bound to bee thankfull, but when he hath receiued a good turne, then he is tried whether he will be thankfull or no, and if he requite thy courteſie, then he is thankfull: but if thou bind him to requite it, then thou art couetous. 3

Fourthly, they ſay Vſurie is neceſſarie for Orphanes, and Widowes, and ſtraungers, which haue no other way to get their liuing, and therefore ſome vſurie muſt bee tolerated. If Vſurie bee neceſſarie for vs, how did the Iewes without it? Did God thinke it good for the ſtate of their Common-weale to be without Vſurers; and is it good for the ſtate of our Common-weale to haue Vſurers? this is wiſedome againſt God. 4

Fiftly, they ſay, if I may not gaine by the money which I lend, I will lend no more, but kepe my money to my ſelfe: nay, that is as bad to keepe thy money from them which needs, as to lend thy money for vſurie: For Chriſt ſaith, *From him which borroweth turne not away thy face:* therefore thou art bound to lend. As he hath a curſe in Prouer. 11. which keepeth his corne when he ſhould ſell it vnto them which hunger; ſo he hath a curſe in Ezechiel 18. which keepeth his money when he ſhould lend it vnto them which want. 5 *Mat. 5. 2.*

Sixtly, they ſay becauſe vſurie comes of biting, the biting vſurie is onely forbidden, and none but the biting vſurie: why then all vſurie is forbidden, for all vſurie commeth of biting, ſo the wiſe God hath giuen it a name to condemne it. 6

Laſtly, they alleage the lawe of the land for it, and ſay the Queenes ſtatute doth allow vs to take vpon vſurie tenne in the 7

hundred. These are like the Iewes, which said, *We haue a law, and by our law he shall die*: when they could not say by Gods law he shall die, then they said, *by our law he shall die*: so when they can not say by Gods law we may take Vsurie, they say by mans law we may take Vsurie, this is the poorest defence of al the rest: for if Gods law forbid thee, can any law of man excuse thee? As it would not serue Adam to say, *The woman bad me*, so it will not serue the Vsurer to say, the law doth license me: for though peraduenture our law doth tolerate more then should be tolerated, yet I would haue you know, that our law doth not allow ten in the hundred, nor fiue in the hundred, nor one in the hundred, nor any Vsurie at all: but there is a restraint in our law, that no Vsurer take aboue ten in the hundred; it doth not allow ten in the hundred, but punisheth that tyrant which exacteth aboue ten in the hundred. It is much like that toleration which we reade of diuorces: for the hardnesse of mens hearts, Christ saith that Moses did suffer the man and wife to parte asunder: so for the hardnes of mens hearts, our Moses, our Prince is faine to suffer as it were a kinde of Vsurie, because otherwise no man would lend.

Iohn 19.7.

Gen. 3.

Mat. 19.7.

These are the best excuses which our Vsurers haue to plead for themselues, against they come before the tribunall seate of God, and if their reasons wil not stand before men, nor their own conscience, how will they stand before the Lord? and yet he which speaketh to these, maketh himselfe a mock. Christ preached many sermons, & was neuer scorned at any, but when he preached against couetousnesse, then it is said, that he was mocked: shewing, that these kind of men are most incorrigible, and wedded to their sinne till death make them part. Yet (for their greater condemnation) we are commaunded to speake to them which will not heare: of which number, is euery reader of this sermon, if he be a Vsurer after.

Luk. 16. 14.

Ezek. 2. 5.

What the Vsurer is like.

Now you long to heare what the Vsurer is like. To what shall I liken this generation? they are like a Butlers boxe; for as all the counters at last come to the Butler, so all the money at last commeth to the Vsurer: ten after ten, and ten after ten, and tenne to ten, til at last he receiue not only ten for an hundred, but an hundred for ten: this is the onely difference, that the Butler can receiue no more then he deliuered, but the Vsurer receiueth more

then

then he deliuereth. They are euen like a moath that eateth a hole in cloth, ſo vſurie eateth a hole in ſiluer. If you haue a peece of ſiluer which is as much as an hundreth pounds, in one yeare vſurie will eate a hole in it as big as ten pounds: in two yeares ſhe wil eate a hole as big as twentie pounds: in three yeares ſhe wil eate a hole as big as thirtie pounds. Nay, now they ſay, he is but a bad husband, which cannot eate a hole as bigge as fiftie pounds in a yeare: that is, which cannot gaine halfe in halfe; how many holes haue theſe moaths eaten in poore mens garments? they are like Nonreſidents, that is, ſuch bad members, that no man ſpeaketh for but themſelues: as no man ſtandeth for Nonreſidencie, but hee which is a Nonreſident, or hee which would be a Nonreſident; ſo no man ſtandeth for vſurie, but he which is an vſurer, or he which would be an Vſurer. 1. *Kin.* 22.7

They are like Ieſabel, which ſaid, *Let me alone I haue a way.* If there be no way to liue (ſaith the falſe Steward) I know what to doe, I will deceiue: ſo if there bee no way to liue (ſaith the Vſurer) I know what to do, I will oppreſſe. If I cannot liue by buying, nor by ſelling, nor by flattring, nor by labouring, I will liue by oppreſſion. *Luk.* 16.4. But as one in his Comment ſpeakes to the falſe Steward; Thou ſaieſt I know what to doe, but doeſt thou know what thou ſhalt ſuffer? So I ſay to Vſurers, you ſay you know what to doe, but doe ye know what ye ſhall ſuffer? Indeede he knoweth not what to do, which knoweth not to doe well: and therefore Chriſt ſaid of his perſecutors, *That they knew not what they did.* *Luk.* 23.34. Here I will end the firſt daies examination. Now I may conclude with Paule, *I haue not ſpoken, but the Lord:* and therefore as the Lord ſaid vnto Saul that he perſe- 2. *Cor.* 7.10. *Act.* 9.22.

ted him; ſo they which reſiſt this doctrine, doe contemne him, and not me.

The end of the firſt Sermon.

THE

THE EXAMINATION OF VSVRIE.

THE SECOND SERMON.

IT remaineth that wee ſpeake of the Vſurers puniſhment: Then, what may bee thought of them which doe not take Vſurie, but giue Vſurie. Laſtly, what they ſhould do, which haue got their riches by Vſurie.

The puniſhments of Vſurers

1 To begin with the puniſhment, not only Gods law, but euen the canon law, dooth ſo condemne Vſurie, that firſt it doth excommunicate him from the Church, as though he had no communion with Saints.

2 Secondly, it doth detaine him frō the Sacraments, as though he had no communion with Chriſt.

3 Thirdly, it doth depriue him of his Sepulchre, and will not ſuffer him to be buried, as though he were not worthie to lie in the earth, but to lie in hell.

4 Laſtly, it maketh his will to bee no will, as though his goods were not his owne: For nothing is ours, but that which we haue rightly got: and therefore we ſay, It is mine by right, as though it were not ours, vnleſſe it bee ours by right. This is the iudgement of mans law.

Now you ſhall heare the iudgement of Gods law. A Vſurer doth receiue two incomes, one of the borrower, and another of the reuenger: of the borrower he lookes for gaine, but of the reuenger he lookes for puniſhment. Therefore al the ſcripture propheſieth euill vnto him, as Michaiah did to Achab. Salomon ſaith: *He which increaſeth his riches by vſurie gathereth for thē which will be mercifull to the poore.* As if he ſhould ſay, when he hath loden himſelfe like a Cart, he ſhall be vnloden like a Cart againe, and they ſhall inherit his money, for whom he did neuer gather it. For he which is vnmercifull to the poore, meaneth not to gather for them which will be mercifull to the poore. But Salomon ſaith: That they ſhall be his heires, which will be mercifull, as he was vnmercifull.

Prou. 28. 8.

Now

Now marke whether this propheſie of Salomon bee true, I know not how many in this citie do increaſe by vſurie, but this propheſie ſeemeth to be verified of many: for it is noted, that the riches and lands of Aldermen and Merchants, and other in London, do not laſt ſo long, nor indure ſo well, as the riches & lands of other in the countrey, and that their children doe not proue ſo well as others, nor come to that place in the Common-weale, which for their wealth their parents looked that they ſhould come to. I can giue no reaſon for it, but the reaſon of Salomon, *He which increaſeth by vſurie, gathereth for them which will be mercifull to the poore:* that is, their riches ſhall goe from their heires to Gods heires, according to that, *The riches of the ſinner is laid vp for the righteous:* that is, the righteous ſhall enioy that which the wicked gathereth. *Pro.31.13.*

All riches are vncertaine, but the riches which are euil gotten, are moſt vncertaine: they may bee called moueable goods, for they are very moueable, like the cloudes which neuer reſt til they fall as they climed. God ſaith, that he will ſmite the vſurer with his fiſt, not with the palme of his hande, but with his fiſt, which giueth a greater blow. As his hands were ſhut againſt the poore, ſo Gods hands ſhal be ſhut againſt him, that his puniſhmēt may be like his ſinne. But if you wil heare their final ſentence, Dauid ſaith here; *That they ſhall not dwell in Gods Temple, nor reſt in his holy mountaine.* Then we will ſeeke no more puniſhments, for this puniſhment is al puniſhments. If they ſhal not come to heauen, whoſe then ſhall thoſe riches be? Nay, whoſe then ſhall the honour bee when that day commeth? If he ſhall not reſt in heauen, then he ſhall reſt in hell, where no reſt is. Then ſaith one, the Vſurer ſhall cry vnto his children, Curſed bee you my Children, bee cauſe you were the cauſe of theſe torments, for leaſt you ſhuld be poore, I was an Vſurer and robbed other, to leaue riches vnto you. To whom the children ſhall reply againe: nay, curſed bee you, father, for you were the cauſe of our torments, for if you had not left vs other mens goods, we had not kept other mēs goods. Thus when they are curſed of God, they ſhal curſe one another: curſe the Lord for condemning them, curſe their ſins for accuſing them, curſe their parents for begetting them, & curſe themſelues becauſe they cannot helpe themſelues. As they which *Eze.22.13.* Note.

are

are blessed do nothing but blesse, so they which are accursed, do nothing but curse.

This is the second vsurie which the vsurer shal receiue of God, after hee hath receiued Vsurie of men: then the name of Vsurie shall be fulfilled, as it signifieth biting; so when it hath bitten other, it shall bite the Vsurer too, and neuer rest biting; then they shal wish that they could restore againe as Zacheus did, & shal not restore, because their money is gone. Therefore if Christ be come to your hearts, as he came to Zacheus house, restore now as Zacheus did, and escape this iudgement. This is the ende of the Vsurer and his money, if they stay together till death, yet at last there shall be a diuision. The diuell shall take his soule; the earth shall take his body, the strangers shall take his goods, and the mourners shall reioyce vnder their blacks, and say, Wickednesse is come to the graue.

Luke.19.

Note.

Therefore, if thou wouldest not be counted an vsurer, then refraine to be a vsurer now, for they which are vsurers now, shal be counted vsurers then. Thus you haue heard the vsurers paiment.

Whether it be vnlawfull to giue Vsurie.

Now if you wil know whether it be vnlawful to giue vsurie, as it is vnlawfull to take vsurie; I wish that you could resolue your selues that I might not speake of it: for I haue heard some preachers say, that there be some truths which they would be loath to preach: and so there be some truths which I would be loath to preach, because many heare by halues, and some for malic or ignorance, will take things otherwise then they are spoken, yet because I haue promised, I will speake something of it.

Ier.15.10.

Well then, may we neither take vsurie, nor giue vsurie? I know that Ieremie saith, *I haue not lent vpon vsurie to others, neither haue others lent vpon vsurie to me:* as though both were vnlawfull, not onely to take vsurie, but to giue vsurie.

1. Obiect.

But thereby Ieremie doth signifie that he was no medler in the world, whereby they should enuy him like other men, and therefore he cleereth himselfe chiefly from vsurie, because vsurers were most enuied. And to shew that he was not an Vsurer, he saith that he was not a borrower, which is more lawfull than to be a vsurer: like a man which saith, I doe neither hate him nor know him. Why it was lawfull to know him, but to prooue that he did not hate him, he saith, he doth not know him.

Answere.

So

So Ieremy, to proue that he had not lent vpon vſurie, doth ſay, that he neuer borrowed vpon vſurie, which many will doe that will not lend. The beſt Expoſitors giue this ſenſe of it. I knowe beſide, that Chriſt did caſt forth the buyers out of the Temple, as well as the ſellers. But that was not for buying, but for buying in the Temple, where they ſhould not buy, but pray: or elſe it was as lawfull to buy any thing, as it is lawfull to vſe it. 2. Obiect. Anſwer.

I knowe beſide, that it is a common ſaying, if there were no buyers, there would be no ſellers: if there were no bribe-giuers, there would be no bribe-takers. But in this caſe it may be rather ſaid, if there were no takers, there would be no giuers: for the giuer doth not make the receiuer to take, but the receiuer doth make the giuer to giue, becauſe he wil not lend, vnleſſe the other will giue him for the loane: therefore as wee ſay, the receiuer makes the theeſe: ſo I may ſay, the receiuer of vſurie makes the giuer of the vſurie. 3. Obiect. Anſwer.

Therefore I would be loath to compare them which are conſtrained to borrow vpon vſurie, vnto them which did buy in the Temple, and were not conſtrained more then they which ſold in the Temple. Much leſſe may I compare them which giue vſurie vnto them which take vſurie: for there is as great odds between them as there is betweene giuing and taking, or betweene couetouſneſſe and neceſſitie: for one is couetouſneſſe, & the other is neceſſitie. He which lendeth for vſurie, lendeth for couetouſnes but he which borroweth vpon vſurie, borroweth for neceſſitie.

Now, for neceſſitie God hath allowed many things: as, for neceſſitie it was lawful for Adams ſonnes to marrie with Adams daughters, becauſe there were no other Women: for neceſſitie it was lawfull for Dauid to eate the ſhew-bread, becauſe he had no other foode: for neceſſitie it was lawfull to worke, and heale, and fight vpon the Sabbath, which was not lawfull but for neceſſitie: therefore for neceſſitie why may not a man paye more then he borrowed? ſeeing no ſcripture doth forbid vs to pay more then we borrowed, but to require more thē we lend. Some doe thinke, that as God did vſe the ambition of Abſolon, & the malice of Pharao, and the treacherie of Iudas vnto good; ſo men may vſe the couetouſnes of vſurers vnto good, that is, to helpe at a neede when a man is like to be vndone, and his children caſt a- *1. Sam. 21 6.* *Luke. 13. 10.*

way,

way, and his leaſe forfeited, & many inconueniences beſide like to enſue, which you know better than I, vnleſſe he haue preſent money at ſome time to preuent a miſchiefe. For example hereof, I may alleadge how Iacob did vſe the ſinne of Laban. Laban did euill in ſwearing by Idols, but Iacob did not euill in receiuing ſuch an oth of him, though it was an vnlawfull oath: ſo though the Vſurer doe euill in taking Vſurie, yet a man doth not euill in giuing vſurie. Beſide, I may alleadge the example of Abraham and Abimelech: Abraham made a couenant with Abimelech; to confirme this couenant, Abrahã ſware, & Abimelech ſware: Abraham ſware by the true God, but Abimelech ſware by his falſe Gods; and yet Abraham did receiue this oath and ſinned not. So, if her Maieſtie and the Turke ſhould make a couenant, the Turke would not ſweare as ỹ Queene would ſweare: for the Queene would ſweare by the Lord, but the Turk would ſweare by Mahomet. If it be lawful then to receiue ſuch an oth, though it be an vnlawfull oath, why may it not be lawfull for me to giue more then I borrowed, though it be vnlawfull for the Vſurer to take more then hee lended? Beſide, a Prince may not pardon a wilfull murtherer, yet I thinke that no man will ſay in haſte, that he which hath committed murther may not take a pardon. As this vnlawfull giuing doth not make the taking vnlawful: ſo the other vnlawfull taking doth not make the giuing vnlawfull. Beſides, it is lawfull to ſuffer iniury, though it be vnlawfull to offer iniury: it is lawfull to ſuffer iniury, as Chriſt paide tribute, which was iniury: but it is not lawfull to offer iniury, becauſe there are ſixe Commandements againſt it.

Gen. 31. 53.

Gen. 21. 31.

Mat. 17. 17.

Now, to take vſurie, is (as it were) to offer iniury; but to giue vſurie, is (as it were) to ſuffer iniury; therefore, though I may not take more then I lended, yet I may giue more than I borrowed.

Moreouer, I may compare giuing of vſurie, to ſwearing: if a man ſweare without a cauſe, he ſinneth; but if he ſweare as the Word teacheth him to ſweare, he ſinneth not: ſo, if a man borrow vpon vſurie, and borrow without cauſe, he ſinneth, becauſe he feedeth the vſurer; but els, as a man may ſweare in ſome caſe, ſo in ſome cauſe a man may borrow vpon Vſurie, that is in caſe of neceſſitie, when a man muſt needes borrow, and can borrow of none but Vſurers.

Laſtly,

Laſtly, I may alleadge, that vſurie and Vſurer, are neuer read in the ſcripture, but they ſignifie him that takes vſurie, not him which giues vſurie: and therefore the ſcripture ſeemeth to forbid taking, but not giuing.

Many reaſons more are alleaged, which I cannot refute, and therefore I will not contract them: yet I meane not to decide the queſtion, becauſe I will not be miſtaken. But if ſome ſhould come vnto me in that neceſſitie and extremitie which I can imagine, and aske; May I borrow money of theſe vſurers to ſaue my life, or my credite, or my liuing, ſeeing no man will lend me freely? I would anſwer him as the Prophet anſwered Naaman: neither do, nor do not, but *goe in peace*: I will not forbid thee, nor I will not condemne thee, but if thy conſcience condemne thee not, I thinke thy ſinne one of the leaſt ſinnes: and as Naaman praied, *Lord be merciſull vnto me in this*, ſo I thinke the Lord will be mercifull vnto thee in this. But if thy conſcience goe againſt it, then doe it not; for it is ſinne to thee, though it be free for another, becauſe whatſoeuer is not done of faith, is ſinne. I charge you in the feare of God, that you doe not miſtake that which is ſaid, for I know no learned Preacher, nor learned writer of other mind. Yet leaſt you ſhould miſtake the matter as I diſtinguiſhed of lenders, ſo I will diſtinguiſh of borrowers.

1. Reg. 5. 12.

Rom. 14. 23

If ſome may borrow vpō vſury, it doth not follow that al may borrow vpon vſurie, becauſe al haue not the like cauſe; therefore doe not ſay that I teach you to borrow vpon vſurie, for I thinke that the moſt in this citie which borrow vpon vſurie, ſhould not borrow as they doe, becauſe they rather maintaine vſurie, then ſupply their neceſſitie. Some I know borrow for meere neceſſitie; if any may be allowed, thoſe are they: but there is a kind of borrowers in this Citie, which feed Vſurers as the bellowes kindle the fire, ſo they haue no neede to borrow, but becauſe they would be rich, and richer, and richeſt of all: therefore they will imploy all the money which they can borrow, thinking to get more by the vſe of it, then the vſurie of it doth come to. This maketh them ſell their wares ſo deare, becauſe they muſt not onely gaine the price, but the intereſt beſide, & more then the intereſt too, or elſe they gaine nothing. Theſe borrowers are in another predicament then thoſe which borrow for neceſſitie: & therfore

Diuers kinds of borrowers.

if

if they bee not olde enough to answere for themselues, I am too young to answer for them, There are other borrowers (as I haue heard) which for some secret cause would seeme barer & needier then they are, either because they would not bee charged deeplie with subsidies, or else because they would compound with their creditors for a little: therefore they will haue alwaies something for vsurie, that their creditors may think them bare of money, or that other may pitie them in their charges. These are like those Foxes which haue wealth enough to pay their debts, & yet lie in prison because they would defraud their creditors. I doubt not but there be more sortes, then I know, I cannot hunt euery corner, because I want experience. But this is my conclusion, I would haue no man pay intrest vnto Vsurers but for necessitie, euen as a trauailer giueth his purse vnto a theefe, because he can not chuse. Thus you haue heard what I can say of them which take Vsurie, and them which giue Vsurie.

Note

What Vsurers should doe with their gaines

Now you wold vnderstand the last question; if you haue bin vsurers alreadie, what you should doe with that money which you haue gained by Vsurie, Surely, euen as Zacheus did, restore it again. If you cannot say as Samuell said, *Whose goods haue I taken?* then you must say as Zacheus said, *Whose goods haue I kept?* The best thing is, to doe no man wrong; but the next to that is to make him amends. This God signifieth when he saith, *Put away the execrable thing from you*: that is, Let no vnlawfull thing stay in your hands, like the wedge of Achan, which he had got by sinne, the same law serueth for all which is got wrongfully, which was instituted against theeues, *Restore it againe*: the reason of this law is, because the sinne is not remitted, vntill the debt be restored.

1 Sam. 12. 3.
Luke. 19. 8.
Iosh. 6. 18.
Exod. 22.

For as humilitie is the repentance of pride, and abstinence is the repentance of surfet & almes is the repentance of couetousnesse, and forgiuenes is the repentance of malice: so restitution is the repentance of vsurie. As he which is not humble, doth not repent his pride; he which doth not abstaine doth not repent his gluttonie; he which doth not forgiue, dooth not repent his malice; so hee which doth not restore, dooth not repent his vsurie: for how can he be saide to repent for his vsurie, which liueth by vsurie still? therefore Daniell saith to Nabuchadnezzar, *Breake*

Dan. 4. 24.

off

off thy ſinnes by righteouſneſſe: ſhewing that nothing but righteouſneſſe can breake vnrighteouſneſſe. As diſeaſes are healed by the contrarie, ſo pride is healed by humilitie, gluttonie by abſtinence, malice by forgiuenes, couetouſneſſe by almes, and vſurie by reſtoring. This Paul calleth, *The reuenge of a Chriſtian*, when he takes reuenge vpon his ſins, and puniſheth his luſts, ſo that he maketh them do contrarie to that which they would do. Therefore you muſt reſtore that which you haue gotten by vſurie, or els you doe not repent of your vſurie. 2.Cor.7.3.

As a Cammell when he comes home caſteth off his burden at the doore, that he may enter into his ſtable, ſo they which are laden with other mens goods, when they go to heauē, muſt leaue their burthen where they had it, leaſt they be too groſſe to get in at the narrow gate. But as the Diſciples of Chriſt ſayd, *This is a hard ſpeech:* ſo to them which haue got moſt that they haue by vnlawfull meanes, this is a hard ſpeech, to bid them reſtore it againe: there be two great rubs in the way. Ioh.6.60.

Two obiections.

Firſt, the loſſe which they ſhall ſuſtaine, if they reſtore againe all which they haue got vniuſtly: Then the difficultie to reſtore it againe to the right parties. If you aske me as Amaziah asked the Prophet, *How ſhall we doe for thoſe hundred talents?* How ſhall I liue when all is gone that I haue got wrongfully? I can ſay no more then the Prophet ſayd to him, *The Lord is able to giue thee more then this.* Zacheus did not feare how he ſhould liue, but Zacheus did feare to offend: ſo thou ſhouldeſt not feare to reſtore other mens goods, but thou ſhouldeſt feare to keepe other mens goods: and as Zacheus liued when he had reſtored, ſo thou ſhalt liue when thou haſt reſtored. He which ſaith, *Trie me if I will not powre downe a bleſſing*, trie him if whether he wil not powre downe a bleſſing; for he hath promiſed to bleſſe the Lender as well as the Sacrificer. He which is the Lord of all, can giue thee more wealth then thou needeſt: but if you cannot reſtore to the owner, nor to his heires, then giue it to the poore, for they are the next heires, and repent that thou haſt kept it ſo long: but in no wiſe thou maiſt keepe it vnto thy ſelfe, becauſe it is none of thine. 2.Chro.25.9. Luk.19. Mal.3.10. Deut.15.10

When Hezechia was like to dye, Eſay ſayd vnto him, *Set thy things in order before thou dye.* That which hee aduiſed him, hee Eſay 38.6.

aduiseth all, set your things in order before you die. What is this to set things in order, but to restore vnto euery one his owne? When thou bequeathest thy bodie to the earth, then thy bodie is set in order: when thou bequeathest thy soule to God, then thy soule is set in order: when thou bequeathest thy goods to the owners, then thy goods are set in order: therefore if thou die with other mens goods in thy hand, then thou diest before thou hast set things in order, and then thou diest in thy sinnes, and then no promise in all the Scriptures appertaineth vnto thee, because nothing is promised vnto sinners, but vnto penitent sinners.

Therefore that you may not die in your sinnes, it is necessarie to make restitution before you die, or else you die in your sinne, and are crossed out of all the ioyes of Heauen. Wherefore as
2. *Sam.* 2. 26. Abner said to Ioab; *Knowest thou not that it will bee bitternes in the latter end?* So remember whether this course will be sweete or bitter in the end. If they be condemned which giue not their owne goods to them which neede, like the rich Glutton, how can they bee saued which draw other mens goods from them, that haue mote neede of theirs?

Thus you haue heard the definition of Vsurie, and the deriuation of it, and the vnlawfulnes of it, and the kindes of it, and the punishment of it, and the arguments which are alleadged for it, and what may be thought of them which doe not take vsurie, but giue vsurie, and what they should doe which haue got their liuing by vsurie.

Now seeing you may not bee Vsurers to men, let euery man hereafter bee an vsurer to God, which promisest; If thou leaue
Mat. 19. 26 father, or mother, or wife, or children, or house, or land for him; not ten in the hundred, but an hundred for ten, nay an hundred for one, and in the world to come life euerlasting: that is a thousand for one. That we may receiue this vsurie, let vs pray that the words which we haue heard out of this Psalme, may dwell with vs till we dwell in heauen.

THE

THE CHRISTIANS SACRIFICE.

To my late Auditors, the congregation of Clement Danes: all the good will which I can wish.

BEloued in Christ Iesus, my first fruites, I haue nothing but this mite to leaue with you, which is the summe of all my Sermons: ye haue heard it alreadie, and as the Apostle cals the Corinthians his Epistle, so ye should be my sermon, that is, my sermon should bee printed in your hearts, as this is printed in paper. If you haue not giuen your hearts to him that sent for them, now thinke that God hath sent for them again: and heare me writing whom ye cannot heare speaking. Take not custome for religion, shun occasion as well as sinne, seeke the vse of euery thing, desire not to haue your kingdome here. And so I leaue you all with Christ (whō I haue preached) to bring forth the fruit of that seede which is sowne: beseeching you for all the loue that you haue of heauē, that ye would not count any thing in this world worthie to keepe your hearts from God, but thinke of the day when ye shall giue account for euery lesson which ye haue heard, and he which hath called you in this prison, will glorifie you in his palace: where ye shall see him to whom ye haue giuen your hearts, & enioy that blessing of blessings, which makes all the world to worship him. 1.Cor.2.3.

The Father of our Lord Iesus Christ, which hath begun to draw you to his kingdome, neuer leaue you vntill you come vnto it, Amen.

Your late vnworthie seruant for the Lord: *H. S.*

THE CHRISTIANS SACRIFICE.

Prouerbs 23.26.
My sonne giue me thy heart.

TO binde all the lessons together which ye haue learned since I came, this sentence came vnto my minde, *My sonne, giue me thy heart:* which is the summe of all that yee haue heard, and shewes in what chest you should lay vp these treasures, in your heart, and then giue that heart to God, and he will keepe all safe.

Iob 22.22. *Luke* 2.19. *Psal.* 37.32. *Dan.* 7.28.

A supplication is come, as it were frō God to man, that man would send God his heart, penned by Salomon vnder the name of Wisedome, and directed to her sonnes: Wisedome intreateth her sonnes that they would giue her their hearts; this Wisedom is God, we by adoption are his sonnes, & our heart is that which Christ cals spirit and trueth, without hypocrisie, *Giue mee that heart*, saith God. He which giues any thing to another, considers before what he loues, and giues that which he thinkes will be accepted, that hee may bee loued for the gift: therefore Dauid as though he were at a stand, and sorrowed that he could not do enough for God, breakes forth to himselfe, *What shall I giue vnto the Lord, for all that he hath giuen me?* The Lorde hearing as it were these sighs of his seruant, which care and studie what they may doe to please him, comes in their suspence, and like a friend which desires nothing but good will, answers from heauen, *My sonne giue me thy hart.* Vnder which sute he taxeth them beside which are suters alwaies to him, and looke still to receiue like the Publicanes, but neuer cast in their mind what they should giue: therefore their tribute is set downe by equall measure vnder the kings seale, euery man must homage his heart.

Pro. 9.1. *Rom.* 8.15. *Gal.* 4.24. *Iohn* 4.14. *Psal.* 116.12

He which alwaies gaue, now craues, and he which craued alwaies, now giues: Christ stands at the doore like a poore man, & askes not bread, nor clothes, nor lodging, which we should giue

to his members; but our heart, that is, euen the continent of all, and gouernour of mans houſe, which ſits on the bench like a Iudge, to giue the charge, and teacheth the tongue to ſpeake, the hand to worke, the foote to walke, the eare to attend, the eye to obſerue, the mind to chuſe, and the fleſh to obey. That we muſt preſent to God like a burnt ſacrifice, wherein all is offered together, a wiſe tongue, a diligent hand, a warie foot, a watchfull eye, an attentiue eare, an humble minde, an obedient fleſh, put al together, and it is but the heart; *My ſonne* (ſaith God) *giue me thy heart.* Here thou art the giuer, God the petitioner, thy heart the gift which he claimeth by the name of a ſonne: ſhould God be a ſuppliant vnto thee and me? but that our vnthankfulneſſe condemnes vs, that for all the things which he hath giuen vnto vs, wee neuer conſidered yet what we ſhould giue vnto him before he asketh. He is faine to put in his petition like a ſuter, and ſay, *Giue me thy heart.* *Leu.* 1.9. & 13.

Marke what God hath choſen for himſelf, not that which any other ſhould loſe by, like the demaunds of them which care for none but thẽſelues; but that, which being giuen to God, moues vs to giue vnto euery man his due, as Zacheus when he gaue his heart to Chriſt, parted his goods to the poore, and reſtored to al that which he had gotten by wrong. *Luke* 19.8.

Once God required offerings and ſacrifices, which men were vnwilling to giue, becauſe it was a deare ſeruice of God: but now he ſaith, that the heart is more than al burnt offerings & ſacrifices. Iacob loued Ioſeph more than all his brethren: ſo God loueth the heart more then all her fellowes; this mite God will haue for all his benefits, which wee may beſt affoord him; thy almes to the poore, thy counſell to the ſimple, thy inheritance to thy children, thy tribute to Cæſar, but thy hart to God: he which is a ſpirit, requires the ſpirit, and delights to dwell in the harts of men. Here God plants himſelfe as in a Caſtle, which is alwaies beſieged with the world, the fleſh, and the diuell. If the enemie get a thought, or a word, or a worke, yet he hath but razed the walles, but if he take the heart, then the fortreſſe is loſt. For that time all our thoughts, words and workes, are captiue vnto him: he bids them goe, and they goe; doe, and they doe it. *Mal.* 1.13. *and* 3.13. *Mar.* 12.23. *Gen.* 27. *Ioh.* 4.24.

That man is like Eſau, which had an inheritance, which had a heart, *Gen.* 25.24.

heart,but now he hath not poſſeſſion of his owne, therfore giue God thy heart that he may keepe it, not a peece of thy heart,not a roome in thy heart, but thy heart. The heart deuided, dyeth: God is not like the mother which would haue the childe diuided,but like the naturall mother which ſaid,rather then it ſhuld bee diuided, let her take all. Let the diuell haue all,if hee which gaue it be not worthie of it. God hath no copeſmate, therefore he will haue no parting of ſtakes, but all or none, and therefore he which askes here thy heart, in the ſixt of Deuteronomie and the fift verſe, asketh *all thy heart, all thy ſoule, all thy ſtrength*; thrice he requireth all, leaſt we ſhould keepe a thought behinde: yet it is thy heart, that is, a vaine heart, a barren heart, a ſinfull heart, vntill thou giue it vnto God, and then it is the ſpouſe of Chriſt, the temple of the holy Ghoſt, and the image of God, ſo changed and formed, and refined, that God cals it a new heart.

Eſay 47.17. *Eccleſ.* 11.9. 1. *Cor.* 3.16. 1. *Cor.* 6.19.

Some haue a double heart, as it is in the twelfth Pſalme: but God acknowledgeth but one heart, ſaying, *Giue me thy heart*, not giue thy hearts, declaring that a ſingle heart is pleaſing vnto him, and that they which haue a double heart, a heart and a heart, haue neuer a good heart. *Pſal.* 12.2.

God doth not require ỹ hart, as though he required no more but the heart, like the Pope, which ſaith, giue me thy heart, and it ſufficeth. To maintaine his papiſts pendant and crouchant, which liue among Chriſtians; he requireth nothing of ſuch but their heart, that they may worſhip God with their lips, and diſſemble their religion, and forſweare their opinion, and come to ſermons, and ſubſcribe to our lawes, & ſeeme Proteſtants, as the diuell licenſeth witches to ſeeme Chriſtians, ſo they giue him their heart, he diſpenſeth with them to diſſemble, and giue the reſt as they liſt: but God requireth the heart, becauſe we ſhould not diſſemble: for in the 12. to the Romanes, he commandeth the bodie too, *Offer vp your bodies:* which wee cannot doe, vnleſſe we giue heart, & hand, and tongue, and eyes, and eares, and all; for the bodie is all: but the heart is chiefe in requeſt, becauſe if there bee any goodneſſe, it lies in the heart, and becauſe hee which giues the heart, giues all: for out of the abundance of the heart the mouth ſpeaketh, the hand worketh, the eye looketh, the eare liſteneth, the foote walketh to doe good or euill. *Rom.* 12.1. *Luke* 6.45.

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Therefore there is ſuch ſtrife for the heart, as there was for Moſes body, Giue it me, ſaith the Lord; giue it me ſaith the Tẽpter, giue it me ſaith the Pope, giue it me ſaith riches, giue it me ſaith pleaſure, as though thou muſt needes giue it: now here is the choiſe, whether thou wilt giue it to God or to the Diuell, Gods heart or the Diuels heart, whoſe wilt thou be?

Thus doth man hang in a ballance, like a yong virgine which hath many ſutors: ſome ſhe fancieth for parẽtage, ſome for perſonage, ſome for friends, ſome for wealth, ſome for wit, ſome for vertue, and after all, chuſeth the worſt of all: ſo the heart hath ſo many ſutors beſides God, that ſometime ſhe marieth with one, ſometimes with another, the world keepes her, the fleſh keepes her, the diuel keepes her, which haue no more intereſt in her, thã Herod to his ſiſter, but ſeek her ſpoyle, like them that marrie for riches, are glad when one dyes, that another may come. Theſe ſuters are like Abſolon, which did not ſeeke the harts of the people like Dauid, but ſtole them with flatterie and lyes: but God would haue thee *giue thy heart.* *Matt.* 14.14 2. *Sam.* 5.6.

As a man conſiders what he doth whẽ he giues: ſo God licenſeth vs to conſider, of that which we doe for him, whether he deſerues it, whether wee owe it, whether he can requite it, leaſt it ſhould come againſt our will, therefore *giue me*, ſaith God: as though he would not ſtraine vpõ vs, or take from vs, but if thou wilt giue him thy hart, then he accepts; it muſt come freely like a gift, as his bleſſings come to vs, & then his demand is granted. Here is no reſpect of time, how long thou maiſt ſtay it, or how long he will keepe it, but giue it, is the preſent time, as though he would haue it out of hand while he askes, before ye go out of the Church: for what cã we aske of him, while we deny him but one thing whẽ he askes of vs? therfore conſider who is a ſuter to you. Now I am a Collector for God, to gather harts, either you muſt graunt him or deny him, thinke who ſhall loſe by it, if thou wilt not pay thy Land-lord his rent. How many ſubiects would reioyce if they had any thing to giue to their prince, & pray her to accept it, & be glad if ſhe would take it, that they might but ſay, I haue giuẽ a preſent to the Queene. So Mary reioyced that ſhe had a little oyle to ſprinkle vpon Chriſt, that ſhe would take no money for it; yea the widow of Zareptah was ſo ioyfull that ſhe

had a little food for the Prophet, that she spared it from her children, and her selfe, to serue him first: so they which loue the Lord like his Disciples, which left all to follow him, had rather that he should haue their riches, their honors, their hearts and their liues, then they themselues.

Luk. 5. 11.

Why is Dauid called *a man after Gods owne hart*, but because whē God said, *Giue me thy heart*, his spirit answered like an Eccho, I giue thee my heart? Is God so desirous of my heart? what good can my heart doe to God? It is not worthie to come vnder his roofe, I would I had a better gift to send vnto my Lorde, goe my heart to thy maker, the Bridegroome hath sent for thee, put on thy wedding garment, for the King himselfe will marrie thee. Who is not sorie now, that he did not giue his heart before? Is he not worthie to die which will take his heart from him that made it, from him that redeemed it, from him which preserues it, from him which wil glorifie it; to giue it vnto him which wil infect it, torment it, condemne it? Will a seruant reach the cup to a stranger, when his master calles for it? Or will a man sell his coat if he haue no moe? What doest thou reserue for God, when thou hast giuen Satan thy heart? Christ hath promised to come and dwell with thee, where shall he stay, where shall he dine, if the chamber be takē vp, and the heart let forth to another? Thou art but a tenant, and yet thou takest his house ouer his head, and placest in it whom thou wilt, as if thou wert Landlord.

1. *Sa.* 13. 14.

Reuel. 3. 20.

Canst thou possesse another mans goods but he will molest thee, & trouble thee, vntil he haue his own? and doest thou think to keepe that which is Gods, and hold it in peace? No, he wil neuer suffer thee to rest, but crie vpon thee day and night, as Moses vexed Pharaoh vntill he let the people goe; so thou shalt be distracted with feares and thoughts, as one plague followed another, vntill thou let thy heart goe, that it may serue God: for as if a man should pull out thy heart, and take it from thee, so grieuous is it to God to keepe thy heart from him.

2. *Sam.* 3. 8. *Exo.* 8. 13. *and* 9. 28. *Acts* 16. 14. *Exo.* 8. *&* 9. *and* 10.

Therefore let all Sutors haue their answere, that thy heart is maried alreadie. As Isaac answered Esau, *Iacob haue I blessed, & he shall be blessed:* so thou maist say, God hath my heart, and he shal haue it; and them that craue it hereafter, send them to Christ for it, for it is not thine to giue, if thou haue giuen it to God alreadie.

Gen. 27.

readie. But take heed thy heart do not lie to thy ſelfe, and ſay it is Gods when it is the worlds, like Ieroboams wife, which would not ſeeme to be Ieroboams wife. By this thou ſhalt know whether thou haſt giuen it to him or no; if the heart be gone, all will follow. As the Sunne riſeth firſt, and then the beaſts ariſe from their dens, the foules from their neſts, and men from their beds, ſo when the heart ſets forward to God, all the members wil follow after it, the tongue will praiſe him, the foot wil follow him, the eare will attend him, the eye will watch him, the hand will ſerue him, nothing will ſtay after the heart, but euery one goes like handmaids after their miſtreſſe: this Chriſt verifieth, ſaying; Make cleane within, and all will be cleane: therefore the Publican did beat vpon his hart, as though he were angrie with it, becauſe it did not wakē al the reſt: ſhewing, that as the father gaue vs all, when he gaue his ſonne; ſo we giue him al when we giue our hearts. This is the melodie which Paul ſpeaketh of, Eph. 5.19 *Make melodie to the Lord in your hearts:* ſhewing that there is a conſort of all the members, when the heart is in tune, and that it ſounds like a melodie in the eares of God, & makes vs reioyce while we ſerue him. Wee haue example hereof in Chriſt, which ſaid it was meate and drink vnto him to do his Fathers will: and in Dauid, which danced to ſee the Arke: and in the Iſraelites, of whom it is ſaid, that they reioyced, when they offered from their heart vnto the Lord.

Iohn 4.34. 2.*Sa.*6.14. 1.*Chro.*29.9

Therefore Salomon picking out the heart for God, ſpake as though he would ſet out the pleaſanteſt, and faireſt, and eaſieſt way to ſerue him, without any grudging, or toyle, or wearineſſe: touch but the firſt linke, & all the reſt will follow: ſo ſet the hart a going, and it is like the poize of a clocke, which turnes all the wheeles one way; ſuch an oyle is vpon the heart, which makes all nimble and currant about it: therefore it is almoſt as eaſie to ſpeake well and doe well, as to thinke well. If the heart indite a good matter, no maruell though the tongue be the pen of a ready writer: but if the heart be dull, all is like a left hand, ſo vnapt and vntoward, that it cannot turne it ſelfe to any good.

Pſal. 123.2. *Mat.* 13.26. *Rom.*8.32. *Pſal.*45.1.

Therefore Gods ſutes haue ſo hard paſſage in mēs counſailes, iudgements, & parliaments, becauſe they do not giue him their hearts, which ſhould bee the firſt offering of all; if they would

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giue him their harts before they sit down to heare his cause, they could not deny him any thing that is for his honour, though it were against his profit: but as Christ saith, *Not my will, but thy will:* so they would say, It is not our kingdom, but thy kingdom; it is not our Church, but thy Church: therefore not our will, but thy will; not our law, but thy law, not our discipline, but thy discipline raigne in it; and all that giue their hearts subscribe to this: the rest say not thy will, but our will; not thy law, but our law; not thy discipline, but our discipline, because as the Apostle saith, *They seeke their owne glory, and not Christs*, Phil. 2. 21. This hath been the rub euer since Antichrist was first resisted. Herod could not see how he should be king, if Christ should raigne, therefore as the Image-makers cried & stormed when Images should goe downe, alleadging that they liued by that craft: so, if you marke what kind of men they were which did preach & write, and labour so hotly against religion, it is they that were like to lose some of their dignities, or their commodities by it.

Mat. 26. 39.

Matth. 2. 3.

Acts 19. 25.

Iohn 11. 48. *Mat.* 23 7. *Mar.* 10. 21.

The Scribes and Pharisies resisted Christ more than the people, because he denounced woe to them, and misliked that they should be called Rabbi: how hard it is to follow Christ, whē he saith, *Leaue all*; nay, if he bid vs leaue any thing for him, though wee should leaue our selues, Matth. 16. 24. The tongue will not praise, because the heart doth not loue; the eare doth not heare, because the heart doth not minde; the hand doth not giue, because the heart doth not pitie; the foote will not go, because the heart doth not stirre, all stay vpon the heart, like the Captaine that should giue the onset. Thus to shew that he deserueth all, the Lord requireth that which bringeth all.

Secondly, God requireth the heart, shewing that all the things of this worlde are not worthie of it, nor a peece of it, nor a thought, vnlesse it be to contemne them, as Salomon thought of Vanitie: for if the heart bee the temple of GOD, hee which giueth it to any thing else, committeth Sacriledge, and breaketh that Commandement, *Giue vnto God that which is Gods*, Matthew 22. 21.

Eccle. 1. 13. *and* 14.

Thirdly, that al should consent so with the heart, that we shuld speake as if our heart did speake, pray as if our heart did pray, heare as if our heart did heare, giue as if our heart did giue, remit

Psal 4. 4. *Iob.* 22. 2.

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as if our heart did remit, and counsell as if our hart did counsell, as the Apostle saith, *Doe all things heartily*, Col. 3.23. which if wee could keepe, nothing that we doe should any way trouble vs, because nothing is troublesome, but that which goeth against the heart.

Fourthly, that wee should serue God for himselfe, and not for our selues, as he which giues his hart, doth al for loue: this Christ requires, when hee casts off that Disciple that offered to follow him for aduantage, *The birds haue nests, & the foxes haue holes,* (saith Christ) *but the son of man hath not a place to hide his head:* shewing his Disciple, if he will follow him, he must not look for a place to hide his head: wee must leaue all to follow Christ, as Peter did, and not seeke all by following him, as they that went after him for bread. *Mat.8.19.* *Mat 4.20.* *Ioh.9.26.*

Fiftly, that we should not serue God by fits, as we vse to pray when the night comes, to heare when the Sabbath comes, to fast when Lent comes, to repent when death comes: but the seruice of the heart is a continuall seruice, like that in 1. Thess. 5.16. *Reioyce euermore, pray continually, in all things giue thankes.* Who is this which reioyceth, and prayeth, and thanketh continuallie? The tongue praieth but sometime, the eare attendeth but sometime, the hand giueth but sometime: but the heart prayeth, and praiseth, and worshippeth alwaies: a man may serue God alway with his heart & neuer be wearie, because the heart cannot serue him, vnlesse it reioyce in his seruice: and therefore the Israelites praised God with musicke, which did not delight God, but shewed that they delighted in his seruice, as they did in musicke. But if the tongue, or the hand, or the eare, thinke to serue God without the heart, it is the irksomest occupation in the world, the houre of tediousnesse, like a long sicknesse, he is tired before hee begin, and thinketh himselfe in the stocks, vntill the Sermon be ended, and vntill his prayer be done, that he may bee at libertie, and returne to his old byas againe. *1.Thes.5.16* *1.Cor.15.16*

Lastly, this shewes how God mislikes our coldnes in hearing, or praying, if wee cannot say with the Virgin in Luke, the first chapter & sixe & fortieth verse, *My hart doth magnifie the Lord.* All that comes short of this is hypocrisie, & pleaseth God like the offering of Caine. As Ioseph charged his brethren that they *Luk.1.14.* *Gen.4.5.* *Gen.42.15.*

should

*Mat.*15.8. ſhould not come to him for corne, vnleſſe they brought Beniamin vnto him, whō they left at home: ſo God will not haue vs to ſpeake to him, nor come to him for any thing, vnles we bring our hart vnto him which we leaue behind. The tongue without the hart is a flattering tongue, the eye without the heart is a wicked eye, the eare without the heart is a vaine eare, the hand without the heart is a falſe hand. Doeſt thou thinke that God will accept a flattering tongue, a wicked eye, a vaine eare, a falſe hand; which reiecteth a ſacrifice if it be but leane, or bruſed? No ſaith Paul, in his firſt Epiſtle to the Corinthians, the 13. chapter and firſt verſe, *If I giue all that I haue, & haue not loue,* that is, giue not my hart, *it anailes me nothing:* he ſaith not, that they which giue not their heart, giue nothing, but that they ſhall haue nothing for ſuch offrings: he which brings but a mite & brings his heart, brings more than he which offers a talent, & he ſhal go away more iuſtified then he which ſaid, *All theſe haue I kept frō my youth vpward:* for God is not mocked, but knowes how much is behinde, though Ananias ſeeme to bring all. He markes how I ſpeake, & how you heare, & how we pray in this place, & if it come not from the heart, hee repels it as faſt as it goes vp, like the ſmoke which climbes towards heauē, but neuer comes there. Man thinkes when he hath the gift, he hath the heart too, but God when he hath the gift, cals for the hart ſtill: the Phariſies prayer, the harlots vow, the traytors kiſſe, the ſacrifice of Cain, the faſt of Iezabel, the oblations of Ananias, the teares of Eſau are nothing to him, but ſtill hee cries, Bring thy heart, or bring nothing, like a ielous husband when he hath a wife, yet he is ielous whether he hath her heart; ſo whatſoeuer thou doe, yet God is ielous ſtill, and reſpects not what thou doeſt, but whether thou do it from thy heart, that is, of meere loue toward him. If Pilate had waſhed his heart when he waſhed his hands, he had been cleaner then Naaman when he came out of Iordan; if the Sichemites had circumciſed their hearts, when they circumciſed their fleſh, they had ſaued their ſoules when they loſt their liues: if Cain had offered his heart when he offered of the fruits, his offering had been as acceptable as Abels. But as ſwines fleſh was like ſheepes fleſh, yet was not accepted, becauſe it came from an vncleane beaſt: ſo Cains offring, Pilates waſhing, the Sichemites

Luk. 22.22. 27.24.

1. *Cor.* 13.1.

Mar. 12.42.

Mat. 19.20. *Gal.* 6.7. *Acts* 5.3.

Pſal 73.1.

Mats. 27.42

2. *Reg* 5.13.

Gen. 34.22.

Gen. 4.3. *Luk.* 10.7.

mites circumciſion, the Phariſies prayer, & faſts, and almes, were as faire as the Apoſtles; yet they had no reward, but *Woe to you hypocrites*, becauſe they wanted the heart; which is like the fire that kindleth the Sacrifice. But will he require our prayers, and faſts, and almes, as he did theirs? Yea ſaith Chriſt, *Except your righteouſneſſe exceede the Phariſies*, that is, except wee giue our hearts beſide our lips, and our eares, and our almes, which they gaue, *we ſhall not enter into the kingdome of heauen*; becauſe our righteouſneſſe doth not exceede the righteouſneſſe of the Phariſies, but their righteouſneſſe very farre exceedeth ours.

Matth.23. *1.King.18. 25.* *Matt.5.20.*

Chriſt doth not bid them *woe*, becauſe they were Phariſies as we are not, but becauſe they were hypocrites as wee are. God delights himſelfe in giuing, and therefore hee loueth a cheerfull giuer: but he cannot giue cheerfully, which giues not his heart. Therefore, as Iudas thought the oyle ſpent which was powred vpon Chriſt, & wiſhed the price of it in his purſe: ſo they grutch and grieue when they ſhould doe good, and thinke, ſhall I giue it? Can I ſpare? What will it bring? So the good worke dieth in the birth, like a bird which droupeth in the hand, while the head conſiders whether he ſhall let her goe or hold her ſtill: as eaſie to wring Hercules club out of his fiſts, as to wring a penitent teare from their eyes, a faithfull prayer from their lips, or a good thought from their heart, which cannot affoord the hart it ſelfe: all is too much, which they doe, and they thinke God more beholding to them for blurting out a *Pater noſter*, or ſtaying a Sermon, or faſting a Friday, than they to him for al his benefits: and when they haue done, What is their reward? Woe be vnto you like the Scribes and Phariſies, becauſe you giue not your hearts but your mouthes: therefore we doe but vexe our ſelues, and loſe our labour, thinking to make God beleeue that we pray, when indeede our lips doe but pray: whereby it comes to paſſe, as wee ſerue him, ſo hee ſerueth vs, our peace is not in deede, but in word, our ioy is not in heart but in countenance, a falſe comfort, like our falſe worſhip: for he which giueth God his lips in ſtead of his heart, teacheth God to giue him ſtones in ſtead of bread: that is, a ſhadow of comfort for comfort it ſelfe.

Mica.7.18. *1.Cor.9.7.* *Matth.26.9* *Matth.23.* *Matth.15.8*

Now when we haue giuen God faire words and long prayers, and ſolemne faſts, & mourning countenances, he puts in but a

word

word more to fill vp the sacrifice, *Giue me thy heart*, and it sufficeth. It is like the last sute of Abraham when he said to God, *I will speake but this once*: so if thou wilt heare him in this, he will aske no more, therefore now conclude, whether God shall haue thy hart or nothing: if thou consider what right he hath to aske it, and what cause thou hast to giue it, thou canst not keepe it till I end my Sermon.

Of all the suters which come vnto you, it seemes there is none which hath any title to claime the hart but God, which challen-
Mal.1.6. geth it by the name of a sonne: as if hee should say, thou shalt giue it to thy father, which gaue it to thee: art thou my son? My sons giue me their harts, & by this they know that I am their father, if I dwell in their hearts, for the heart is the temple of God,
1.Cor.4.16. therefore if thou bee his sonne, thou wilt giue him thy heart, because thy father desires it, thy maker desires it, thy redeemer desires it, thy Sauiour desires it, thy Lord & thy king, & thy master desires it, which hath giuen his Son for a ransome, his spirit for a
Rom.8 32. pledge, his word for a guide, the world for a walk, and reserues a kingdome for thine inheritãce. Canst thou deny him any thing, which hath giuen the heire for the seruant, his beloued for his enemie, the best for the worst? Canst thou deny him any thing, whose goodnes created vs, whose fauour elected vs, whose mercie redeemed vs, whose wisedom cõuerteth vs, whose grace pre-
Ioh.4.10. serueth vs, whose glorie shall glorifie vs? O, if thou kneweſt (as Christ said to the womã of Samaria, when she buckt to giue him water) if thou kneweſt who it is which saith vnto thee, *Giue me*
Iohn 13.9. *thy hart*, thou wouldest say vnto him as Peter did, when Christ would wash his feet, *Lord, not my feete only, but my hands & my head*; not my hart only, but all my body, & my thoughts, & my words, & my works, & my goods, and my life, take all that thou hast giuen. For why should we not giue him our harts aswell as our lips, vnles we meane to deceiue him with words for deeds? If
Gen.13 8,9. Abraham gaue Lot leaue to chuse what part he did like, shall we not giue God leaue to chuse that which he liueth? If he did not loue thee, he would not require thy heart; for they which loue require the heart. The master requires labour, the Landlord requires seruice, the Captaine requires fight: but he that requires the heart, requires it for loue, for the heart is loue. We will giue him

him little, if wee will not giue him that which he askes for loue toward our ſelues: though he ſay, Giue it, yet indeede he hath bought it, and that deerely, with the deereſt blood that euer was ſhed. He gaue thee his heart before he deſired thy heart, but a heart for a heart, a liuing hart for a heart which died: thou doeſt not loſe thy life, as he did for thee, but thou beſtoweſt thy life to glorifie him: thou doeſt not part from thy heart when thou giueſt it, but he doth keepe it for thee, leaſt the Serpent ſhould ſteale it from thee, as he ſtole Paradiſe from Adam, when it was in his owne cuſtodie. He can keepe it better then we, and he will keepe it if we commit it to him, and lay it in a bed of peace, and lap it with ioy, and none ſhall take it out of his hands. Therefore, if ye aske me, why you ſhould giue your hearts to God? I doe not anſwere like the Diſciples which went for the Aſſe and the Colt, *The Lord hath need:* but we haue need: for vnles we giue our ſoules, how can we haue them? and vnles he haue them, how can he ſaue them? Therefore we haue neede. If euer the ſaying were true, (*It is more bleſſed to giue then take:*) more bleſſed are they which doe giue their hearts to God, than they which take poſſeſſion of the world. Abigail did not gaine ſo much by her gift to Dauid, as we for our gift to God: for ſhe was married vnto Dauid, but we are married vnto Chriſt; of whom the Church doth ſing in the fift of Canticles, that *no welbeloued is like her beloued:* what heart would not be loued of him, though it doe not loue him? Who can aſſoile this Riddle? We would haue Chriſt our bridegroome, & yet we will not be his ſpouſe; I would haue him take my heart, & yet I will not giue it. How ſhould he keep it, or ſaue it, or glorifie it, if I hide it away, like the ſeruant that buried his talent in the earth? So much as I keepe from God, ſo much I keepe from heauen, and will not ſuffer him to glorifie it, as if I did wiſh one part to bee ſaued, and another damned. He which would haue his heart ſanctified & comforted, & enlightened, & will not giue it to God which ſhould do it, is like a woman which would haue her dough leauened, & laieth her dough in one place, & the leauē in another, where one cannot touch the other: then cōmeth the tempter & takes thē aſunder, & ſeazeth vpon the heart, becauſe he finds her alone. This is his ſeed time, now he enters into it, & fils it with his poyſon, till the temple of God

Pſal. 31.5. 1. *Pet.* 1.18. 19. *Gen.* 3.1. *Pſal.* 31.5.7 *Ioh.* 10.26. *Matt.* 21.3. *Acts* 20.35. 1. *Sa.* 25.43. *Mat.* 26.24.

God be the sinke of sin, and the heart which should bee the seate of holines, grace and wisedom, a heart of pride, a heart of enuie, a heart of lust, more like a belly then a heart: how many things lodge in the heart, when God is not there? It is a world to think how the diuine soule, which descended from heauen to bring forth fruit, is become a fit soyle for euery weede, whereby wee may see what hearts we haue, before we giue them to God.

Therefore now aske your hearts, whose they are, and how they are moued with these words; how many here will giue to this collection? whose heart is gone vp vnto him since I began to speake? Here one and there one runnes vp the ladder, like the Angels that Iacob sawe in his dreames, and sing with Dauid,
Gen.28.13. *My heart is prepared, my heart is prepared*: and why not thou as
Psal.47.47. well as he? Doth hee not send for all alike? Wilt thou bee the
Matth.13. thorne or the stone, or the high way, where the seede doth lose
Matth.22. his fruite? Why, haddest thou rather be compelled then inuited, since thou art called to a banquet? How many harts mo might we draw to God, if all that bee here would goe to him this day? But thus it stands, God hath sent vnto vs for our hearts, and we
Mat.21.23 answere him as the husbandmen of the vineyard, when hee sent
1.Sa.25.10. for fruites; or as Nabal answered Dauid when he sent for food; *Who is Dauid?* or who is the Lord? that I should take my heart from pleasure and sin, and giue it vnto him? Thus wee demurre vpon the cause when we should giue, whether we should giue or no: and aske the flesh, and our lusts and our pleasures; and if the diuell will not giue his assent, then we returne an excuse, it is not mine to giue, or if thou canst get the diuels good will, I will not stand; or let sin and pleasure haue it for a while, and when they haue done with it, then God shal haue it. Thus euery thing which should be throwne out, hath a place in our heart; and he which should bee receiued in, can haue no roome there, though hee would open the doores of heauen, if wee would open the
Psal.24.4. doores of our hearts, that the king of glorie might come in. What shall become of those hearts, when hee which craues
Gen.17.36. them now, shall iudge them hereafter? Then shall they stand like Esau and see them blessed like Iacob which gaue their hearts; and crie themselues as hee did to his father Isaac, Hast thou not reserued a blessing for vs? What a heauie heart will it

be

be then, when it may not ioy any longer here, and the ioyes of Heauen are ſhut againſt it? and he which deſired it will not haue it, becauſe it comes like the fooliſh virgines, when the doores of mercie are ſhut. Thus ye haue heard what God requires for all that he hath giuen you, and how all your ſeruices are loſt vntill you bring it. What ſhall I wiſh you now before my departure? I wiſh you would giue all your hearts to God while I ſpeake, that ye might haue a kingdome for them. Send for your hearts where they are wandering, one from the Banke, another from the Tauerne, another from the Shop, another from the Theaters; call them home, and giue them all to God, and ſee how he will welcome them, as the Father embraceth his ſonne. If your hearts were with God, durſt the diuell fetch them, durſt thoſe ſinnes come at them? Euen as Dina was defloured when ſhe ſtraied from home: ſo is the heart when it ſtraieth from God. Therefore call thy members together, and let them faſt like a queſt of twelue men, vntill they conſent vpon the Lawe, before any moe Tearmes paſſe, to giue God his right, and let him take the heart which he wooeth, which he would marrie, which he would endow with all his goods, and make it the heire of the crowne. When you pray, let your heart pray; when you heare, let your heart heare; when you giue, let your heart giue; whatſoeuer you doe, ſet the heart to doe it: and if it be not ſo perfect as it ſhould or ought to be, yet it ſhall be accepted for the friend that giues it.

Mat. 25. 11.

Luk. 15. 22.

Gen. 34. 1.

Pro. 3. 1.

Dan. 10. 22.

Now if you cannot command your hearts to turne vnto God, becauſe the diuell pleades cuſtome, and the fleſh will not agree to leaue her poſſeſſions, then remember what Chriſt ſaith, *When you giue almes, let not your left hād know what the right hād doth*: ſo the fleſh muſt not know what the ſpirit doth. Thou muſt not make thy luſt of counſell; but as Abraham when he was bid to offer his ſon, roſe vp betime and left his wife at home, and neuer made Sara priuie leaſt ſhe ſhould ſtop him, being more tender ouer her child (like women) then the father is: ſo thou muſt giue thy heart to God, before the fleſh heare of it: for if Abigaile had conſulted with Nabal, whether ſhe ſhould haue ſupplied Dauid with victuals or no, when he ſent; the miſer would neuer haue conſented, which ſcolded ſo ſoone as he heard of it, therfore ſhe went alone, and gaue that which he asked, and neuer tolde her

Matth. 6. 2.

Gen. 22. 6.

1. *Sa.* 25. 18.

husband what ſhe would doe, leaſt he ſhould hinder her, which ſought her welfare and his too: ſo wee ſhould ſteale our hearts from the world, as the world ſtole them from vs, and tranſport them to God when the fleſh is aſleepe.

I haue but one daye more to teach you all that you muſt learne of mee, therefore I would holde you here vntill you aſſent to giue all your hearts to God. If yee giue them not now, where haue I caſt the ſeede, and how haue yee heard all this yeare? If yee will giue them now, ye ſhall be adopted this day the ſonnes of God, and I ſhall leaue you in the boſome of Chriſt, which will giue you Heauen for your hearts. The Lord Ieſu graunt that my words be not the ſauour of death vnto any ſoule here, but that you may goe in ſtrength thereof, through proſperitie and aduerſitie, till you heare that comfort from heauen, *Come yee bleſſed and receiue the inheritance prepared for you.*

1. *Cor.* 2. 16.

Mat. 25. 34.

FINIS.

THE TRVE TRIALL of the Spirits.

To The Reader.

TWo things we are apt to forget, Gods benefits and our ſinnes: for the firſt, the Lord ſaith, I haue loued you, and they ſay, Wherein haſt thou loued vs? For the ſecond he ſaith, Ye haue deſpiſed me: and they ſay, Wherein haue we deſpiſed thee?

Mal. 1. 2. 6.

THE

THE TRVE TRIALL OF THE SPIRITS.

1. Thess. 5. 19. &c.

19 *Quench not the spirit.*
20 *Despise not propheſying.*
21 *Trie all things, and keepe that which is good.*
22 *Abstaine from all appearance of all euill.*

AT the laſt time which I ſpake of theſe words, *In all things giue thankes*, and *Quench not the Spirit:* Touching the firſt, I ſhewed you that it is an eaſier thing to obtaine of God, than to be thankfull to him: for moe haue gone away ſpeeders, then haue gone away thankers. Then how the wicked are beholding to God, as well as the iuſt: and therefore it is ſaid, that the ſun doth ſhine vpon the iuſt and the vniuſt. Then how Iacob came not ſo barely to Laban, when hee brought nothing with him but his ſtaffe in his hand; as man commeth into this world without ſtrength or ſtaffe to ſuſtain him, which made the Apoſtle to aske, *What haue you which you haue not receiued?* Therefore, to teach man to be thankfull vnto his maker, he was not made in paradiſe the place of ioy and happineſſe, but being made out of paradiſe, hee was brought into paradiſe, to ſhew how all his ioy and happines came from God, and not from nature, that he might know where to beſtow his thanks. Therefore Dauid to perſwade all men to thankfulnes ſaith, It is a good and pleaſant thing to be thankfull. If he had ſaid no more but good, all which loue goodneſſe were bound to be thankfull, but when he ſaith not only good but pleaſant too, all which loue pleaſure are bound to be thankfull, and therefore as Peters mother in law, ſo ſoone as Chriſt healed her of a feuer, roſe vp immediatly to miniſter vnto him, ſo we ſo ſoone as Chriſt hath done any thing for vs, ſhould riſe vp immediatly to ſerue him. And as Annah when ſhe had receiued a ſonne from God, did conſecrate him to

Luk. 17. 17.
Mat. 5. 45.
Gen. 19. 13.
1. *Cor.* 4. 4.
Gen. 28.
Pſal. 147. 1.
Matth. 8.
1. *Sam.* 1.

God againe: ſo whatſoeuer we receiue of God, we muſt giue it to God againe, that is, vſe it to his glory, and make it one of our meanes to ſerue him: for all things which we receiue in this life are giuen vnto vs, leaſt we ſhould want any means to ſerue God. Then becauſe the Apoſtle requireth *thanks* for all things, I ſhewed you that he is not thankful before God, which thanks him only for his benefits, but he is thankfull indeed, which thanks him for his chaſtiſement. It may be, while the Lord giueth, many wil
Iob. 1. ſay, *Bleſſed be the name of the Lord.* But when the Lord taketh, who wil ſay, *Bleſſed be the name of the Lord?* When the Lord did take, Iob ſayd, *Bleſſed be the name of the Lord.* There is one example then of Pauls doctrine, which *in all things gaue thanks.* The
Pſal. 23. 24. Prophet Dauid ſaith, *Thy ſtaffe and thy rod haue comforted me:* there is another example of Paules doctrine, which gaue thanks vnto God for his rod: for an obedient child doth not onely kiſſe the hand which giueth, but the rod which beateth.

After ſpeaking of theſe words, *Quench not the ſpirit*; I ſhewed you that the ſpirit doth ſignifie the gifts and motions of the
Matth. 3. ſpirit. The ſpirit in the third of Matthew is likened to fire, and therefore Paul ſaith well, *Quench not the ſpirit*, becauſe fire may be quenched.

Here I took occaſion to ſpeake of zeale, which is the fire of the
Matth. 3. 11 ſpirit; ſhewing you, that God is pleaſed with zeale, as men are pleaſed with loue: but as Chriſt did baptize with fire, ſo Iohn did
Act. 2. baptize with water; and as the holy Ghoſt deſcended with fire, ſo he did deſcend with wind, that cooleth fire: ſhewing that our
Eſay 68. zeale ſhuld be a temperate zeale, as our maſters was. Eſaias was commaunded to crie, but not to rore: the Iewes might not ga-
Exod. 16. 18. ther too much Manna, no more thã they might gather too little. As there is a meaſure in knowledge, ſo there is a meaſure in zeale, that is, Be zealous according to diſcretion, as Paul ſaith,
Rom. 12. 3. *Be wiſe according to ſobrietie.* The Diſciples were commended for their zeale, when they left all to follow Chriſt: but Chriſt reproued them for their zeale, when they would pray for fire from
Mar. 10. 28. heauen, to conſume the Samaritanes. Therefore zeale and diſcretion vnited together, are like the two Lions which ſupported
Luk. 9. 55. the throne of Salomon: & he which hath them both, is like Mo-
1. Kin. 20. ſes for his mildneſſe, & like Phineas for his feruencie: therfore, as

wine

wine is tempered with water, ſo let diſcretion temper zeale. But I neede not bring water to quench that fire that is out alreadie, I would rather I could ſay of you, You are too zealous, as Paul told the Athenians, they were too ſuperſtitious. But our ſicknes is not a hot ſickneſſe, but a cold ſickneſſe, the hot body is diſtempered, but the cold body is dead. Zeale was neuer infamous before our daies: the Papiſts are commended, if they be zealous; but the proteſtant if he be zealous, is held in deriſion. *Act.* 17.22.

Then I ſhewed you how the ſpirit is quenched, as a man doth quench his reaſon with ouermuch wine: and therefore we ſay, when the wine is in, the wit is out; becauſe before hee ſeemes to haue reaſon, and now he ſeemes to haue none: ſo our zeale, and our faith, and our loue are quenched with ſinne. Euery vaine thought, and euery idle word, and euery wicked deede, is like ſo many drops to quench the ſpirit of God. Some quench it with the buſines of this world; ſome quench it with the luſts of the fleſh; ſome quench it with the cares of the minde; ſome quench it with long delayes, that is, not plying the motion when it commeth, but croſſing the good thought with bad thoughts, and doing a thing when the ſpirite ſaith, Doe it not; as Achab went to battell after he was forbidden. Sometime a man ſhall feele himſelfe ſtirred to a good worke, as though he were led to it by the hand; and againe, he ſhall be frighted from ſome euill thing, as though hee were reproued in his eare: then, if he reſiſt, hee ſhall ſtraight feele the ſpirit going out of him, and heare a voyce pronouncing him guiltie, and hee ſhall hardly recouer his peace againe. Therefore Paul ſaith, *Grieue not the ſpirit:* ſhewing that the ſpirit is often grieued before it be quenched: and that when a man begins to grieue, and check, and perſecute the ſpirit, lightly he neuer ceaſeth vntil he haue quenched it, that is, vntil he ſeeme to haue no ſpirit at all, but walketh like a lumpe of fleſh. *Epheſ.* 4.30.

After *Quench not the ſpirit*, followeth, *diſpiſe not prophecying.* In the end of this Epiſtle, Paule ſpeaketh like a father which is come to the end of his life; who becauſe he hath but a while to ſpeake, heapeth his leſſon together, which hee would haue his ſonnes remember whē he is gone: ſo Paul, as though he were ſet to giue good counſel, & had not leyſure to ſpeake ỹ he wuold, ſendeth ỹ Theſſalonians a briefe of his mind, which their medi-

tation ſhould after amplifie and expound vnto them.

His firſt aduice is, *Quench not the ſpirit*: that is, when a good motion commeth, welcome it like a friend, & croſſe it not with thy luſts. The ſecond admonition teacheth how the firſt ſhould be kept, *Deſpiſe not propheſying*, and the ſpirit will not quench, becauſe propheſying doth kindle it. The third admonition teacheth how to make fruit of the ſecond; trie the doctrines of them which propheſie, and thou ſhalt not beleeue error for trueth, but hold the beſt. The fourth admonition is the ſumme of all, and it commeth laſt, becauſe it is longeſt in learning, that is, *Abſtaine from all appearance of euill*. This is the ſumme of all, for he which can abſtaine not only from euil, but from the appearance of euil, is ſo perfect as a man can be in this ſinfull life: put all theſe together, and it is as if Paul ſhould ſay, Quench not the ſpirit by deſpiſing of propheſying; neither deſpiſe propheſying, becauſe all doe not propheſie alike: but rather when you heare ſome preach one way, and ſome another, when you ſee ſome follow him, and others follow him, doe you trie the doctrines by the ſcripture, as the men of Berœa did, & chuſe that which is beſt, and ſoundeſt, & trueſt, hauing alway ſuch an eie to the truth, that you abſtaine
Act. 17.11. from all appearance of error; ſo iealous the holy Ghoſt would haue vs of our faith, that we ſet no article vpon our religion, but that which is an vndoubted trueth: As Moſes did nothing in the Tabernacle, but that which was ſhewed in his paterne. It ſeems that there were ſome amongſt the Theſſalonians, as there be among vs, which did forſake al religion becauſe the preachers did not agree, or becauſe the liues of profeſſors gaue ſome offence: therefore Paul ſheweth that there is no cauſe why they ſhould miſlike the word for the preacher, or why they ſhould deſpiſe religion for the profeſſor, becauſe the word and the religion are not theirs which teach it and profeſſe it, but Gods, and therefore cannot be polluted by them no more than God. Then he concludeth, that ſeeing it is neceſſarie that there ſhall be alwaies errors and hereſies to trie vs, we ſhould alſo trie them, and thereby bee prouoked ſo much the more from error, or hereſie, or ſuperſtition, that wee abſtaine euen from the appearance thereof, leaſt we fall into the ſinne; that is the ſcope of theſe words.

Deſpiſe not propheſying. This admonition is as it were the kee-

per

per of the former, for by propheſying the ſpirite is kindled, and without propheſying the ſpirite is quenched, and therefore after *Quench not the ſpirit*, Paul ſaith, *Deſpiſe not propheſying*: ſhewing that as our ſinne doth quench the ſpirit, ſo propheſying doth kindle it. This you may ſee in the Diſciples that went to Emaus, of whom it is ſaid, when Chriſt preached vnto them out of the Law and the Prophets, the ſpirit was ſo kindled with his propheſying that their harts waxed hot within them. This you ſee again in Sauls meſſengers, which were ſent for Dauid, when they came among the Prophets & heard them propheſie, their ſpirit was ſo kindled, that they could not chuſe but propheſie alſo, in ſo much that Saul came after himſelfe, and hearing the Prophets as they did, the ſpirite came vnto him likewiſe, and hee propheſied too: whereupon it was ſaid, *Is Saul alſo among the Prophets?* This is no maruell, that the ſpirit of mã ſhould be ſo kindled, & reuiued, & refreſhed with the word, for the word is called the food of the ſoule; take away the word from the ſoule, and it hath no food to eate. As if you ſhould take food from the body, the body would pine. And therefore Salomon ſaith, *Without viſions the people periſh:* that is, without propheſying the people famiſh. Therfore he which loueth his ſoule, had no neede to deſpiſe propheſying: for then he famiſheth his own ſoule, and is guiltie of her death: therfore that Paſtor or that Patron, which is the cauſe why any place doth want preaching, is guiltie of their deſtruction, becauſe hee which taketh, or keepeth away the foode, doth famiſh the body. The Apoſtle might haue ſaid, loue propheſying, or honour propheſying: but he ſaith, *Deſpiſe not propheſying*. And why doth he forbid to deſpiſe propheſying? Why did Chriſt ſay, *The poore receiue the Goſpell* but to ſhew that the rich did contemne it. Why doth Paul ſay, *I am not aſhamed of the Goſpel?* but to ſhew ỹ many are aſhamed of it. Euen ſo he ſaith, *Deſpiſe not propheſying*: ſhewing ỹ the greateſt honour which we giue to Prophets, is not to deſpiſe them: & the greateſt loue which we carry to the word, is not to loath it. If we do not deſpiſe the preachers, thẽ we think that we honor them enough: & if we do not loath the word, then we think that we loue it enough: therfore the Apoſtle ſaith, *Deſpiſe not propheſying*, for honour propheſying. *Propheſying* heere dooth ſignifie preaching, as it dooth in Roman. 12.6. Will you

Luk 24.32.

1. *Sa.* 19.23

1. *Sa.* 19.20.

Hebr. 5.

Pro. 26.18.

Mat. 11.5.

Rom. 1.16.

Rom. 12.6.

know why preaching is called *propheſying?* To adde more honour and renowne to the preachers of the word, to make you receiue them like Prophets, and then Chriſt ſaith, *You ſhall haue*
Mat.10.41 *a Prophets reward:* that is, not ſuch a reward as you giue, but ſuch a reward as God giueth.

Laſtly, (if you marke) Paul ſaith not, Deſpiſe not Prophets, but *propheſying:* ſignifying, that from the contempt of the Prophetes, at laſt wee come to deſpiſe propheſying too, like the
Ier.11.27. Iewes, who when they were offended with the prophet, charged him to propheſie no more. Therefore, as Chriſt warned his Diſciples to heare the Scribes and Phariſies, although they did
Mat.23.3. not as they taught: ſo Paul warneth the Theſſalonians, that if any Prophets among them do not as they teach, and therefore ſeeme worthy to be deſpiſed like the Scribes and Phariſies, yet that they take heede that they doe not deſpiſe propheſying for the Prophets. Becauſe the Preachers are deſpiſed before the word be deſpiſed, therefore we will ſpeake firſt of their contẽpt.

Mat.16.13. Chriſt asked his diſciples, what they thought of him: ſo I would aske you what ye thinke of preachers? Is he a contemptible perſon, which bringeth the meſſage of God? which hath
2.Cor.5.20. the name of an Angell? and all his words are meſſengers of life?
Reuel.1.20. Prophets are of ſuch account with God, that it is ſaid, *God will*
Amos 3.7. *doe nothing before he reueale it vnto his Prophets:* ſo Prophets are (as it were) Gods counſellers. Againe, kings and prieſts and Prophets were figures of Chriſt, all theſe three were an-
1.Kin.13.1 nointed with oyle, to ſhew that they had greater graces than the reſt: but eſpecially the Prophets are called, *Men of God*; to ſhew, that all which are of God will make much of Prophets for Gods ſake. Therefore women are forbidden to take vpon them to propheſie, leaſt that noble calling ſhould become vile and
1.Cor.14.34 deſpiſed, by ſuch vnskilfull handlers of it. Therefore when the Prophet Eliſha would ſend for Naaman the leaper to come vn-
2.King.5.8. to him, theſe were his words, *Naaman ſhall know that there is a Prophet in Iſrael;* as though all the glorie of Iſrael were chiefly in this, that they had prophets, and other had none: as if one pariſh ſhould triumph ouer another, becauſe they haue a preacher, and the other haue none. Therefore when this Prophet was dead, Ioaſh the King came vnto his courſe, and wept ouer

his

his face,& cryed;*O my father, my father, the chariot of Israel & horsemē of the same*:shewing that the chariots & horses,& souldiers doe not so safegard a citie, as the prophets which teach it, and pray for it. Therefore when God would marke the Israelites with a name of greatest reproch, hee calleth them a people which rebuke their priests: as if he should say, vsurpers of the priests office: for they rebuke their priests, which are appoynted to rebuke them. 2. *King.*13. 14.

How ioyfull and glad was Lydia when she could drawe Paul and Sylas to her house? *If you thinke mee to be faithfull* (saith she) *come to my house*: shewing that neuer any guests were so welcome to her house before. How tender was the Shunamite ouer Elisha, that she built an house to welcome him,& to keep him with her;thinking all the places in her house too bad for him, she built him a new roome, to make him stay with her? Howe much did the Galathians make of Paul, that he saith, they would pull out their owne eyes to doe him good? so once a Prophet was esteemed like a Prophet. And hath hee bid you despise them now, which bad you honour them before? No, Paul chargeth vs to receiue our teachers, as hee was receiued himselfe: saying, *He which laboureth in the word, is worthie of double honour*;that is, the preacher (after a sort) is more to bee honoured then the Ruler: for Aaron was the elder brother, but Moses was the yonger brother: and therefore if there be any appendix, the Magistrate is the appendix: for if Aarons Vrim and Thummim would haue serued, Moses rodde and staffe should not haue needed:but when the tongue could not perswade,the rod did compell,and so came in the Magistrate. As Paule sheweth the Thessalonians how the preachers of the word should be honored: so he teacheth the Philippians how to honour their teachers, saying: *Receiue him in the Lord with greate gladnes, and make much of such*: that is, shew your selues so glad of him, that he may be glad of you. Haue you neede to be taught, why Paule would haue you make much of such? Because they are like lampes, which consume themselues to giue light to other:so they consume themselues to giue light to you: because they are like a Henne, which clocketh her Chickens together from the kite; so they clocke you together from the

Act. 16. 15

2. *Kin.*4. 10.

Gal 4.15.

1. *Tim.*5.14.

*Exod.*28.30

*Phil.*2.29.

Serpent:

Serpent: becauſe they are like the ſhowt which did beat down
Ioſhu.6.20. the walles of Iericho; ſo they beate downe the walles of ſinne: becauſe they are like the fierie piller which went before the Iſraelites to the Land of Promiſe; ſo they goe before you to the land of Promiſe: becauſe they are like good Andrew, which called his brother to ſee the Meſſias; ſo they call you to ſee the
Iohn 1.41. Meſſias: and therefore make much of ſuch.

If we ſhould make much of Prophets, how much ſhould we make of propheſying? If we ſhould loue our inſtructors, how much ſhould we loue inſtructiõ? Simeon keeping in the temple,
*Luk.*2.28. met with Chriſt; ſo many hearing the word, haue met with knowledge, haue mette with comfort, haue met with peace, haue met with ſaluation: but without the word neuer any was conuerted to God. Therefore whenſoeuer the worde is preached, euery one may ſay to himſelfe, as the Diſciples ſayde to
*Mar.*10.49 the blinde man, *Be of good comfort he calleth thee:* Be of good comfort, the Lord calleth thee: but when the word is not preached, then euery man may ſay to himſelfe; beware, the diuel calleth thee. When the Prophets went from Ieruſalem, then ſword, and famine, & peſtilence, & al the plagues of God reigned vpon
*Gen.*19.24. them, euen as fire came vpõ Sodome, ſo ſoone as Lot was gone out: therefore what may thoſe lands feare, which vſe their Prophets, as the Iewes vſed thoſe which were ſent to them? Amos calleth it an euil time, wherein the prudent keep ſilence, chap. 5. v. 13. therfore this is an euil time, wherein the prudent are ſilent.

There be 2. trades in this land, without the which the realme cannot ſtand; the one is the Queenes ſoldiers, and the other is the Lords ſoldiers, and the Lords ſoldiers are handled like the Queenes ſoldiers, for from the Marchant to the porter, no calling is ſo deſpiſed, ſo contemned, ſo derided, that they may beg for their ſeruice; for their liuing is turned into an almes. One ſaith that Moſes is *Quis*, that is, the Magiſtrate is ſome body; but Aaron is *Quaſiquis*, that is, the Miniſter is no body, becauſe no
*1.Kin.*21. body is deſpiſed like him. Receiue a Prophet in the name of a
20 Prophet: nay, Receiue a Prophet in the name of an enemie, as Achab receiued Elias; Art thou here mine enemie? If Paul had liued in our dayes, he would not haue ſaid, *Deſpiſe not the Prophets*, but perſecute not the Prophets, for he ſhould haue ſeene

not

not onely deſpiſers of the Prophets, but mockers of them, not onely mockers but ſlaunderers of them, not onely ſlaunderers, but hunters and biters, and ſmiters of them. Ioſeph was troubled ſo ſoone as he began to feede his fathers ſheepe, ſo the paſtours are troubled ſo ſoone as they begin to feed their fathers ſheepe: euery man thinks to find friends againſt them, and though there be no law to hurt them, yet no man feares to accuſe them, becauſe authoritie doth disfauour them, they cannot tell how to preach, nor what to ſay, becauſe there be ſo many Ahabs which would haue them ſay that which pleaſeth them, though it be not true Charme the charmer neuer ſo ſweetly, let his ſong be neuer ſo pleaſant, yet many Adders are ready to ſtop their eares, and ſtop his mouth, like a bird which is ſmitten in her ſong of the Archer, whom ſhe ſingeth vnto, euen as Saul let his ſpeare flie at Dauid, while he plaied vpon his harpe to ſolace & comfort, and driue the euill ſpirit from him: ſo while we play vpon Dauids harpe to ſolace and comfort, and driue the euill ſpirit from you, many let the darts of reproch, and the arrowes of ſlander flie at vs; ſaying, as the woman ſaid to Eliah, *If thou hadſt not beene, my childe had not dyed:* If we had not been, their peace had not dyed; if we had not been, their ſports had not dyed; if we had not bin, their cuſtoms & their titles & their honors had not dyed. And why ſhould not Herod & Archelaus die, which ſought the death of the child? Why ſhould not any cuſtome, or honor, or pleaſure die, which ſeeketh the death of Religion? *Alas* (ſaith Ieremiah) *what haue I done that all men ſhould curſe me?* If we doe but preach the truth, you ſhould not hate vs for the trueth. Now Obadiah had neede to hide the Prophets againe to ſaue them out of priſon, where is Rahab that ſhe might conuey away the ſeruants of God? Once Baals prophets were puniſhed but now Chriſts Prophets are puniſhed: once they did aske, *Where is the Seer that he may teach vs?* but now they aske, where is the Seer, that we may take him? once they did build houſes for the Prophets, like the Shunamite, but now they take their houſes from them, and thinke they doe God ſeruice, when they make them, and their wiues, and their children, and their ſeruants beggers: once Paul ſaid to Timothie, *Let no man deſpiſe thy youth*; ſhewing that Preachers ſhould not bee deſpiſed for their youth

Gen. 37. 4.

1. *Kin.* 22. 13

1. *Sa.* 19. 20.

1. *Kin.* 17. 18

Mat. 2. 15.

Ier. 15. 10.

1. *Kin.* 18. 3. 4.

Ioſhu. 2. 1.

1. *Kin* 10. 18

1. *Sa.* 9. 9.

2. *Kin.* 4. 10.

1 *Tim.* 4 12.

but

but now they despise the yong prophets and the old too. How is the double honour turned to single honour? Nay how is our honour turned to dishonour? *If I be a master* (saith God) *where is*
Mal.1.3. *my feare?* so, if we be prophets, where is our reuerence? doth not the contempt of the prophets crie vnto God, as wel as the bloud
Gen.4.10. of Abell? When the messengers which were sent vnto the vineyard for fruite, were beaten of them which should haue laden them; then it is said that the Lord of the vineyard waxed wroth, and said that he would let out the vineyarde to others, which
Mar.21.43 should yeeld him the fruits thereof. The meaning hereof is this, that when the preachers and teachers which Christ sendeth to his church for fruits are abused & persecuted of them, whom they call to the banquet, then he will remoue their light & his Gospell to other which will yeeld him the fruits thereof. Therefore what may this land feare, which hath vsed Christs Ambassadors as Ammon vsed Dauids Ambassadors? Ierusalē is left
2.Chro 10.4 without one Prophet because she despised thē, Sodome was burned because she despised Lot, and the whole world was drowned because it despised Noah: & are not these examples written for
1.Sam.28.6. our warning? The time came that Saul sought for a prophet, and God woulde not answere him by Prophet, because he had despised his prophets before: so the time commeth when you shal
2.Kin.2.11. aske where is ỹ Seer? & they shall say, he is rapt away like Eliah: a prophet was amongst vs, but when he was despised in Ierusalem, he was sent to Niniueh. Is not iudgement begun already? Doth not the Gospell stand at the doore, as if she were readie to take her leaue? Are we not come from despising of Prophets almost to the despising of propheſying too? Doe not many runne vnto the rulers as yong Ioshua ran to Moses, & crie Master, forbid them to propheſie? Doe not many walke in the streets while we preach in the temple? The beasts came to the
Gen.7.9. Arke to saue themselues: & wil men not come to the church to saue themselues: but we may crie vnto them as the children did to their fellowes in the market; *We haue piped vnto you and ye*
Mat.11.17. *would not dance*, we haue lamented vnto you, and ye would not mourne. Some come to heare vs as Naamā came to Elisha, whē
2.Kin.5.11. the Prophet had told him what he should doe, he mocked him for it, hee thought that he knew a better way than that himselfe.

So

So they come to heare vs, but they thinke they can teach vs: but they muſt remember that Paul ſaith: *God hath choſen the fooliſh to confound the wiſe:* therefore if they thinke themſelues wiſe, let them thinke vs thoſe fooles whom God hath choſen to confound them. For although at all other times we are plaine, and ſimple as Iacob, yet at this time we haue a promiſe, & it is giuen to vs for your ſake, to ſpeake ſometime that which we conceiue not our ſelues, becauſe the houre is come wherein God hath appointed to call ſome of you, as he hath done ſome of you before: therefore as the princely ſpirit came vpon Saul when he ſhould raigne, to teach him how he ſhould rule, ſo the prophetical ſpirit commeth vpon Preachers when they ſhould teach, to teach them how they ſhould ſpeake: therefore as Chriſt was content to be baptized of Iohn, ſo be you contented to be inſtructed of vs, that (if we be more ſimple than you) the glory of God may appeare more in conuerting you by vs.

1. *Cor.* 1. 27.

1. *Sam.* 11. 6.

Mat. 3. 18.

Hath not this deſpiſing of the Preachers, almoſt made the preachers deſpiſe preaching? the peoples neglect of the prophets hath made the prophets neglect propheſying? the Non-reſident keepes himſelfe away, becauſe he thinkes the people likes him better, becauſe he doth not trouble them. And the drone neuer ſtudieth to preach, for he ſaith, that an Homilie is better liked of than a Sermon: and they which would ſtudie Diuinitie aboue all, when they look vpon our contempt, and beggerie, and vexation, turne to Law, to phiſicke, or trades, or any thing, rather then they will enter this contemptible calling. And is not the Arke then readie to depart from Iſrael?

Now if you will know what makes Prophets & propheſying ſo deſpiſed, you may ſee firſt in Ieroboams Prieſts. It is ſaid, that *Ieroboam made Iſrael to ſinne:* that is, Ieroboam made Iſrael to contemne Religion, becauſe he made prieſts of the baſeſt of the people: therfore they which make prieſts like Ieroboams prieſts, make the people contemne the prieſts and religion too. Why might none carrie the Arke but the Leuits? Was it not leaſt the Arke (which was a ſigne of God) ſhould be deſpiſed? Therefore none ſhould meddle with the Word (which is the law of God) but they which are fit, leaſt they make it deſpiſed. Anna ſayd, *I will not offer the child to God, before he be weaned:* that is, before he

1. *Kin.* 15. 26
1. *Kin.* 13. 33

Deut. 10. 18

1. *Sam.* 1. 22.

he be taken from the dugge: but now they offer their children to God, before they be weaned, before they can goe, before they can speake; and send them to fight the Lords battailes before they haue one stone in their hand to sling at Goliah; that is, one Scripture to resist the tempter. This is either because the Patrons, or the Bishops haue lime vpon their fingers: which makes them like blind Isaac, that they take no heed whom they blesse.

Mat 4.

Gen. 27. 11.

The second thing which makes Prophets & propheſying despised, is the lewdnes and negligence of them that are able to do wel in their Ministerie, and yet do contrary. It is said of Hophni and Phineas, that by their corrupt sacrificing they made the people abhor the sacrifice: so, many by their slubbering of the word (for want of studie and meditation) do make men thinke, that there is no more wisdome in the word of God, then they shew out of it: and therefore they stay at home, and say, they know as much as the preacher can teach them.

1. Sam. 2. 17

There is a kinde of Preachers risen vp but of late, which shroud and couer euery rusticall and vnsauory, and childish, and absurd Sermon, vnder the name of the simple kind of teaching, like the popish priests, which make ignorance the mother of deuotion: but indeed to preach simply, is not to preach rudely, nor vnlearnedly, nor confusedly, but to preach plainly and perspicuously, that the simplest mã may vnderstand what is taught as if he did heare his name. Therefore if you will know what makes many preachers preach so barely and loosely, and simply it is your own simplicitie, which makes them thinke that if they go on and say some thing, al is one, and no fault wil be found because you are not able to iudge in or out, & so because they giue no attendance to doctrine, as Paul teacheth them, it is almost come to passe that in a whole Sermon the hearer cannot picke out one note more then he could gather himselfe. Wheate is good, but they which sell the refuse of wheate are reproued, Amos the 8. chap. 6. vers. so preaching is good, but this refuse of preaching is but like swearing, for one taketh the name of God in vaine, and the other takes the worde of God in vaine. As euery sound is not musicke, so euery Sermon is not preaching, but worse then if he should reade an Homilie. In the eight and fortieth of Ieremiah, there is a curse vpon them which doe the

1. Tim. 4. 16

buſineſſe of the Lord negligently. If this curſe doe not touch thē which doe the chiefeſt buſineſſe of the Lord negligently, truly I cannot tell whom the Prophet meaneth. Theſe would not haue propheſying deſpiſed, and yet they make it deſpiſed themſelues.

The laſt thing which makes prophets & *propheſying* deſpiſed, is the diuerſitie of mindes, while one holdeth one way, and another another way, ſome leaue all, and will be of no religion, vntill both parties agree: as if a patient ſhould pine himſelfe and eate no meate at all, becauſe one Phiſition ſaith, that this meate will hurt him, and another ſaith, that meate will hurt him. Theſe are the three enemies which make vs and our labours deſpiſed.

Now what ſhall we anſwere to our deſpiſers? *Reioyce not a-* *Mich.7.*
gainſt me, O mine enemie, (ſaith the Church) *for I ſhall be raiſed:* ſo, Deſpiſe not the Prophets, O ye Iſmaelites, for they ſhall bee honored. Peter ſaith to Ananias and Saphira, *You haue not lied* *Acts 5.3.*
vnto men, but vnto God. ſo, you haue not deſpiſed man but God: for Chriſt ſaith, *He which deſpiſeth you, deſpiſeth me.* When Satā *Luk. 10.16.*
ſlew Iobs ſeruants, his malice was againſt Iob: ſo, whē you de- *Iob.1.16.*
ſpiſe Gods ſeruants, your preſumption is againſt God: for *that* *Mat.10.*
which you doe vnto them (ſaith Chriſt) *you do vnto me.* Why then if they deſpiſe Chriſt, Chriſt will deſpiſe them, for he tolde Saul that he ſpurned againſt the prick, that is, he ſpurned againſt that which would ſpurne againſt him. Therefore if you giue vnto Chriſt when you giue vnto the poore: and if you honour Chriſt when you honour his Prophets: as if you giue to the poore for Chriſts ſake, ſo deſpiſe not the Prophets for Chriſts ſake. If for all this we muſt be deſpiſed ſtill, then this is our remedie, Paul ſaith,
What ſoeuer we are to you, yet wee are a ſweete ſauour to God, both *2.Cor.2.15.*
in them which are ſaued, and them which periſh: that is, though we bring him word that you will not come to the banquet, yet we ſhall be welcome without you. And ſo much of that.

After *Deſpiſe not propheſying*, followeth *Trie all things:* as if he ſhould ſay, Deſpiſe not propheſying, but for all that trie propheſying, leaſt thou beleeue error for truth: for as among rulers, there be bad rulers: ſo among prophets there be falſe prophets. This made Chriſt warne his Diſciples to beware of the leauen of the Phariſies, that is, of their falſe doctrine. This made Iohn ſay, *Mar.8.25.*
Trie the ſpirits. And therefore we reade in the ſeuenteenth chap-

ter

1. *Iohn* 4.1. ter of the Acts of the Apoſtles and the eleuenth verſe, how the mē of Berœa would not receiue Pauls doctrine before they had tried it: and how did they trie it? It is ſaid, that they ſearched the Scripture. This is the way which Paul would teach you to trie other whereby he was tried himſelfe: whereby you may ſee that if you vſe to reade the Scriptures, you ſhall be able to trie all doctrines: for the word of God is the touchſtone of euery thing,

*Gen.*1.2. like the light which God made to behold al his creatures; ſo is the Scripture to decide all queſtions, euery doubt muſt come to the Word, and all controuerſies muſt be ended at this Tribunal, the Scripture muſt ſpeake which is right, and which is wrong, which is trueth, and which is error, and all tongues muſt keepe ſilence to heare it: ſo God hath appointed that the Iudge of our controuerſies, which hee ſaith in the twelfth chapter of Iohn, and the eight and fortieth verſe, *ſhall iudge vs in the laſt day*. Here a man may aske, If it be ſo that God would haue vs to trie all our religion by the Scripture, & not by Fathers, nor by Doctors, nor by Councels, nor by Angel, nor by Pope; how then doe the Papiſts ſay, we muſt beleeue as the Church beleeueth? and neuer looke in the ſcripture, whether our teachers ſay as God ſaith, but take it vpon their credit, as a blind man eateth his meate.

A man trieth his horſe which muſt beare him, and ſhal he not try his faith which muſt ſaue him? Paul ſaith, *Let euery one be able to giue a reaſon of his faith*. Is this a reaſon of our faith to ſay, I beleeue ſo, becauſe Rome beleeueth ſo? or rather becauſe that the Word doth teach me ſo. It will not anſwere for them which

*Gen.*3.13. dye in hereſie, to ſay, the prieſts taught vs ſo; no more then it would excuſe Eue to ſay, the ſerpent taught her ſo: for God ſaith, *Be not deceiued*, neither by ſerpent, nor by prophet, nor by Angel. Therefore I conclude with Paul, *Deſpiſe not propheſying*, leaſt the Goſpell be taken from you; and yet trie propheſying, leaſt you receiue error for trueth.

As we are to trie doctrines, ſo Paul would haue vs to trie our thoughts, and our ſpeeches, and our actions: therefore he ſaith, *Trie all things*. He doth not bid vs take a taſte of all ſinnes and vanities, as Salomon did to trie them; for they are tried already: but that we ſhould ſet the word of God alway before vs like a rule, and beleeue nothing but that which it teacheth, loue nothing

thing but that which it preſcribeth; hate nothing but that which it forbiddeth, doe nothing but that which it commaundeth; and then wee trie all things by the word. As the Eunuch ſayd, *How ſhould I vnderſtand without an Interpreter?* ſo thou maiſt ſay: How ſhould I trie without the word, which is the touch-ſtone of good and euill? *Act.8.31.*

Now when wee haue tried by the word which is trueth, and which is error: what ſhould wee doe then? *Keepe that which is beſt:* that is, ſtay at the trueth, as the wiſe men ſtayed when they came to Chriſt. Wee muſt keepe and hold the trueth, as a man gripeth a thing with both his hands, that is, defende it with thy tongue, maintaine it with thy purſe, further it with thy labour, in daunger and trouble, and loſſe and diſpleaſure, come life come death; thinke, as Chriſt did ſeale the trueth with his blood, ſo thou muſt ſeale it with thy blood, or els thou doeſt not keep it, but let it goe. Well doth Paul put *Trie* before *chuſe:* for hee which trieth may chuſe the beſt: but he which chuſeth before he trie, takes the worſt ſooner then the beſt: and therfore the Popes prieſts becauſe the people ſhould take ſuperſtition before religion, will neuer let them haue the Touch-ſtone, but keepe them from the Scripture, & locke it vp in an vnknowne tongue, which they cannot skil of, leaſt they ſhould trie their doctrines, like the men of Berœa, making religion a craft, as men call their trades. *Mat.2.2.* *Acts 17.* Therefore, as Ioſiah reioyced that the booke of God was found againe: ſo wee may reioyce that the booke of God is found againe: for when the people might not reade it, it was all one as' if they had loſt it.

After *Trie all things*, and *keepe the beſt:* followeth, *Abſtaine from all appearance of euill:* As if he ſhould ſay, that is like to bee beſt which is ſo farre from euil, that it hath not the appearance of euill, and that is like to be the trueth which is ſo far from error, that it hath not the ſhew of error: whereby he ſheweth, that nothing ſhould bee brought into the Church or added to our religion, but that which is vndoubted trueth without ſuſpition of error. It is not enough to be perſwaded of our faith, but wee muſt bee aſſured of it: for religion is not built vpon doubts, but vpon knowledge. Here wee may maruell why Paul biddeth vs, *Abſtaine from all appearance of euill:* becauſe ſinne, and hereſie, and

ſuperſtition are hypocrites, that is, Sinne hath the appearance of Vertue, and Hereſie hath the appearance of Trueth, and Superſtition hath the appearance of Religion: but by this the Apoſtle doth note, that there is no Sinne, nor Hereſie, nor Superſtition, but if the viſor bee taken away from it, it will appeare to bee a Sinne, and Hereſie, and Superſtition, though at the firſt ſight the viſor doe make it ſeeme none, becauſe it couereth the euill, like a painted Sepulchre vpon wormes and rotten bones.

Hereby wee are taught to iudge of all things as they are, and not as they ſeemed to bee. As we draw aſide the curtaine before we behold the picture: ſo we muſt remoue our prudence and al ſurmiſes, and then beholde the thing naked as it is, if wee will know it indeed.

Here I might admoniſh them which ſeparate themſelues from our Church: As Paul ſaith, *Examine whether you be in the faith:* ſo examine whether you haue the ſhew of error. Hath it not the ſhewe of errour, to broach a religion which was neuer heard of before? Hath it not the ſhew of error, to retaine an opinion, which the Author himſelfe hath recanted? as though ye would ſucke vp that which the dog hath vomited? Hath it not the ſhew of error, to affirme that thoſe preachers may not bee heard, which (by their owne confeſſions) haue conuerted them to the knowledge of God, and daily conuert other? Hath it not the ſhew of error, to affirme that the Lords prayer may not bee vſed for a prayer, which for anything that we or they can reade, was ſo vſed from the beginning?

Hath it not the ſhew of error, to ſay that no man may vſe any ſet prayer? ſeeing there bee many ſet prayers, and Pſalmes, and bleſſings in the holie Scripture, which were vſed in the ſame forme? Hath it not the ſhew of error, to affirme that wee haue no Church, and yet to grant that our Martyrs which dyed in Poperie, were true members of the Church? Hath it not the ſhew of error to affirme, that two or three may excommunicate all the reſt without a Miniſter, ſeeing the Paſtour is the mouth of the church? Hath it not the ſhew of error to affirme, that the church of Chriſt was euer inuiſible before this age, and that it is ſuch a ſmall flocke as their number is? and that it hath ſet foote no where but in England? Hath it not the ſhew of error, to holde

that

that for good and ſound religion, which is altered euery day, adding and detracting, as though a man ſhould make a religion of his owne inuention, ſo faſt as new cõceits come into his braine? Let them thinke what Paul ſaith vnto them, *Be wiſe vnto ſobrietie*, and ſuſpect that conſtruction which your ſelues deuiſed: for Salomon ſaith, *There is an error vpon the right hand as well as vpon the left*, that is (as I may call it) the zealous error, and if this be not it, I know none within this land. *Rom. 12.3.* *Pro. 4.27.*

Yet, ſhall I ſay that wee haue not the ſhew of errour? Nay, I would wee were but in the ſhew of errour. I may not call euill good, no more then I may call good euill: and therefore let vs pull out the beame out of our owne eyes, as wee would pull the moate out of their eyes. If Paul would haue vs abſtaine from euery appearance of euill, ſure hee would haue vs abſtaine from Hereſie, and from Idolatrie: for theſe are the greateſt euils. But if we be not Idolaters, yet wee haue the ſhew of Idolatrie: if we be not of Antichriſts religion, yet wee are of Antichriſts faſhion, ſo long as wee haue the ſame veſtures, and the ſame orders, and the ſame titles that Antichriſt knoweth his miniſters by. It is ſaid that the Serpents ſting is in his taile, and ſo it ſeemes: for this taile of Antichriſt (which the Pope hath left behind him, like an euill ſauour) is vnto vs as the remnants of the Chananites were vnto the Iewes: they ſhould haue deſtroyed all the Chananites, but becauſe they ſpared ſome, therefore they whom they left were goades in their ſides, and prickes in their eyes, that they could neuer bee in quiet for them: ſo wee ſhould haue expelled the head and the taile too of Antichriſt, but becauſe we did not, therefore the remnants of Poperie are goades in our ſides, and prickes in our eyes, that wee cannot yet bee in quiet for them. Therefore let vs pray that he which hath taken away the euill, will take away the ſhew of euill too. *Num. 33.55.*

To the Reader.

TO controll those false copies of this Sermon, which were printed without my knowledge, patched (as it seemeth) out of some borrowed notes: and to stoppe the printing of it againe without my corrections, as it was intended, because they had got it licensed before, although vtterly vnwilling (for some respects) to haue it published: which made me withstand their importunitie so long, yet seeing more inconuenience then I thought of, I suffered that which I could not hinder. And now hoping that it is

Gen. 43. 11. *Gods will to profit some by it, as Iacob parted from Beniamin: so that which must be, let be: and the Lord giue thee a blessing with it.*

THE

THE WEDDING GARMENT.

Rom. 13. 14.

Put ye on the Lord Ieſus Chriſt.

I Haue choſen a text which is the ſumme of the Bible. For all Scripture runneth vpon Chriſt like the title of a booke, becauſe he is Alpha and O- *Reuel. 1. 8.*
mega, the beginning and the end of mans ſaluation: therefore he is figured in the Law, foretold in the Prophets, and fulfilled in the Goſpell. Some places point to his Diuinitie, ſome to his Humanitie, ſome to his Kingdome, ſome to his Prieſthood, ſome to his Propheſie, ſome to his Conception, ſome to his Birth, ſome to his Life, ſome to his Miracles, ſome to his Paſſion, ſome to his Reſurrection, ſome to his Aſcenſion, ſome to his Glorification; all poynt to the Sauiour, like Iohn Baptiſt, when he ſayd, *This is the Lambe* *Ioh. 1. 29.*
of God which taketh away the ſinnes of the world. Therfore learne Chriſt, and learne al. Now to teach vs how we ſhould heare, and how we ſhould loue, & how we ſhould feare, & how we ſhould beleeue, and how we ſhould follow Chriſt, that we may know when we haue learned him: the Apoſtle ſaith, *Put ye on the Lord Ieſus Chriſt:* as though this word did containe al our duties vnto Chriſt, *to put him on:* (which ſeemes to bee the leuell of this phraſe, if you marke how it commeth in) for before Paul ſaith, *Caſt away the works of darknes, and put on the armour of light:* *Verſe 12.*
then he nameth the works of darknes which we ſhould caſt off, *Verſe 13.*
that is, gluttony, drunkennes, ſtriſe, enuy, chambering, wantonnes: after he nameth the armour of light, which we ſhould put *Verſe 14.*
on, & calleth it by the name of the giuer, *The Lord Ieſus Chriſt.* In ſtead of gluttonie, and drunkennes, and ſtriſe, and chambering, and wantonnes, and other patches of the diuel, wherewith man cloatheth himſelfe as with a garment; the Apoſtle giueth him another garment, which he calleth Ieſus Chriſt: he doth not *Pſalm. 109.*
oppoſe vertue to vice, as one would thinke when he had ſayd, *18.*
Caſt of gluttonie, he ſhould haue ſayd, Put on ſobrictie: when

he had ſaid, Caſt off wantonnes, he ſhould haue ſaid, Put on cõtinencie: when he ſaid, Caſt off enuie, he ſhould haue ſaid, Put on loue: But in ſtead of al vertues, he commendeth the example of Chriſt for euery vertue, and oppoſeth it to euery vice: as if he ſhould ſay, He which thinketh onely to follow Chriſt, needeth not to be led by the hand from vertue to vertue, but his example will teach him what he ſhall follow, and what he ſhall flye, better than all precepts in the world. Therfore this is ỹ beſt thought
1. *Cor.* 1. 30. in euery action for a man to think, what Chriſt would do, which was made not onely redemption and ſaluation to ſaue vs, but
Mat. 11 29. wiſedome and example to guide vs. Therefore he ſaith, *Learne*
Mar. 10. 21. *of me, and follow me:* as though wee ſhould thinke before wee ſpeake, whether he would ſpeake ſo, & conſider before we do, whether he would do ſo; and do al by his example, as the ſcholler writeth by his copie: or elſe we do not learne of him, but of our ſelues; and then wee goe awry, like a childe which ſcribleth without a rule. If thou reſolueſt to ſpeake and doe no otherwiſe than Chriſt would ſpeake and do himſelfe, thou ſhalt be ſure to doe all things well, becauſe thou followeſt a ſtraight patterne: therfore ſtudie what this meaneth, *to put on Chriſt.* It is a ſtrange ſpeech, and a ſtrange garment. They which cannot tell (like Nicodemus) what Chriſt meaneth when he ſaith, that we muſt be
Iohn 3. 4. borne againe, cannot tell what Paul meaneth whẽ he ſaith, *Put on Chriſt:* as if one ſhould put on another, I think many here may goe to the Apoſtle, as the Apoſtles went to Chriſt, and aske of him, Maſter expound to vs what is the parable?

This phraſe is read in none but Paul, which hath written moſt of iuſtification by Chriſt: and therefore he vſeth all fit phraſes, to expreſſe how he ſhould apply Chriſt vnto vs; and in no tearmes
Gal. 3. 27. he hath ſhewed it more liuely than in this phraſe, *Put on Chriſt:* for it ſignifieth that Chriſt doth couer vs like a garmẽt, and de-
Rom. 4. 7. fend vs alſo ſafely like an armour. He hideth our vnrighteouſnes with his righteouſnes, he coucreth our diſobedience with his obediẽce, he ſhadoweth our death with his death, that the wrath of God cannot find vs, iudgement cannot ſpie vs, the curſe can not ſee vs, for the garment which coucreth and hideth vs. But, as
Gen. 37. 2. Iacob got the bleſſing in the name and apparell of Eſau his elder brother: ſo in the name and apparell of Chriſt our elder brother,

we

we receiue the blessing, and are receiued into fauour like Christ himselfe. For God saith not, This is my beloued sonne, which pleaseth me, but, *In whom I am pleased:* meaning, that not only Christ pleaseth God, but we please God in Christ: for Christ is our head. *Matt.3.17.* *1.Cor.11.3.*

Therefore, as one looking in the face of a man, doth like him straight if hee like his face: so, God beholding vs in the face of Christ, doth loue vs straight, because his face doth please him. But Christ is not our head vnlesse we bee his members, Christ is not our garmẽt vnlesse we put him on: as Christ did put on our garment when he clothed himselfe with our flesh, and took our infirmities and bore our curse: so we must put on his garment, that is, his righteousnesse, his merits, and his death, which is as strange a vesture to vs, as our flesh was to him, and much adoe we haue to put it on, and when it is on, there is great cunning to weare it cleanly and comely from soyling and renting, that such a precious garment be not taken from vs againe. *Ephes.5.23.* *Reuel.3 4.* *Mat.22.11.* *Mat.7.23.*

Therefore many seeme to weare this garment which shall be thrust from the banket, because they weare it not: as those which will say, when the Lorde shall come to iudgement, Wee haue seene thee in our streets, we haue heard thee in our Synagogues, we haue prophesied, we haue cast out diuels, we haue wrought miracles by thy name: as though if any had put him on, or borne his markes, they were the men which were marked like his seruants: therfore who but they shall enter into heauen? Yet Christ saith, *I know you not*: there is their rewarde, I know you not: as if hee should answere, You weare not my liuerie, you beare not my cognisance for all your shewes, therefore depart from me: so he put them off, because they had not put him on: for though they had seene his person, and heard of his vertues, yet they had no faith to applie his mercies, his merites, his death and his righteousnesse vnto them, without which no man can put on Christ nor weare him. Faith is the hande which putteth him on. Faith taketh first his righteousnesse, and couereth her vnrighteousnesse: then she taketh his obedience, and couereth her disobedience: then she taketh his patience, and couereth her impatiencie: then shee taketh his temperancie, and couereth her intemperancie: then shee taketh his continencie, and *Luk.13.26.* *Luk.13.27.*

couereth her incontinencie: then ſhe taketh his conſtancie, and couereth her inconſtancie: then ſhe taketh his faith, & couereth her diffidence: then ſhe taketh his humilitie, and couereth her pride: then ſhe taketh his loue, and couereth her rancour: and ſo taketh one robe after another, & tricketh her ſelfe, vntil ſhe haue put on Ieſus Chriſt, that is, vntill ſhe appeare in the ſight of God like Ieſus Chriſt, clothed with his merits and graces; that God hath no power to bee angrie with her, becauſe ſhe commeth ſo like his ſonne. This is to put on Ieſus Chriſt, as you ſhal ſee more liuely, when you haue taken a view of the Garment, for wee are to ſpeake of Chriſt the Garment, and of our putting it on. There be many faſhiõs of apparel, but they are too light, or too heauie, or too ſad, or too courſe, or too ſtale, and al weare out. At laſt the Apoſtle found a faſhion that ſurpaſſeth them al: it is neuer out of faſhion, meete for all ſeaſons, fit for all perſons, and ſuch a profitable weed, that the more it is worne, the freſher it is. What faſhion haue you ſeene cõparable to this? It is not like the clothes of Dauids Ambaſſadors, which couered their vpper parts; nor like Sauls armour, which tired Dauid when he ſhould fight with it: nor like the counterfeit of Ieroboams wife, which diſguiſed her ſelfe to go vnknowne: nor like the old ragges of the Gibeonites, which deceiued Ioſhua: nor like the paultrie ſute of Micah, which he gaue once a yere to his Leuite: nor like the Gluttons ſlaunt which ietted in purple euery day: nor like the light clothes which Chriſt ſaid are in kings Courts, and make them lighter that weare them: But it is like the Garment of the high Prieſt, which had al the names of the Tribes of Iſrael written vpon his breaſt; ſo all the names of the faithfull are written in the breaſt of Chriſt, and regiſtred in the booke of his merits. It is like Elias mantle, which diuided the waters: ſo he diuideth our ſins and puniſhments, that they which are clothed with Chriſt, are armed both againſt ſin and death. It is like the garments of the Iſraelites in the wildernes, which did not weare, fortie yeres together they wandered in the deſert, and yet ſaith Moſes, their ſhooes were not worne, but their apparel was as whē they came out of Egypt: ſo the righteouſneſſe of Chriſt doth laſt for euer, and his mercies are neuer worne out. As Mardocheus ſhined in the kings robes before the people: ſo and more glorious are the faithfull

2. *Sam.* 10.4
1. *Sa.* 17.29.
2. *Kin.* 14.2.
Ioſhu. 9.4.5.
Iud. 17.10.
Matth. 11.8
Exod. 28.21.
Mal. 3.16.
2. *King.* 2.8.
Deut. 26.5.
Heſt. 6.11.

faithfull in the robes of Christ before God. When Christ was transfigured vpon the mount, Matthew saith that his face shined like the Sunne, & his clothes were as white as the light: so when we are transfigured into ỹ image of Christ, we shal shine before other men like lights, and therefore Christs Disciples are called Lights, because they were clothed with light, and shined to the world. Salomon was not so glorious in all his royaltie, nor the Lillies which are brauer then Salomon, as hee which is clothed with Christ, because the apparell vpon him is better then all the world about him. Therfore if Dauid said, *Weepe ye daughters of Israel, for Saul which clothed you in purple*: I may say, reioyce ye daughters of Israel, for Christ which hath clothed you with righteousnesse, as it were with a vesture, before you come to the banquet.

Mat.17.2. *Psal.136.1.* *Matt.5.14.* *Matt.6.29.* *2.Sam.1.14.*

This is the Wedding Garment, without which no man can feast with the Lord. This Garment is called an *Armour*, because it defendeth vs from all the assaults of the Diuell, the flesh, the world, the heate of persecution, and the colde of defection. This Garment is called Light, because it is the beauty & glory of thē which weare it. This garment is called a kingdom, because none but kings do weare it, that is, they are inthroned in the kingdom of Christ, and made kings ouer the world, the flesh, and Sathan: which weare this Garment like the haire of Sampson, which while he wore he was like a king, and al his enemies had no power to hurt him.

Mat.22.12. *Ephes.6.11.* *Rom.13.2.* *Matth.6.3.* *Iud.16.6.*

This Garment Paul hath sent vnto you, to go before the king of heauen and earth, a holy Garment, a royall Garment, an immaculate Garment, an euerlasting Garment: a Garment whereof euery hem is peace of conscięce, euery pleate is ioy in the holy Ghost, euery stitch is the remission of some sinne, and saueth him which weareth it. If she which touched the hem of Christs garment was healed, hee which weareth the garment, nay, hee which weareth Christ himselfe, shall not hee bee healed of all his sores? though he were wounded frō head to foot? You need not clothe him now which saith, *Whē I was naked you did not clothe me*, nor cast your garments in the way, as they did whē he came to Ierusalem, but take his Garments and suffer your selues to be cloathed, as Noah did, to couer your nakednesse. As the good Sama-

Mar.23.34. *Matt.21.8.* *Gen.9.23.* *Luk.10.34.*

This Samaritain doth not signifie Christ, but yet may bee resembled to Christ. *Gen.3.1.*

Samaritane put him vpō his own beast, which was spoiled with theeues, & bound vp his sores when he was wounded: so Christ Iesus mounteth the faithful vpon his righteousnesse, and healeth their sinnes, as though he should couer them with his garments, whom the world, the flesh, and the diuell haue robbed of their garments, that is, the righteousnesse which they had in Paradise before the Serpent came: so if we put on Christ, we are clothed with his obedience, whereby our wickednes is couered: we are clothed with his merits, whereby our sinnes are forgiuen: we are clothed with his spirit, whereby our harts are mollified and sanctified, & renued, till we resemble Christ himselfe. This is the Apostles meaning, to put on Christ, as it is vnfolded in Col. 3. 12. where he brings forth all the robes of Christ, and sorts them, and saith, Put on mercie, put on meeknes, put on humilitie, put on patience, put on loue, al which before he called the new man. So that to put on Christ, is to put on the new man with all his vertues, vntill we bee renued to the image of Christ, which is like a new man amongst mē. They which labour to be righteous, and yet beleeue that Christs righteousnesse shall saue them, haue put on Christ as Paul would haue thē. We are not taught to put on Angels, nor Saints, nor the Virgin Mary, nor Paul himself, to couer our sinnes with their righteousnesse, as the Papists doe: but we are commaunded to put on Christ, and couer our sins with his righteousnesse. The body hath many garments, but the soule hath one garment. Euery cloute will couer our sores, but the finest silke wil not couer our sins. Therfore when we seeme braue to others, we seeme foule to God, because his eye is vpō our sins, which lye naked when all the rest is couered, vntill wee put on Christ, and then we heare the voyce, *Thy sinnes are forgiuen*, and then we haue that blessing, *Blessed is the man whose sinne is couered:* so we are clothed and blessed together. Yet this garment is out of request, too rough for some, too graue for others, too base for others. And therefore in stead of putting on Christ, they put him off, in stead of welcomming him, they discharge him, like the Gaderens, that they may keep their swine, that is, their beastly pleasures, which he would cast into the sea. These are like the foolish souldiers which should haue made Christ their garment, and they cast lots vpon his garments, and diuided them, and so

Verse 10.

Matth 9.2.
Psal. 32.1.

spoyled

ſpoyled them: ſo doe the Papiſts deale with this garment, they ſay it is not fit for them, and therfore they breake it, and mangle it, and peece it with rags of their owne inuentions: they ſay it is too light, and not able to beare off the ſtormes of death and heat of hell, and therefore chuſe rather to make themſelues garmẽts of their merits, and their Maſſes, and their penance, & their pardons, and their pilgrimages: like Adam and Eue, which made themſelues coates of fig leaues, which God deſtroyed againe, to ſhew that when men haue patched all their leaues of Maſſes, of pardons, of pilgrimages, and ſatisfactions together, yet they will not couer their nakednes, nor keepe off the heat of Gods wrath, but are like the curtald skirts of Dauids Ambaſſadors, which hid not their ſhame. Therfore whẽ we may go in our maſters attire, ſhall we ſcrub like beggers patched in our rags? Mine own garments defile me, ſaith Iob: Our owne garments, our owne righteouſnes defileth vs: for what garment, what righteouſnes haue we of our own, but that which is like a menſtruous cloth, which had more need to be waſhed it ſelfe, than to wipe that which is foule? Therefore Chriſt muſt make vs garments, or elſe whẽ our backs flaunt it like Courtiers, our ſoules ſhall ſtrip like beggers. And the diuels wil ſport thẽſelues like Chã, to ſee our nakednes.

*Gen.*3.7.31.

2.*Sam.*29.4.

*Iob.*9.31.

Eſay 46.6.

*Gen.*9.22.

Firſt, the Father made vs garments in Paradiſe, now the Sonne makes vs garments in the Wilderneſſe, nay, the Son is made our garmẽt, as Paul ſaith, *Chriſt is made vnto vs righteouſnes:* that is, Chriſts righteouſnes muſt be our garmẽt, or els we ſhal be aſhamed when our righteouſnes doth not reach to couer our nakednes, but ſtil ſome part wil peep bare vntil he caſt his righteouſnes vpon it, & then all is couered. As Dauid needed no other armour againſt the Giant than a ſling: ſo we neede no other garment againſt ſin thã Chriſt. There wãteth nothing but this, to put it on. Now let vs ſee how to put this garment on. Many fumble about it, like children which had neede of one to put on their clothes. Some put on Chriſt like a precious head tyre, which all daye is worne, beautified with iewels, and beſet with gems, to make the face ſeeme more amiable: but at night that riches is laid aſide, & the head muffled with ſome regardles tyre. Thus do our curious women put on Chriſt, who when they heare the Meſſengers of grace offering this garment, and preparing to make the bodie

*Gen.*3.21.

1.*Cor.*1.30.

1.*Sa.*17.42.

fit

fit to bee garniſhed with ſo glorious a veſture, as Paul did the Romanes, firſt waſhing away drunkennes and gluttonie, then chambering and wantonnes, then ſtrife and enuie, and ſo ſinne after ſinne, they ſeeme like the ſtonie ground to receiue it with ioy, and thinke to beautifie their head with this precious ornament: but when he tels them there is no communion betweene Chriſt and Belial, that if this garment bee put on, all other vanities muſt bee put off; they then turne their day into darkneſſe, and reiect Chriſt, that would bee an eternall crowne of beautie to their heads, and wrap their temples in the vncomely rags and refuſe of euery nations pride: and in theſe toyes they cauſe their ſeruants to ſpend many houres on euery day in the weeke, but eſpecially on the Sabbath day, to decke their bodies, as if they were but little children, which had neede of one to put on their clothes. Some put on Chriſt as a cloake, which hangeth vpon their ſhoulders, and couereth them: when they goe abroad to bee ſeene of men, they can caſt on the cloake of holineſſe, and ſeeme for a while as holie as the beſt; but ſo ſoone as they come home, the cloake goeth off, and the man is as hee was, whoſe vizard was better then his face. Thus hypocrites put on Chriſt, as many retaine vnto Noble men, not to doe them any ſeruice, but to haue their countenance. Many put on Chriſt like a hat, which goeth off to euery one which meetes them: ſo euery temptation which meetes them, makes them forget what they heard, what they promiſed, what they reſolued, and chaunge their way, as though they had not repented at all. So the common people (like your ſelues) put on Chriſt, they are zealous ſo long as they are in the Church, and beate their breaſts, and caſt vp their eyes like the Publican, when they heare a ſentence which moues them, as though they would doe no more againſt that ſaying whiles they liue: but the next buſines putteth al out of minde, till they come to the Church againe. Some put on Chriſt as a gloue, which couereth but the hand; ſo they put on the face of Chriſt, or the tongue of Chriſt: but their hands worke, and their feete walke, as they did before: So many profeſſors of Religion put on Chriſt, which call but for diſcipline and reformation, that they might get a name of zeale, and ſinceritie, to couer ſome fault, which they would not be ſuſpected

Luk. 18.11.

of.

of. Thus euery man would couer himselfe with Christ, but they haue not the skill, or they haue not the will to put him on. What will you doe then? Though the garment be neuer so good, yet it is not good to them that doe weare it: for what profit haue wee of the garments which wee doe not weare? they neither keepe vs from heate nor colde. Therefore Paul doth not bring you a garment to lay by you for the moaths, but hee bids you put it on. Here is the cunning now in putting it on. If Paul had taught vs this, then you would hearken vnto him. Well, you shall heare what Paul saith to the putting of it on.

First (saith Paul) you must cast away the workes of darknes, *Verse 12.* and then put on the armour of light: first you must put off, and then put on. As the Eagles feathers will not lie with any other feathers, but consume them which lie with them: so the Wedding Garment will not bee worne with filthie garments, but scornes like the Arke, that Dagon should stand by it. If any man *1. Sam. 5. 8.* may not weare womens apparell for lightnesse; may he weare the diuels apparell, and cloath himselfe with pride, with couetousnesse, with enuie, with hypocrisie, with vncleannesse, and whē he is like the diuell, sit at Gods table? No man (saith Christ) patcheth a new piece to an olde garment, and wilt thou patch *Mat. 2. 21.* an old piece to a new garmēt? God forbad the people to weare linsey wolsey, because it was a signe of inconstancie: but this is *Leu. 19. 15.* inconstancie it selfe.

He doth not put on Christ, but putteth off Christ and put- *Ioh. 19 23.* teth on Belial, which fashions himselfe to God, and the worlde *Reu. 3. 15.* too. As Christs coate was without seame, so they must be without staine that weare it. For whē a man putteth on faire clothes, he maketh himselfe faire too, and auoydeth euery foule thing, least it should foule his clothes; so must hee which putteth on Christ: for the finest garment is soonest stained. Therefore when thou hast put on this Garment, thou must wash thy selfe, and picke thy way, and chuse thy workes, and handle nothing that is foule, for marring thy clothes, that is, thou must not thinke as thou diddest, nor speake as thou diddest, nor liue as thou diddest, but remember that thou hast chaunged thy Master, and serue him with whom thou art bound. For if God and the diuell could not agree vpon Moses bodie, for one to haue one *Iude. 3.* part,

part, and the other another part, but God would haue all: much leſſe will God agree that the diuel ſhould haue part of the ſoule, which would not yeeld him part of the bodie. Thus haue you heard what you muſt put off: now heare how Chriſt muſt bee
Rom. 10.9. put on. As the Angel taught Iohn to reade the booke, when hee bad him eate it: ſo we muſt put on Chriſt, as if we did eate him, not as the Papiſts doe in their Maſſe, but as the meate is turned into the ſubſtance of the bodie, and goeth through euery part of man: ſo Chriſt and his Word ſhould go from part to part, from eare to hart, from hart to mouth, from mouth to hand, till we be of one nature with them, that they bee the very ſubſtance of our
Ephe. 3.30 thoughts, and ſpeeches, & actions, as the meate is of our bodie. This is to eate Chriſt & his Word, or els we do not eate thē, but chew them, & when our taſte is ſatisfied, ſpue them out againe. Thus wee muſt put on Chriſt: for the Word ſignifieth ſo to put him on: as thou wouldeſt put him in, that he may bee one with thee, & thou with him, as it were in a body together. As he hath put on all our infirmities, ſo wee muſt put on all his graces, not halfe on, but all on, & claſpe him to vs, & gird him about vs, and weare him, euen as we weare our skin, which is alway about vs. Then there ſhalbe no need of wires, nor curles, nor periwigs: the husbands ſhall not bee forced to racke their rents, nor inhaunce their fines, nor ſell their lands, to decke their wiues: but as the
3. Kin. 2.13. poore mantle of Eliah ſeemed better to Eliſha than al the robes of Salomon: ſo the Wedding Garment ſhall ſeeme better than all the flaunts of vanitie, & put euery faſhion out of faſhiō, which is not modeſt, and comely like it ſelfe. If you will know farther how to put on Chriſt, you ſhall ſee how your Text will catechize you in his three names, Lord, Ieſus, Chriſt. The Apoſtle ſeemeth to ſpell out the way vnto vs, how we ſhould weare this Garment: Firſt wee muſt put him on as Lord: then wee muſt put him on as Ieſus: laſtly, we muſt put him on as Chriſt. Thou muſt put him on as Lord, that is, thy ruler to command thee, thy tutor to gouerne thee, and thy maſter to direct thee: thou muſt be no mans ſeruant but his, take no mans part againſt him, but
Act. 4.19. ſay with the Apoſtles, *Whether is it meete to obey God or you?* Thou muſt put him on as Ieſus, that is, thy Sauiour in whō thou truſteſt, thy protector on whom thou dependeſt, thy redeemer

on

on whom thou beleeueſt: thou muſt not looke for thy ſaluation from Angel, nor Saint, nor any thing beſide him. For the name of Ieſus ſignifieth a Sauiour, and is giuen to none but him, and he is not only called the Sauiour, but the Saluation in the ſong of Simeon; to ſhew that he is the only Sauiour: for there be many Sauiours, but there can bee but one ſaluation: as there may bee many tortures, and yet but one death. Therefore, when hee is called the Saluation, it implieth that there is no Sauiour beſide him. Thou muſt put him on as Chriſt, that is, a King to rule, a Prophet to teach, a Prieſt to pray and ſacrifice, and pacifie the wrath of God for thee. For this name Chriſt doth ſignifie that he was annoynted a King, a Prieſt, & a Prophet for man: a King to rule him, a Prieſt to offer ſacrifice for him, a Prophet to teach him. So that he putteth on Chriſt as Lord, which worſhippeth none but him, he putteth on Chriſt as Ieſus, which beleeueth in none but him, and he putteth on Chriſt as Chriſt, which worſhippeth none but him, beleeueth in none but him, and heareth none but him.

Ioſua hath the like name, but not from God, nor to that ende. *Luk.*1 69. *Iudg.*3.9 *Luke* 3 35. *Acts.*3.22. *Heb.*8 3. *Mat.*1.16. *Heb.*1.8. *Gal.*3.17.

You put on Chriſt firſt, whē you are baptized: then you were ſealed and conſecrated to his ſeruice: ſo ſoone as you came into the world, you vowed to renounce the world & follow God. How many haue put on Chriſt thus, and ſince haue put him off againe? which haue brokē the firſt promiſe that euer they made, and were neuer faithful to God ſince. You put on Chriſt again, when you are called & ſanctified, that is, when you caſt off the old man, which is corrupt with the luſts of the fleſh, the pride of life, and the cares of this worlde, and put on the new man, which is regenerate in righteouſnes and holines to the image of Chriſt, or likenes of Adam in his innocencie: for to put on the new man, is to become a new man, as if thou were borne againe, and conceiued of the holy Ghoſt. Of this Iob ſpeaketh whē he ſaith, *I put on iuſtice, & it couered me.* You put on Chriſt againe, whē you receiue his holy Sacrament, & are partakers of his body & blood, that is, the merits of his obedience & paſſion by faith, which heareth him as if ſhe did ſee him, & ſeeth him as if ſhe did feele him, & feeleth him as if ſhe did taſte him, and taſteth him as if ſhe did digeſt him, thē Chriſt is become yours, & dwelleth in you, and feedeth you with his grace to eternall life,

*Rom.*6.3 *Ephe.*4.22. *Rom.*12.2. *Iob.*29.14. *1.Cor.*10.16

as

as the bread and wine ſuſtaineth the life preſent. Laſtly, when you haue put on Chriſt in theſe three ſorts, which is your garment for this world; after you ſhal put on Chriſt in heauen, and bee clothed with his glorie, and that ſhall be your laſt veſture, which ſhall neuer weare out.

*Phil.*3 21. 1 *Cor.*15.49

Thus haue you heard what is meant by putting on Chriſt: firſt to clothe our ſelues with righteouſneſſe and holineſſe like Chriſt: and then becauſe our owne righteouſneſſe is too ſhort to couer ouer armes, and legs, and thighes of ſinne, but ſtill ſome bare place wil peere out and ſhame vs in the ſight of God, therfore wee muſt borrow Chriſts Garments, as Iacob did his brothers; and couer our ſelues with his righteouſneſſe, that is, beleeue that his righteouſnes ſhal ſupply our vnrighteouſnes, and his ſufferings ſhall ſtand for our ſufferings, becauſe hee came to fulfill the law, and beare the curſe, and ſatisfie his father for vs, that all which beleeue in him might not die, but haue life euerlaſting.

*Gen.*27.15. *Iohn.*3.16.

Now I haue ſhewed you this goodly Garment, you muſt go to another to helpe you to put it on; and none can put this garment vpon you, but he which is the Garment, the Lorde Ieſus Chriſt. Therefore to him let vs pray.

FINIS.

THE WAY TO WALKE IN.

Rom.13.13.

Let vs walke honeſtly, as in the day, not in gluttonie and drunkenneſſe, neither in chambering and wantonneſſe, nor in ſtrife and enuying, &c.

HAuing alreadie ſhewed you a kingdome, now I will ſhew you wherein this kingdome conſiſteth, and in what it doth not conſiſt, as in Rom.14. he ſheweth that it cõſiſteth not in meates & drinks, &c. but in righteouſnes, and peace, and ioy in the holie

holie Ghoſt. But becauſe I am to ſpeak of ſome vices which this text calleth me vnto, I will firſt proceede in them, beſeeching you, as you can heare them to bee condemned, ſo ſpeedily to proceede in execution, to put them to death, and ſo to goe forward with the reſt of your ſinnes.

Let vs walke honeſtly as in the day; not in gluttonie and drunkenneſſe, &c. As if he ſhould ſay, know you that I bid you put away from you the workes of darkneſſe, hee nameth not all the workes of darkneſſe, but chiefly thoſe that doe raigne and are cauſe of more wickednes, that is, gluttonie, drunkenneſſe, ſtrife, and enuying, &c. three monſters come out of hell, and trouble the whole world, therefore caſt off theſe, & you haue caſt off all.

Now to ſpeake of them, I will begin where the vices begin, and as I point them out vnto you, ſo I pray you to ſlay them, as if you had marſhall law in your hands to put them to death. By this narration the Apoſtle ſheweth the chaine of ſinne, how one ſinne will draw on another after it: for no ſinne is ſo baſe, that it will goe alone, wherefore reſiſt all ſinnes or none: for if you entertaine one ſinne, it will preſently draw another after it, and ſo the whole houſe wil be full of theeues, as Gehezi his pride made him to lie, and Adams fall made him to excuſe himſelfe, and Peters deniall made him ſweare, and after his ſwearing made him curſe himſelfe, &c. for the ſinner cannot ſtay after he hath committed one ſin to commit another, nor till he hath come to the bottome of hell. If I ſhuld ſtand to anatomize and paint out al vices in their kinde, I ſhould craue a longer time than is allotted to me, therefore I will briefly touch them.

As huge as the ſea is, yet one may taſte the ſaltneſſe of it in a drop, ſo in one ſinne you may ſee how ill fauoured all the reſt be, for there is no ſinne but weakeneth the body, ſhortneth the life, corrupteth and conſumeth the goods, preuenteth grace, and maketh vs odious to God and to Angels. You are giuen to hate your enemies, theſe are they, therefore hate them: they keep you from repentance, leaſt you ſhould bee ſaued: wherefore I will ſhew you what is in this boxe, leaſt the ſame goe to your eyes and ſo blind you.

Walk not in gluttonie, drunkennes, and ſtrife, &c. Theſe come like faire Ladies, with preſents in their hands to woo the vnſta-

ble ſoule of man, Gluttony commeth with the pleaſure of the fleſh, Drunkenneſſe with the ſatisfying of the thirſt, Strife with the reuenge of the enemie.

And firſt what gluttonie and drunkenneſſe offereth, and how many haue been deceiued with their ſweete meates and ſtrong drinkes, till all haue beene turned into a belly, and ſo turned the bodie into ſinne, daily experience teacheth vs.

Now by the way, the Apoſtle (wee muſt note) doth approue ſobrietie and vertue, that as a man may drinke and not be drunken, ſo he may eate that he loueth, and not glut himſelfe: for he forbiddeth not to eate meat, but not to eate too much leaſt thou ſurfet, for the golden meane is good for al things. Salomon doth not forbid to eate hony, but eate not too much leaſt thou ſurfet. As the bodie may not offend the ſoule, ſo the ſoule may not iniurie the body, leaſt it be vnfit to ſerue the ſoule.

Many there be that think they haue not ſinned in gluttonie till they ſurfet, but this is gluttonie in exceſſe, and puniſheth it ſelfe with many diſeaſes, as dulnes of wit, want of memorie, & ſhortnes of life. Now that you may ſinne in gluttonie and not to ſurfet, appeareth by the rich man in the 16. of Luke, who fared deliciouſly euery day and neuer ſurfetted, yet for all that he is called a glutton, to teach vs that there be gluttõs which do not ſurfet. This kind of ſin much diſpleaſeth God, when men eate and drinke and riſe vp to play, and remember not the afflictions of Ioſeph and Lazarus lying at the doore: many be ſuch banquets, where none doe come with a Wedding garment, and where Chriſt is neuer inuited. Many things may perſwade vs to temperance, & we may learne it of the beaſts who deſire no change, nor hoord not, and are content. God prouided meate for al creatures, as hearbes, rootes and graſſe, before hee prouided any for man, to teach and inſtruct vs, what little care we ſhuld haue of our belly: for wee liue not by bread onely, but by euery worde that proceedeth out of the mouth of God. Chriſt hath taught vs to faſt, when hee prepared himſelfe thereunto in the Wildernes, but he neuer by any example taught vs to feaſt: ſome there be which think he did neuer eate fleſh but in the Paſchal lambe, which although it doth not teach, or debar vs frõ eating fleſh, which Peter was willed to eate in the viſion, yet it teacheth vs to

tame

tame the flesh, least Hagar should get the vpper hand of her mistresse.

When the belly is full, the flesh lusteth, the tongue prateth, the wit sleepeth, & Satan carrieth away the minde when the vnderstanding is away: As the moist & wateriſh grounds bring forth nothing but frogs and toades, so the belly and watery stomacke that is stuffed like a tunne, bringeth forth nothing but a drousie minde, foggie thoughts, filthie speeches, and corrupt affections: therefore the Phisition saith, nothing better for the bodie, then abstinẽce; the Diuine saith, nothing better for the soule then abstinence; the Lawyer saith, nothing better for the wits then abstinence: but because there is no law for this vice, therefore it breaketh out so mightily. Whoredome hath a law, Theft hath a law, Murther hath a law, but this sinne is without a law.

Now to the second sin, which is Drunkennes: these are two sisters, betwixt whom there is little difference: in this sinne some are mad, some are merrie, some doe vomit, some doe sleepe, and some doe reele, and then there is no difference betweene a man and a beast, sauing that the one can stand and the other cannot. As euery Scripture that maketh against Theft, maketh against Nonresidencie: so euery reason which maketh against Gluttonie, maketh against Drunkennes.

Now after these commeth chambering and wantonnes, and no marueile saith one, though the imps doe follow when the diuell goeth before: for fulnesse of bread went before the sinne of the Sodomites. So when Dauid had dined and was ful, walking vpon his palace, his eyes glanced, his flesh lusted, his heart consented, the fire burned, and there was no water to quẽch it. And therefore in that so great a champion as Dauid did fall, let him that standeth take heed least he fall. And seeing that thou in thy self art no stronger, or mightier, imitate and follow the example of those that are cunning wrastlers, who to cast downe another will first fall down themselues: so we to ouerthrow our enemies must subiect our selues, and humble our selues first by fasting and prayer.

Sodome was burned, but the sinnes haue escaped. Sweete words, soft attyre, wanton behauiour, and such like, haue conspired and agreed al together to set honestie to sale. And we vse

daily to pray that we be not led into temptation: and yet we do leade our ſelues into temptation. For our faire words, wanton geſtures and daintie fare, with many other pleaſures, do becken vnto ſinne: and if there bee no wine, why hangs the buſh? and if there be no wantonnes, why is there any wanton, or vnſeemly, or vngodly attire?

Let vs not walke in gluttony and drunkennes, neither in chambering and wantonneſſe, nor in ſtrife and enuying. It is hard to ſay which of theſe ſins is moſt in the world; happily ſome will ſay, I haue bin no glutton, no drunkard, no whoremonger, no murtherer, no falſe image worſhipper, &c. but who can come forth and ſay, hee is free from ſtrife, for ſtrife hath compaſſed the whole world, ſtrife in Country, ſtrife in City, ſtrife in Court, ſtrife in the Common-weale, ſtrife in the Church, who can ſay that he is free from ſtrife, or that hee hath not iniured his brother? ſurely that man ſhall ſtand alone, for it will light vpon none but Chriſt.

I can but exhort you with the Apoſtle, that you would not walke in ſtrife and enuying, therfore put away theſe among the reſt, for he that hath not put off theſe hath not put on Chriſt, and if he hath not put on Chriſt, he is thē no Chriſtian. Enuy is a ſin, and it puniſheth it ſelfe like gluttonie: for it fretteth the heart, ſhortneth the life, and eateth the fleſh, as the fire conſumeth the wood, it is the mother of ſtrife, & a greater worker in the Court: this is it which brought labour, and ſickneſſe, and death into the world, euen the enuie of the Serpent, and the diuell, and it will condēne thee in thy conſcience if thou be an enuious man. Nothing reſembleth God more then loue; for God is loue: ſo if thou haſt loue, thou reſembleſt God. But if thou haſt enuie, and art an aduerſarie, thou reſembleſt the diuell: for thou canſt not come neerer the diuell any way, than to be enuious. As the duſt commeth with the winde, ſo the diuell commeth with enuie; and he that is poſſeſſed with enuie, is poſſeſſed with ỹ diuell. Why doth the Apoſtle ſay in the 3. chapter of his Epiſtle to the Coloſſians, *Aboue al things put on loue?* Becauſe loue is beſt of all. Why doth he call loue *the band of perfection?* Becauſe it bindeth all vertues together. If loue be the band of perfection, to bind al vertues together: then enuie is the band of impietie, to binde all ſins together: therfore if we muſt caſt off al but loue, we muſt caſt off enuie.

uie. Thou canſt not come to the kingdome of peace, without loue. The kingdome of Satan is at peace, and ſhall not Gods kingdome be at peace? Shall wee be at peace with the fleſh, the world, and the diuell, and be at variance with God, and at ſtrife one with another? *Fire is cruell, wrath is raging, but who can ſtand before enuie?* Prou. 27. And if there be none can ſtand before enuie, then how can enuie ſtand before God?

If thou cāſt not forgiue him that doth offend thee, thou praieſt againſt thy ſelf, and askeſt vengeance vpon thee, therfore the Apoſtle exhorteth thee not to let the Sunne goe downe vpon thy wrath, Epheſ. 5. 26. Charitie enuieth not (ſaith S. Paul) therefore ſee thou haue charitie, leaſt thou be counted an enuious perſon. The beaſts of the field are armed with hornes, with hooſes, with tuskes, and ſuch like to take reuēge: but nature hath left nothing for man to put him in minde of reuenge: and yet man aboue all other creatures, is moſt deſirous of reuengemēt, for he hateth his owne life, therfore it is againſt nature to enuy. Iohn ſaith, he that hateth his brother is a manſlayer and loueth not God, neither knoweth God: If an enuious man (ſaith he) ſay hee loueth God, hee is a lier, becauſe he hateth his image: if hee ſay hee knoweth God, he is a lier, how canſt thou loue God, and hate good men? and how canſt thou loue learning, whē thou hateſt the learned? ſo doth the enuious man all both good and bad: therefore this is the worſt ſinne, becauſe it commeth neereſt the ſinne againſt the holy Ghoſt.

Conſider therefore whom thou hateſt, euen thine image. The diuel was appointed to hate man, and not man to hate man, and if thou hateſt a good man, thou hateſt God: if thou hateſt an euil man, thou hateſt one like thy ſelf; and if thou hateſt one like thy ſelfe, thou hateſt thine owne ſoule: therfore as S. Paul ſaith, Haue peace with all men. Canſt thou not hate the ſinne, and loue the perſon? as the Phiſition hateth the diſeaſe, and yet loueth the diſeaſed.

As a great many of Bees can lodge together in a hiue: ſo a legion of diuels can neſtle together in one mā, but many although they cannot liue aſunder, yet they cannot liue together.

Wherfore now cōſider the pedigree of peace; God is the God of peace, the holy Ghoſt is the ſpirit of peace, the Angels are the

messengers of peace, the ministers are the preachers of peace, & the magistrate is the defender of peace; shall we then that haue the God of peace, the Spirit of peace, the Messengers of peace, the preachers of peace, the Magistrates of peace, and (as I may say) the Queene of peace, bee at enuie and warre one with another? Marueile not though I am so long vpon this sinne; for there is none of you that heare me this day, but you can giue me sufficient matter to speake hereof. Then can I want words when ye bring matter? Shall I not wrastle, and seeke to ouerthrow this giant, which chalengeth euery man?

As no man finding a Serpent leaueth him before he be dead: so let vs slaughter this monster while he is vnder the axe, that he neuer rise any more. Consider of the wrong thou doest to thy selfe when thou enuiest another, for the stroke of enuie redounds vnto thee. It were better thou didst gratulate them with good things as good men haue done and do daily: but in stead of imitating their vertues, or commending their gifts, wee enuie them and maligne thē, and so their ioy is our sorrow. But the enuious man doth pay for his spite, for it requoyles vpon himselfe; and enuie is punished with enuie, and hatred also with hatred: for he which hateth all, shall be hated of all. Thus he is tormented for another, as Herod tormented himselfe for Christ, and the Iewes troubled themselues for Paul: for enuie is as gall to the heart, as prickes to the stomacke, and as a canker in the mouth, and euer vexeth thee, as the euill spirit of Saul vexed him.

Loue is so contrary to enuie, as that it hath more ioy of others welfare, then enuie hath of his owne. Therefore an enuious man may be compared to Cain, who when he had killed his brother Abel, was so troubled, that he said, *Whosoeuer findeth me shal kill me.* The couetous man, though hee will not communicate his owne goods, yet hee would haue others to communicate their goods: the proud man although he bee proud himselfe, yet hee would haue others to bee humble: but the enuious man careth not who doth any good.

As the Eagle doth account them bastards that cannot abide to looke vpon the Sunne: so Christ doth account them bastards which will not take him to be an example of lowlines.

Euery creature doth impart his good vnto man: but the enuious

uious man he hath ſeparated himſelfe from doing good to any, euen as an Apoſtata.

Euery vice is the contrary of ſome vertue, as intemperance to moderation, incontinency to chaſtity, pride to humility, but enuie is contrary to all. This is the cognisance of the diuel: for God ſaith, *By this ſhall men know that you are my diſciples, if you loue one another:* ſo the diuel he ſaith, By this ſhall mē know that you are my diſciples, if you enuie and hate one another. The proud, the prodigal, the couetous, the laſciuious, they are loued of ſome, but the enuious man is hated of all. And this ſin is ſo lothſome vnto him, that he cannot abide it in any but in himſelfe.

Therefore, if we loue our ſelues, let vs loue our neighbours: for nothing doth more pleaſe GOD than loue: ſo that if the blacke Moore could be cleane, here is water enough to waſh him. But the fleſh of man is more ſtrong then all theſe reaſons.

God hath put enmitie betweene vs and the Serpent, and the Serpent hath put enmitie betweene man and man.

When Ioſeph had laden his brethren full of corne, and ſent them away, he bad them not to fall out by the way: ſo I would this leſſon, when wee haue plentie of all things and are full, had deepe impreſſion in our hearts that we forget it not, *Fall not out by the way.*

FINIS.

To The Reader.

WHereas theſe Sermons of Nabuchadnezzar haue heretofore been printed by an vnperfect copy, and by meanes thereof haue paſſed through the hands of diuers; hauing in ſome places the minde of the author obſcured, in other ſome the ſentences vnskilfully patched together: whereby the authors diſcredit might bee furthered, and the ſale of the Sermons haue been hindered. Now as I haue cauſed them to be examined by the beſt copies, and to bee corrected accordingly ſo I thought good to certifie thee of the ſame, that the wants which were in the firſt impreſſion might not cauſe thee to ſuſpect this impreſſion alſo, and ſo diſcourage thee from acquainting thy ſelfe with the excellent inſtructions offered in theſe Treatiſes.

THE PRIDE OF NABVCHADNEZZAR.

Daniel 4. 26.

26 *At the end of twelue moneths he walked in the royall palace of Babel:*

27 *And the King spake and said, Is not this great Babel, that I haue built for the house of my kingdome, by the might of my power, and for the honour of my maiestie?*

I Haue chosen this story of Nabuchadnezzar, wherin is laid downe his pride, his fall, & his restitution. This Nabuchadnezzar was a wicked King, and therefore God warned him by a dreame, and by Daniel, to amend his life, but all would not serue: he made many shewes, but he reuolted againe: therefore at the last God gaue him ouer for a time, and hee became like a beast, vntill he acknowledged his power to come from God. A warning to all rulers, to put them in remembrance that one ruler is aboue, which must be serued of them al, or els al their buildings, and treasures, and guard, will not shield them from iudgement when the stroke commeth, no more thē they could saue Nabuchadnezzar. *At the end of twelue moneths* (saith Daniel) *this king walked in his royall palace.* The Prophet sheweth that hee had deserued this punishment before, and that his dreame which he had did tell him that his kingdome should depart from him for his pride, yet this respite of twelue moneths was grāted him, like the fortie daies which were granted to the Niniuites, to trie what he would doe vpon his warnings, and whether hee would repent as the Niniuites did: therefore the holy Ghost sheweth how the time ranne, and how he liued after: as if he should say, If he will returne yet, and bee warned by the dreames, or by the Prophets which I sent him, I wil stay my hand, and his kingdom shall not depart from him. But here he sheweth, that he forgot his dreame like a dreame, and was more desirous to know what it meant, than to be warned by it. The twelue moneths ran moneth after moneth, yet Nabuchadnezzar is all one. Now his

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dreames are gone, he thinketh that all is ended, therefore he getteth him vp into his palace amidst his delights, to beake himself, as it were, in the sunne of all his pleasures, where indeed he hastened God to take away all his pleasures and delights from him, when hee should haue repented, as the Prophet Daniel willed him, and ripped vp his sinnes, and bewailed his wicked life, and powred forth teares, and preuented his iudgement with prayer vpon his knees, then was he stalking in his galleries, & thinking what sin should bee next, to fill vp the number of his rebellions, that God might not spare him when he iudged: so the wicked will not suffer the propheſies of God against thē to be in vaine, but they will put God in minde of their punishments, and sinne till the punishment doe come vpon them to fulfill the threatnings due vnto them.

Some think that Nabuchadnezzar walked vpon the roofe of his palace, from whence he might see all parts of the citie round about him, like the mountaine whither the tempter led our Sauiour Christ, to shew him the beautie of the world.

This the Prophet Daniel would signifie, that the king liued in ease as he liued before, and pleased himselfe in vanitie still for all his warnings, and turned his time of repentance to sinne again. Therefore God would deferre the time no longer, but cut him downe, like the barren and fruitlesse figge-tree, to teach vs to take mercie when it is offered, and repent while wee haue time and space, and that if God spake vnto vs but once, to lay it vp in our hearts for euer, not looking or expecting to be spoken to againe, because God is not bound to admonish or giue vs any warning at all.

One would haue thought that Nabuchadnezzar would haue remembred his warning while hee had liued, which had such a straunge and fearefull dreame, and after that another dreame, being no lesse straunge and fearefull than the former dreame to confirme it, and after such a Prophet to expound it, and the exposition of it threatning such a miserable ruine and downfall vnto himselfe.

One would haue thought and beleeued that he could neuer haue forgotten it, or put it out of his remembrance, although he had liued vnto this day. But like a wonder which lasteth not a-

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boue nine daies, so is the repentance of them which sinne by custome: for when sinne is rooted it sticketh fast, and will hardlie be weeded out, though God should send vs dreames & visions, or should raise vp Prophets, Daniel himselfe cannot make this blacke Moore white, which alwaies hath bin black before. And this we may see in our selues: for why haue we need to heare so often of repentance, more thē of any thing els, but that it is such a thing as we cannot frame our selues vnto? If we be warned of any thing but of sinne, one warning will serue. But we are so incorporate, and inured to sinne, that a thousand Sermons wil not serue: so custome hath made sin stronger in many than the word of God. Well, remember, or consider, or apply it how ye will, after twelue moneths GOD will come and take account of his dreames and of his prophets which he sent him, to see what hee hath profited by them. Although he hath leaden feet which are long in comming, yet he hath yron hands, which when he commeth, will strike home.

Now the twelue moneths are expired, God comes and findes Nabuchadnezzar vpon his towers, when hee should haue cast himself down to the ground, and thought vpon his dreame, and Daniel, and so haue humbled his pride; hee was pearched vpon his roost, and there he begins to crow of his wealth; *Is not this great Babel, which I haue built for the house of my kingdome, by the might of my power, and for the honor of my maiestie?* See how the man stādeth in admiration of his vanitie, like a vsurer which doteth of his money, as though he had deserued immortall fame for spending his money vainly. *Is not this great Babel, &c.* hee should rather haue said, Is not this Nabuchadnezzars folly, which he hath built for a mocke to his name, and an impeachment to his wisedome for men to say when they passe by, looke how our King hath bestowed his reuenues, here lie our subsidies and tributes in this stone wall? But Nabuchadnezzar thinks that euery one will praise him for his follie: Therefore like a woman when she is pricked vp in her brauerie, thinkes that all doe admire her, and hath as goodly an opinion of her self as the peacock hath of his feathers, and frameth al her lookes, and her gestures, and her speeches accordingly: so when Nabuchadnezzar sate in his palace, and saw such shewes about him, now saith pride, thou must

frame

frame thy lookes, and geſtures, and ſpeeches accordingly, or els the kings palace will be brauer than the king himſelfe: ſo he beginneth to exalt his mind higher than his palace, & to looke and ſpeake ſtouter than he did before. The temptation was no ſooner in his heart, but the words were in his mouth, and he pleaſed himſelfe therein ſo well, that he could not refraine being alone, but as a foole admires himſelf in a glaſſe, ſo when he was alone and no body with him, he ſtrouted alone & bragged by himſelf, to thinke what a iolly fellowe hee was, and how men began to talke of his buildings. By this wee may ſee how wealth and honour change manners, and how a gay coate, or a great band, or a golde ring can braue a mans minde, and make him looke and ſpeake after another manner then he is accuſtomed, when they are away from him.

It is a wonderfull thing to ſee what power theſe petty vaine toyes haue ouer the minde, to alter and change a man ſuddenly, to make him thinke better of himſelfe that day he weares them, than any other day beſides.

Is not this great Babel, which I haue built for the houſe of the kingdome, by the might of my power, for the honor of my maieſtie? Before the holy Ghoſt laieth downe Nabuchadnezzars words, marke how hee commeth vnto them, *The King ſpake and ſayd*, Spake and ſaid, was not one enough, but he muſt ſay, ſpake and ſaid? This doubling of the words ſheweth, that he ſpake with a premeditate pride from his hart root, which paſſed not whether it were a ſinne or no, come what wil come of it. The holy Ghoſt doth bring other ſpeeches with *He ſaid*, and no more: but here he ſaith, *Spake and ſaid*, as though he ſpake twice, not as he ſpake at other times, but like a man at defiance, which would not recall any word, but if hee could ſay more he would ſay more to anger.

Did I call it great Babel? I may call it great Babel. Did I ſay that I built it? I will ſay that I built it. Did I adde, for the honour of my maieſtie? let it go for the honour of my maieſtie. Thus he ſpake and ſaid, as though he would be conſtant in his pride, although he were conſtant in no other thing.

Is not this great Babel, which I haue built for the houſe of the kingdom by the might of my power, & for the honor of my maieſty?

Three

Three things I note in this saying. First, what a glorious opinion Nabuchadnezzar had of his vaine building, out of these words, *Is not this great Babel?* The second out of these wordes, *which I haue built by the might of my power:* wherein hee tearmeth himselfe the founder of it, as if hee had done all without a helper. The third is, that in all his worke, he sought nothing but vaineglorie, out of these words, *for the honour of my Maiestie.* These three sinnes Nabuchadnezzar doth bewray in one brag, and in all those three wee are so like, that the beasts were not so like him when he became like a beast.

First wee haue not so wonderfull an opinion of God, or of his word, or of heauen, as we haue of our owne acts, although wee be neuer able to doe halfe that Nabuchadnezzar did. Secondly, this is our manner, to attribute al to our selues whatsoeuer it be, riches, honour, health, or knowledge; as though all came by labour, or policie, or art, or literature: if we cannot draw it to one of these, then we thinke it fortune, although wee vnderstand not what fortune is. If we did count our selues beholding vnto God for them, then we would find somtime to be thankful vnto him.

Lastly, when we ouer-view these matters, this is our solace & comfort, to thinke these are the things which make mee famous and spoken of, and pointed at, & then we end, as though it were enough to be pointed at. *Is not this great Babel?* That which one loues, seemes greater and more precious aboue all which he loueth not, although they be better than it: so did these buildings seeme to Nabuchadnezzar.

One would not thinke that a house were a matter to make a king proud, although it were neuer so faire; stone wals are not so precious, that he should repose all his honor vpon lime and morter. But this is a iust thing with God, that vaine hope, vaine prosperitie, vaine comfort, and vaine glorie, that may deceiue them when they trust vnto it: therefore as the faithful soule looketh vp to God, or vpon the word, or vp to heauen, and saith to it selfe, is not this my hope, is not this my ioy, is not this my inheritance? So the carnall man when he looketh vpon his buildings, or his grounds, or his money, saith to himselfe, is not this my ioy, is not this my life, is not this my comfort? So while he pores & gapes vpon it, by little and little the loue of it growes more and more

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in his heart, vntill at last he hath minde on nothing else.

This was the first dotage of Nabuchadnezzar: the secõd was, *which I haue built by the might of my power*. What a vaunt was this to say, that he built Babylon, when all histories accord, that it was built by Semiramis before Nabuchadnezzar was borne, therefore why doth he boast of that which another did?

The answere is easie, why doe other men so no, we see that euery one doth labor to obscure the fame of others, that they may shine alone, and beare the names themselues, especially in great buildings: for if they do but adde or alter any thing in Schooles, or Hospitals, or Colledges, they looke straight to be coũted the founders of them, & so the founders of many places are forgotten. So it is like that Nabuchadnezzar did adde or alter some thing in this citie, and therefore he tooke all to himselfe, as the fashion hath been euer since: but if none had built it, but hee had been the founder of it (as some would seeme) yet this had been a proud & arrogant speech to say, *which I haue built by the might of my power*: for it was not he which could build Babel, no more than Nemrod could finish Babel, but vnlesse the Lord build the house, the builders build in vaine. Therfore when he saith, *By the might of my power*, hee should haue said, by the might of Gods power. But by this you may plainly discerne, how hard and difficult a thing it is to hit vpon a right worde or a good worke, which hath not a good thought to bring it forth. Therfore make the roote sweete, or the fruit will bee sower, counterfeit as cunningly as you can.

Lastly, whẽ he putteth in *for the honor of my maiestie*, he sheweth that he was of Absoloms humour, who although he had deserued shame, yet he would haue fame, because he had no children to keepe his name in remembrance, therefore he erected a piller, which he called Absoloms place: so many stately houses and places in England, beare their names of those Lords or others that doe possesse or owe them, for the like vanitie.

Heere Absolom thought to bee buried, as Nabuchadnezzar thought to dwell in his palace, but he was cast into a pit, as Nabuchadnezzar was turned into the wildernes: So Shebna made his sepulchre in one countrie, & was buried in another: for why should pride haue the reward of humility? Humility (saith Salomon)

mon) goeth before honour, that is to say, honour is the reward of humilitie: and yet Nabuchadnezzar would be honoured for his pride. What had he, or Shebna, or Absolō done, that they shuld erect such monuments, to be praised after death, which were not worthy to be praised in their life? before the building Nabuchadnezzar had done nothing worth speaking of, for because he liued alwaies like a beast, therefore God punished him like a beast, & did he deserue now to be spoken of in all ages, for heaping stones together? We may see that great men are proude of a smal matter, and they looke to be praised for euery thing they doe. But look how God ouertwarteth them: for oftentimes in that they looke to make their greatest glory, they shame themselues most of all, and that which they practise to exalt them, doth disgrace them, and that which they do to winne them loue, getteth them hatred, sin so deceiueth them like the blind Aramites, that they take a cleane contrary way to their desires, as we may see in the 11. of Genesis, they which built Babel, said they would build it to get thē a name, but they got shame, for they could not finish it whē they had begun it, but were confounded in such sort, that they knew not what they did: so suddenly they vnderstoode not what one another said. So whē Nabuchadnezzar came to himselfe againe, he shewed that when hee sought his owne honour, honour departed from him, and he was made like a beast: but when he sought Gods honour, honour came to him againe, and he was made a king.

This would pul away many toyes from womens backs, if they did cōsider how God maketh thē ridiculous by that they weare, to make themselues amiable, if they did thinke that the apparell which they clog on to please the world, by the secret iudgement of God did not please but displease, they would be ashamed of their attire, as Eue was of her nakednes: would they weare such gardes and paint their faces but to please? See now how God doth mocke them, for they are not liked but disliked, and worser thought of for it than they that goe in russet coates, and seeke no praise at all; they thinke, am I not braue? others think, is she not proud? they think, am I not sweet? others think, is she not light? yet they dreame that euery man praiseth them for their brauerie: as Nabuchadnezzar thought that euery one would honour him

for

for his palace. If their brauerie cõdemne them before men, how will it condemne them before God? Therefore whẽ Nabuchadnezzar saith, For the honor of my maiestie, he should haue sayd, for the honor of Gods maiestie, and then this had been recorded for his honor indeede, and his house had been the house of God: for as we should speake, and studie, & labour to Gods glorie: so we should build also to Gods glory, that our houses may be like temples, as Obadiahs was. But few seeke glorie that way, they had rather pull downe than build in such sort.

Thus you haue heard what Nabuchadnezzar spake in secret, as though God would display the thoughts and pride of such builders. These are the meditations of Princes and Noble men, when they behold their buildings, or open their coffers, or looke vpon their traine swinging after them, they think as Nabuchadnezzar thought, Is not this great Babel? is not this great glorie? is not this the traine that maketh me reuerenced in the streetes? are not these the things which shall make my children rich? is not this the house that shall keepe my name, and cause me to be remembred, and make them which are children now speake of me hereafter, when they shall passe by and look vp, and see these antikes and knacks ouer their heads, they will say: oh he which built this was a great man, hee bare a sway both in Court and countrie, who but he while he liued? Although this king bee dead and buried, yet his pride is escaped and come to vs. Nabuchadnezzar hath childrẽ yet aliue, which build as high as he, look as high as he, goe as braue as he, spend as vainly as he, and are as proud as he, althogh they be not kings, nor dukes, nor earles, nor knights, nor yet good squires: look vpon their palaces, & thinke whether they bee of Nabuchadnezzars brood; *Is not this great Babel?* and is not Nabuchadnezzar Lord of it? Oh if they might liue to walke in these galleries still, they would desire no other heauen, but Nabuchadnezzar hath shewed the way before thẽ, and they must all dance after him, though they were as mightie, though they were mightier then he, death wil not take his kingdome for a ransome. Now what is Babel, & what is Nabuchadnezzar the king thereof? Now Babel is destroyed, and the king that built it laid in the dust, had it not bin better to haue built an house in heauen, which might haue receiued him when he died?

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The name of these palaces may well be called Babell, that is, confusion, because they prophesie confusion to them that build them, because their foundation is pride, their wals extortiō, their roofe ambition, and all within them vsurie, briberie, & crueltie. If this be the best that Nabuchadnezzar hath to vaunt of, what is the worst which he may be ashamed of?

Well I see how earnest this king was about his dreame, and how loose he sate after in his palace, me thinkes I see the image of the world in one man; how liuely doth Nabuchadnezzar resemble the dreamers of our time? He could not rest till he knew the interpretation of his dreame; such inquirie, such diligence to know Gods will, that a man would haue thought, now if the king meete with a prophet that can tell him the trueth, and instruct him from God, that his dreame warned him to amend his life, he will then reclaime himselfe, and reforme his realme, and become such a king as was neuer in the land before.

But behold, no sooner resolued of his doubt, but he is ready to be warned againe, and was not so attentiue to the prophet, as he was to his dreame, although he cared for neither: for when hee vnderstood that his dreame went about to change the course of his life, he went away like Naaman in a chafe, & cared no more for his dreame after. Before the dreame came, all would haue said, that such a dreame would haue humbled his heart for euer. Before the prophet came, al would haue said, that such a prophet would haue conuerted him with a word: but Nabuchadnezzar is Nabuchadnezzar; and if another dreame come more fearful than this, yet Nabuchadnezzar would bee Nabuchadnezzar, and loue his palace better than Paradise.

So we thinke, if God would send a famine vpon this land, that would make vs feare him: but God hath sent a famine, & yet we doe not feare him. If God would send an earthquake vpon this land, that would make vs feare him: but God hath sent an earthquake, and yet we do not feare him. If God would send a pestilence vpon this land, that would make vs feare him: but GOD hath sent a pestilence, & yet we do not feare him. If God would send warre vpon this land, that would make vs feare him: but God hath sent warre, and yet wee doe not feare him: therefore what will make vs feare him?

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There bee many which dreame vpon religion, as Nabuchadnezzar dreamed vpon his dreame; & as he desired only to know what it meant, so they desire onely to know. *Master* (saith the yong mã to Christ) *what shall I do to come into heauẽ?* He would faine know the way to heauen, but when Christ shewed him the way, he would not take it: so they will go from preacher to preacher, as Nabuchadnezzar sent from one wise man to another to be resolued in points of religion: such a scrutinie, such attention, such heed, as though they would runne out of the world, and go beyond all, that a man would thinke they would doe any thing, as the Iewes came vnto Moses, and this yong man vnto Christ: But when they haue heard what they came for, they do like Nabuchadnezzar, as they did before; now they say it was but a dreame, because the meaning doth not answer according vnto their will. So Achab enquired of the prophet, to heare what hee would say, but it appeares that hee neuer meant to follow him, except he would answer as he would haue him.

When it commeth to the act, which is euery mans triall, then you shall see who are like Nabuchadnezzar, that is, which affect onely to know; and who are like Zacheus, that is, which practise as they know: for as the trueth is reuealed, so it must be witnessed, or else the fall of Nabuchadnezzar sheweth what iudgement will follow vpon such neglecting.

Because he would not doe as his dreame warned him, and as the prophet counselled him, therfore God forsooke him, and his kingdom departed from him, & he was thrust out of his palace, and turned like an Oxe into the wildernesse, there he liued like a beast vntill seuen yeeres were ended. A warning to all to take warning by the word, for it is the gentle warner, the next will be harder, the third and the fourth harder than it, like to the nine plagues of Egypt, which did exceed one another: for what is he that can weigh the wrath of God, or the grieuousnes of sinne?

Some men would thinke, that Nabuchadnezzar might haue spoken al this without any such great offence as was taken at it: for he said no more, but that it was a faire house, and that he builded it, and that he erected it for his honour: seeing many vnder princes delight in worse vanities than faire buildings, and speak vainer often in a weeke.

Therefore when you ſee how it diſpleaſeth God, to vaunt of theſe earthly things, or to impute any thing to our ſelues, thinke what ſhall be the doome of great ſins: if Nabuchadnezzar became like a beaſt, and lodged in the wildernes for his pride; they which beare pride, and couetouſneſſe, and luſt, and wrath, and malice in one breaſt, ſhall lodge in hell, and become like diuels, becauſe they are like beaſts already. Therfore let this be in ſtead of Daniels warning, if God did take ſuch a ſtraight account of Nabuchadnezzar for his dreame, what hee had profited by it: what account will he take of vs, what profit wee haue made by Nabuchadnezzars fall and puniſhment?

Thus you haue heard what the voyce ſpake from earth, now you ſhall heare what the voyce ſpake from heauē: for it followeth, *While the word was in the kings mouth, a voyce came frō heauen, and ſaid, O king to thee be it ſpoken, thy kingdome ſhall be taken from thee, &c.* God will warne him no more by dreames, nor by Prophets, as he did: but his iudgements ſhall ſpeake. Here is fulfilled that which Elihu ſaith to Iob, *God ſpeaketh once & twiſe by dreames and viſions in the night, & man ſeeth it not: at the laſt God openeth his eyes, by the correctiōs which he had ſealed:* ſo God ſpake vnto Nabuchadnezzar firſt by dreames, and after by his Prophet, & Nabuchadnezzar regarded it not: at laſt God openeth his eyes by corrections, which he had ſealed vp, that they ſhould not touch him if any other meſſenger could bring him. As the holy Ghoſt doth note the time when Nabuchadnezzar ſpake in his palace: ſo he noteth the time when God ſpake from heauen, *Euen while the words were in the kings mouth:* as though he ſhould ſay, God anſwered before he looked for it, when hee thought God had been as farre from him, as he was all the yeare before. Thus God lay (as it were in the skout) to watch when he ſpake treaſon, and to apprehend him vpon it: O Nabuchadnezzar, thou haſt vanted theſe twelue moneths ſince I warned thee: I made as though I heard not, but ſuffered thee to do and ſpeake thy pleaſure: and vaunteſt thou ſtill? Surely thou ſhalt ſcape me no longer, I wil not heare one word more againſt mine honor. So hee cutteth him off while the words were in his mouth, and pronounceth the word of iudgement againſt him.

The firſt note in this verſe, is the time when God ſpake from heauen.

heauen. *Pride* (ſaith Salomon) *goeth before the fall:* ſo whē pride had ſpoken, then iudgement ſpake euen while the proude word was in his mouth. See how God ſhewes that theſe brags offended him, and therefore he iudges while he ſpeakes. How ſhort is the triumph of the wicked? Whē they begin to crow, God ſtoppeth their breath, and iudgement ſeazeth vpon them, whē they think no danger neere them: So when Baltazar was in his mirth with his Nobles, the fearful hand wrote his doom vpon the wall, & preſently his mirth was changed into ſadnes, that he became as one that was ſtroken with a paulſie: ſo while Herod vaunted himſelfe and the people honoured him like a God, the Angel of God ſmote him vpon his throne, and immediatly he was deuoured of wormes in the face of thē which honored him: while the Philiſtines were triumphing and banquetting, Sampſon pulled the temple vpon their head: ſo while the men of Ziklag were feaſting and dancing, Dauid came vpon them and ſlue them: whē the Iſraelites were at their Manna and Quailes, euen while the meate (ſaith Dauid) was yet in their mouthes, God tooke away their liues: when Iobs children were making merrie one with an other, the winde came and blew downe the houſe: while the old world was marrying & giuing in marriage, the flood came and drowned thē: while the Steward was recounting with himſelfe, and thinking that his maſter knew not what policie was in his heart, ſuddenly his Lord called him to account: while the churle was muſing of his barnes full of corne, and ſaying to himſelfe, be merrie my ſoule, that night his ſoule was taken from him: ſo while wee ſinne and thinke nothing of it, our ſins mount vp to heauen, and ſtand at the barre, and call for vēgeance againſt vs: how ſoone Abels blood cried for vengeāce of Cain? We cannot ſinne ſo quickly, but God ſeeth vs as quickly. How many haue been ſtrooken while the oath hath been in their mouthes, as Ieroboam was ſtriken while hee ſtroke, that they might ſee why they were ſtrooken? and yet all this wil not keepe vs from ſwearing. Though a man ſin often, and ſteale his ſins as it were, without puniſhment, yet at laſt hee is taken napping, euen while the wickedneſſe is in his hand, and his day is ſet when he ſhall pay for all, whether it bee after twelue moneths or twelue yeares, when it commeth, it will ſeeme too ſoone. Therfore once again

let this be in ſtead of Daniels warning, if God did take ſo ſtraight accoũt of Nabuchadnezzar how he had profited by his dreame, what account will he take of vs how wee haue profited by Nabuchadnezzars puniſhment? Here I end.

FINIS.

THE FALL OF KING NABVCHADNEZZAR.

Daniel 4. 28. &c.

28 *While the word was in his mouth, a voice came from heauen, ſaying, O King Nabuchadnezzar, to thee bee it ſpoken, thy kingdome is departed from thee.*

29 *And they ſhall driue thee from men, and thy dwelling ſhall be with the beaſts of the field, they ſhall make thee to eate graſſe with the oxen, and ſeuen times ſhal paſſe ouer thee, vntil thou knoweſt that the moſt high God beareth rule ouer the kingdom of men, and giueth it to whom ſoeuer he will.*

30 *The very ſame houre was this thing fulfilled vpõ Nabuchadnezzar, and he was driuen from men, and did eate graſſe as the oxen, and his bodie was wet with the dew of heauen, til his haires were growne as Eagles feathers, and his nailes as birds clawes.*

FRom the 26. verſe to the end of this chapter, is laid downe the pride, fall & reſtitution of Nabuchadnezzar. The two firſt verſes are like a banner of his pride, which ſhew him in his ruffling as it were in the ayre, before he knew God or himſelf. The three next verſes are the diſcouerie of his ſhame, which ſhew him in his miſerie, as it were groueling on the ground after GOD had cooled his courage. The foure laſt verſes are the celebration of his recouerie, which ſhew him in holineſſe as it were rapt into heauen, & ſinging with the Saints for ioy, that God had brought him vnto his knowledge, though it were through ſhame and trouble, and loſſe of all that he had ſeuen yeeres together. Of his pride we haue heard already: yet becauſe we are friends to vices

as we are to men, ſo long as they proſper and flouriſh: but when they decay and fall, then we ſhrinke away, and are aſhamed of them: ſo it may bee, if ye could ſee pride take a fall, though yee loue her well, yet ye would forſake her like a bankerout, when ye ſee that ſhe can pleaſure you no longer.

Therfore ye ſhall ſee Nabuchadnezzar vpon his feete againe: before you beheld him vpon his knees, that when ye ſee what a king he was in his galleries, and after find his ſeruants in his palace, and his ſubiects in his throne, and himſelfe like a beaſt in the wilderneſſe, God may giue you hearts to thinke a little of this ſinne, what it is which coſt ſo deare, and is ſo common now in euery houſe, as it was then in the kings court.

After twelue moneths (ſaith Daniel) that is, twelue moneths after God had warned this King by dreames and by Daniel, to repent his ſinnes, hee was ſtrouting in his galleries, and thought what ſinne ſhould bee next, as though hee had neuer heard of dreame or Prophet. By this computation of ſinne, wherein the moneths are obſerued ſo exactly, how long Nabuchadnezzar rebelled after hee was warned, Daniel ſhewes what reckening God keepes of our moneths, and weekes and daies, which hee giues vs to repent, as he did Nabuchadnezzar, and what an account we ſhall make of them, as Nabuchadnezzar did, though we count no more of our age then the childe doth of his youth, and haue done no more of our taske at twentie, then when wee were but ten, nor at thirtie, then when we were but twentie, nor at fortie, then when we were thirtie, yet we ſhal giue account of moe houres in the day of iudgement, & it ſhall be heauier to the olde then yong, to you which haue the word then they which want it: and there is great ods betweene Nabuchadnezzar and vs, for he which challenged Nabuchadnezzar for 12. moneths ſince he was warned, may challenge vs of twelue yeeres ſince wee were warned, and yet wee looke not for ſo great puniſhment as fell vpon Nabuchadnezzar for 12. moneths. Daniel names there 12. moneths, as though he would ſpeake of a great matter, & ſhewes how worthie Nabuchadnezzar was to be puniſhed, becauſe hee might haue reformed his life ſince hee was warned: for there were twelue moneths betweene his dreames and his puniſhment. But that yeere wherein hee had ſo many

warnings and teachings was as vaine as the reſt, and vainer then the yeeres before: for now he ſhould haue been a mourner like the king of Niniueh, when Ionas threatned deſtruction vnto thē. But like a victor of a countrie returned frō battell to ſolemnize his triumph, firſt he decked his palace as braue as himſelf, and then he walkes his ſtations in it, and when hee hath ſet al things before him which might make him forget God, & like a ſerpēt that would burſt, vnleſſe he diſcharged ſome of his poyſon, hee breaketh out and ſaid, *Is not this great Babel, which I haue built by the might of my power, for the honor of my maieſtie?* Wherein obſerue firſt what a glorious opinion this vaine king had of his vaine buildings. Secondly, how that he names himſelfe the foūder of them, as though he had done al without an helpe. Thirdly, that in all his workes he ſought nothing but vaine-glorie, as hee witneſſeth againſt himſelfe, ſaying: *Which I haue built for the honor of my maieſtie*: not for the honor of Gods maieſtie, but for the honor of my maieſtie. So firſt that which he ſhuld haue contemned as Chriſt did the beautie of the Temple; he admired it, and nothing ſeemed ſo glorious to him, as that which made him ſhameful to God. Secondly, that citie which was built by Semiramis, he arrogateth to himſelf, & neuer ioyned the chiefe workmaſter with him, but ſaith, *which I haue built by the might of my power*, when he ſhould haue ſaid, by the might of Gods power: for vnles God build the houſe, the builder (ſaith Dauid) buildeth but in vaine. Laſtly, that which he ſhould haue built for the honor of God, as the man built a chamber for the Prophet, he builded for his honor, as our Nabuchadnezzars do. Therefore when al his pleaſures were prepared like a feaſt & he came to ſit down at the banquet, it happened to him as to the churle in ỹ Goſpell, after he had filled his barnes, when he came to ſing in his heart, Be merie my ſoule; that night his ſoule was taken from him, and the diuels made merrie with it in hell: ſo hee had feathered his neaſt, and began to crow vpon his rooſt, *Is not this great Babel, &c?* As if he ſhould ſay, Now Nabuchadnezzar make thee merie; that houre his honor was taken from him, for a voyce came downe from heauen, like the terrible hand which wrote vpō the wall when Baltaſar ſate at his banquet and daſht his pride vpon ſuch a rocke, that within an houre all his pompe and pleaſures,

and

and treasures, suffered such a shipwrack, that his fall was more admired of al, than his glorie & buildings were admired of himselfe. Thus al the ioy, and pleasure, and glorie of pride are spoken with a breath, and stopt with another.

You haue heard what the voyce spake from earth, now ye shal heare what the voyce sounds frō heauen. These three verses following declare this kings fall, when and how, & from whom it was. *While the words were yet, &c.* there is the time, *a voyce, &c.* there is the Iudge. *O King, &c.* there is the arraignement. *Thy kingdome, &c.* there is the iudgement. *He was driuen from men, and liued with beasts in the wildernesse, till his haires were growne like Eagles feathers.* There is the execution and manner of his punishment. First of the time, *while, &c.*

As Daniel obserued the time when Nabuchadnezzar sinned, so he obserueth the time when Nabuchadnezzar is punished: as if God had lien in waite to catch him in his words, and take him at the trip, euen as he watched Lots wife when she looked back, and transformed her into a piller of salt, so soone as she looked behind her: so now the Lord lay as it were in the scout, to watch when Nabuchadnezzar spake treason, and to apprehend him vpon it, O Nabuchadnezzar thou hast vaūted these twelue moneths since I warned thee, and I made as though I heard not, but suffered thee to doe and speake thy pleasure, and vauntest thou stil? Surely thou shalt escape me no lōger, I wil not heare a word more against mine honour. So he cut him off while the words were in his mouth, & propoundeth the words of iudgement against him. If you marke the time when the voyce spake from heauen, you may see three wisedomes of God. First God takes him in his fault, that he might see his fault, as Ieroboā was strikē when he stroke the Prophet, that hee might know why he was striken. Then he takes him suddenly, because he contemneth his warning, as the fire came vpon Sodome while they contemned Lots warning. Thirdly, God takes him where he is pleasantest and lustiest, and safest in his palace, which was like a castle, as he tooke Herod when his gard stood by him, that he might see that nothing can garde him from God, but God must garde him from daunger, or else Princes bee not safer than subiects: so though a man sinne often, and steale his sins as it were without

1. *King.* 13.

Gen. 19. 24.

Acts 12. 23.

punishment, yet at the last hee is tooke napping, while the wic-
*Num.*11.33 kednes is in his hand, as the Iewes were, while the quailes were in their mouthes, and his day is set when he shal pay for al, whether it bee after 12. moneths, or 12. yeeres, whensoeuer it commeth it will seeme too soone. Vengeance doth stay till sinne be ripe, and watch the time when they are most occupied, then
*Num.*22.22 iudgemẽt steps forth, like the Angel to stop Balaam in his way, because the punishment is more grieuous & terrible when they look not for it (for the worst that is, wish like Balaam, to die the death of the righteous) therefore God will crosse them in that: though they prosper alwaies before, yet their endes shall bee a kind of iudgement vpon all their life, & a propheſie of torment, for all men to see what become of the wicked after death, that they may feare to be like vnto them: As when we see some fall downe vnder the table while they sit swilling at the wine: some striken dumbe in the pulpit, while they preach vntruths; euen as
*Act.*12.23. the Philistines were slaine while they feasted, and as Herod was
1.*Kin.*13.4. shamed while he vaunted, and as Ieroboam was striken while he stroke. What doth this teach vs, but that our sinnes depart from vs so soone as they are done, vnto the Iudge, & there they accuse vs, as Cains murther cried out against him, so soone as he
Gen. 4. slew his brother. I know thy workes saith God: hee may say, I
Reuel. 3.15. know thy works and thy thoughts too: for Iudas could not goe
*Mat.*26.14, 15,16. so closely about his treacherie, but that Christ did know when the thought entred into his heart, and heard when he conferred also with the Scribes, and saw likewise when he took the bribe, though he kept a time to punish him, as he saith, Psal. 37. ver. 2. *When I see a conuenient time then will I execute iudgement.*

Now the time was come when this king should be made an example vnto al other kings after him, to amend their liues, and reforme their realmes, when as the Prophet commeth frõ God vnto them, to tell thẽ what they should doe. When dreame and Daniel had done what they could, now God calles foorth his iudgements, and bids them see what they can do, & commands them to chase Nabuchadnezzar, vntill hee haue lost his kingdome, vntill he be driuen out of his palace, vntill he be fled into the wildernes, vntill he be degenerate like a beast, vntill his subiects, and seruants, and pages, make their sport, and gaze and

wonder

wonder at him, like a foole which goeth vnto the ſtockes, or a treſpaſſer, which is gazed at vpon the pillorie: ſo the king was debaſed, when God heard him but vaunt of his buildings.

Therefore let vs take heede and be careful, after what ſort we ſpeake, & what words ſlip from vs; leaſt God take vs in our lies, or othes, or ſlanders, or ribauldrie, as he took Nabuchadnezzar when his tongue walked without a bit: for if hee had ſuppoſed that God had been ſo necre, and that hee would haue anſwered him as he did, he would haue held his peace, and laid his hand vpon his mouth, rather thē pay ſo deare for a vaine word, which did him no good when it was ſpoken.

The ſecond note is of the Iudge, *A voice came down from heauen*: the cōtrouling voice came down from heauē, God is moſt offended with our ſin: for Nabuchadnezzar might haue ſpoken more than this, before any other man, & no man could controle him becauſe he was king, and kings delight in greater vanities than buildings yet no man ſaith, Why doeſt thou ſo? becauſe Salomō ſaith, *He which repeateth a matter ſeparateth the prince*: that is, hee which tels Princes their faults, maketh them his enemies: therefore ſince Iohn Baptiſt died, onely God is left to reproue almoſt all that ſin by authoritie, yet there is one in heauen hath an eare & a tongue, & checketh the king as boldly as euer the king checketh his ſubiects. When the voice from earth ſpake vainly, the voice from heauen ſpake iudgement. Here is the king of heauen againſt the king of earth, the voice of God againſt the voice of man: a diuine wrath warring with a humane pride: the fire is kindled, woe to the ſtubble. The Lord of hoſts is in armes againſt the Lord of Babell, and begins to lay hands on him and to thruſt him out of his throne. Firſt, he rattles him like a thūder, *O King Nabuchadnezzar*: as if he ſhould ſay, for all thou art a king, thou ſhalt ſee whether another be aboue thee. Now guard thy perſon, now defend thy honor, for he whom thou haſt deſpiſed, threatneth to take thy kingdome from thee; goe now and walke in thy galleries, fetch one turne more before thou be turned out of doore, and walke with the beaſts in the forreſt.

Now he comes to the arraignment, and cals him to the barre, *O king Nabuchadnezzar, to thee be it ſpokē*. He was neuer called king with leſſe reuerēce, nor had ſuch pay for ſin in al his raigne.

God

God giues him his title, and he tels him his lot, he cals him king, but without a kingdome: as if he had ſaid, late king of Babell, hold vp thy hand. Here a king is arraigned in his own kingdom, and no euidẽce giuen againſt him, but as though he had witneſſed againſt himſelfe, as al ſinners do, God condemneth him out of his owne mouth, and to open his eares, hee calleth him by his owne name, *O King Nabuchadnezzar*, as the priſoner is called when he holds vp his hand at the barre. Thẽ he pronounceth the iudgement, *To thee be it ſpokẽ*, to thee which aduanceſt thy ſelfe like God, to thee which wouldſt not take heed by thy dreame, to thee which wouldeſt not bee warned by the Prophet, to thee which didſt al for thine own honor. Now hearken to thy iudgement, *Thy kingdome is departed from thee*, thou ſhalt be driuen out of thy palace, they which ſhould honour thee ſhall expulſe thee, thou ſhalt raigne with the beaſts in the deſert, there ſhalbe thy dwelling ſeuen yeeres, goe now and ſtalke in the woods as thou didſt in thy palace, & when thou art among the Lions, and Wolues and Beares, looke vnto Babel which thou haſt built.

How doth this ſpeech differ from Nabuchadnezzars ſpeech? his words were but words, but Gods words were, *He ſpake*, & it was done. For in the ſame houre that which was ſpoken was done (ſaith Daniel) & whatſoeuer the voice threatneth vnto our ſins, or vnto the ſinner, ſhalbe done at firſt or at laſt. To Nabuchadnezzar it was ſaid, *Thy kingdome ſhalbe taken from thee*. To vs it is ſaid, Thy life ſhall be taken from thee. To him it was ſaid, *Thou ſhalt bee thruſt forth into the deſert*. To vs it is ſaid, Thou ſhalt bee throwne forth into darkneſſe. To him it was ſaid, *Thou ſhalt be like beaſts*. To vs it is ſaid, Thou ſhalt bee like the damned. Shall not the voyce ſpoken to vs be remembred with God, aſwell as the threatning menaced to him?

This voice came from heauen, and therfore it ſpake home, not like them which glide by the faults of Princes, & whiſper behind their backes, as though they would reproue thẽ if they durſt, but for feare leaſt the Prince, or Counſellor, or Iudge, or Magiſtrate, ſhould take it as he meanes it, and thinke that he aimes at them, which makes them ſpeak in parables, as though they would caſt a vaile ouer their reproofe, and eate their meſſage before they haue ſpoken it. The holy Ghoſt teacheth vs heere to reproue, ſo

that

that whosoeuer sinneth may know that thou speakest to him. He which speaketh from heauen (as the voyce did) must speake like Iohn Baptist among the Publicanes and harlots, and souldiers, as though hee went from one to another, and said, this is spoken to thee, this is spoken to thee, this is spoken to thee. For vnlesse we come neere these mortall gods & proud Nabuchadnezzars, as neere as Elias came to Achab, whē he said, *It is thou that troublest Israel*, they will poast it ouer, and thinke that thou speakest not them vntil thou speakest plainly, as the voice spake from heauen, *To thee be it spoken*. And they will reforme the matter, or else God shew some iudgement vpon them, as he did here vpon this great king Nabuchadnezzar.

Now the decree goeth forth, that Nabuchadnezzar shall be king no more, *Thy kingdome is departed from thee*. This is such a saying, as if Nabuchadnezzar had thought of it before, he would haue wept when he vaunted, to thinke that his honor was going from him, whē he thought it was comming to him: and yet his kingdome was departed from him, and yet God saith, *Thy kingdome is departed from thee*, because the decree was past, which should as surely come to passe, as if it were past alreadie. Therefore because wee care not so long as the Prophet faith, wee shall die, we shall suffer, wee shall answere, he leaueth *Shall*, and saith *Now*, as God said to Abimelech, *Thou art a dead man*, not *thou shalt die*, but *thou art dead*, which rouſed him more, then if he had threatned him an hundred deaths, because he thought that hee should die presently: So the holy Ghost is forced as it were to exceed and speake more then we think he should speake, for the hardnes of our harts, which heare like stones, and go like snailes. If wee haue but a weeke to repent we will deferre it to the last day, that we may sinne all the rest.

Therfore it was meet to say, *Thy kingdom is departed frō thee*. That seeing his iudgement shuld not stay, he shuld not stay his repentance. If this voyce had said, *Thy Babel shall sinke*, as Nemrods Babel did, it seemeth he would haue thought his honor buried, but whē he was stript, not only of his palace, but also of his kingdome, what heauy newes was this vnto him, which thought himself equal with God, and now may not be a king? But when he was thrust among beasts to eat grasse with oxē, what a down

fall

fall was this to be brought vnder al his ſubiects, which ſpake euē now as though there were none but he: & now his ſeruants ſeruant would not be like vnto him? So the King of Kings will be honored of kings, as they are of their ſubiects, or els he will tread vpon their crownes, and they ſhall heare the ſame at laſt, *Thy kingdome ſhall depart from thee.*

Now followeth the execution of his iudgement: for Daniel ſaith, *The ſame houre all this was fulfilled.* So he ſheweth the order of it: as a priſoner is brought to the barre, & led to a gibbet, ſo this king was drawne from his throne, & turned into the wilderneſſe where he aboade among wild beaſts ſo long, *till his haires were growne like Eagles feathers, and his nailes like birds clawes.*

When God began hee made haſte, as it was long before hee ſpoke, but when hee ſpoke he did it, and effected in an houre all that the dreame and the Prophet had foretold.

Then was fulfilled, *The pride of man ſhall bring him low:* Euen in that houre that Nabuchadnezzar aduanced himſelf more thā before, in the ſame houre he was brought vnder all his ſubiects, all his ſeruants and pages; ſo he which ſetteth vp can pull down, he which gaue can take, he which made can deſtroy. Therefore let no man vaunt though he were a king, of his houſe or land, or farme, or children, but know that hee ſhould haue nothing, if God did not regard him more than other, and thinke when thou doeſt reade this ſtorie, whether thou bee not as proude of thy wealth, as Nabuchadnezzar was of his palace: whether thou be not as proud of thy childrē, as Nabuchadnezzar was of his kingdome: whether thou be not as proud of thy parentage, as Nabuchadnezzar was of his honor: whether thou be not ſo proud of thy learning, as Nabuchadnezzar was of his traine. If thou bee not ſo proud, thē God doth ſay no more, *O king, to thee be it ſpokē*, O ſubiect to thee be it ſpokē, theſe bleſſings ſhalbe taken frō thee. For, hath God taken no mans kingdom from him but Nabuchadnezzars? hath he taken no mans office from him but Iudas? hath he taken no mans riches from him but Iobs? how did Antiochus, and Iulian, and Herod, and Saul, and Athalia, and Iezabel, and Richard the third go from their thrones, as if God had pulled thē out by the eares? he had no reſpect vnto their perſons, but vſed thē like beaſts, as he did Nabuchadnezzar, & fulfilled

his threatning: the candle of the wicked ſhall be put out. Therefore as Chriſt ſaith vnto them which turne backe, *Remẽber Lots wife:* ſo I may ſay to them which beare high mindes, and proud lookes, & ſtout words, remember king Nabuchadnezzar, how God reſiſted the proud. Now if any mã long to be reſolued, how this king was chãged to a beaſt, he muſt not imagine any ſtrãge metamorphoſis, or popiſh trãſubſtantiatiõ, as though his ſhape were altered, or his manhood remoued, or that he put on hornes and hoofes, as the Poets faine of Acteon, for the voyce doth not ſay that he ſhould become a beaſt, but that he ſhuld dwell with the beaſts. Daniel doth not ſay that his head or armes, or legges were transformed: but that the haire of his head, and the nailes of his fingers did grow like Eagles feathers, and like birds clawes, as euery mans haire and nailes will doe, if he doe not pare them.

Laſtly, Nabuchadnezzar ſaith not, that his ſhape was reſtored vnto him, but that his vnderſtanding was reſtored vnto him: all which declare, that he was not chãged in body, but in mind: not in ſhape, but in qualitie. A ſauage minde came on him, like that which droue Cain from the company of men, & he became like a Satyre or wilde man, which differeth not from a beaſt, but in ſhape: though he was not turned to a beaſt, yet this was a ſtrange alteration, to be ſo chãged in an houre, that his Nobles abhorred him, his ſubiects deſpiſed him, his ſeruants forſooke him, none would companie with him but the beaſts. Conſider this all that aduance your ſelues againſt God & deſpiſe his word, as Nabuchadnezzar did. Take warning by a king, which euẽ now walkt in his galleries, and his Nobles ſerued him in his palace, with all diſhes that ỹ aire, or ſea, or land, could affoord: now he is turned to graſe & feed like an oxe with the beaſts in the wildernes. This was to ſhew that God maketh no more account of the wicked than of beaſts, & therefore the holy Ghoſt calleth them often by the name of beaſts: ſhewing how that ſin & pleaſure make men like beaſts: whẽ they haue abuſed their wits often, and peruerted their reaſon, at laſt God taketh their vnderſtanding frõ them, & they become like beaſts, lothſome to thẽſelues & others: many ſuch beaſts we haue ſtil like Nabuchadnezzar, who were fitter to liue in the deſert amõg lions, where they might not anoy others, then in townes amongſt men, where they infect more than the plague.

Gen. 4. 12.

plague. Thus if you haue not considered the beastlines of sinne, looke vpon Nabuchadnezzar like a beast. If you would see the guilt of it, look vpon wandring Cain. If you would see the frensie of it, looke vpon frantike Saul. If thou wouldest see the feare of it, looke vpon trembling Baltazar. If thou wilt see the shame of it, looke vpon Haman hanging vpon his owne gallowes. If thou wilt see the end of it, looke vpon the Glutton frying in hell. These are the pictures of sinne, which God hath set for a terror before vs: like the piller of salt, or Achans sepulchre to speake to vs. Take heede by those, when I haue warned you, as I warned them, I will punish you, as I punished them. This is the Epitaph, as it were, which God ingraueth vpon Nabuchadnezzars Sepulchre:

*Gen.*4.13. *2.Sa.*16.14. *Dan.*5.6. *Hest.*7.10. *Luke* 16.23. *Gen.*19.20. *Iosua.*7.26.

Be thou an example to Kings and Rulers, for all the children of pride, to beware how they set themselues against him who aduanced them.

Thus he which sets vp, can pull downe. Did not I send thee dreames to warne thee? Did not I send a Prophet to warne thee? If either of them would haue serued, thou mightest haue ruled still, and walked in thy galleries, and feasted in thy palace, and iudged vpon thy throne, & died a king: but now thy kingdome is departed from thee. Who would bee like Nabuchadnezzar, now he is like a beast? If this Heathen was thus chalenged for his warning, which had heard but one Prophet, we may tremble to thinke what wee shall answere for our warnings, which haue beene threatned as often as the Israelites, and yet prouoked the Lorde while hee serueth vs, like those which curse the Sunne while it shineth vpon them.

Thus you haue seene the fall of pride. Euen now hee sayd, *Is not this great Babel?* Now he may say: Is not this vnhappie Babel? euen now he said, *which I haue built by the might of my power:* and now he may say, which I haue built by the vanitie of my pride: euen now he said, *for the honour of my maiestie:* now hee may say, for the ruine of my kingdome: yet after this hee rose againe, and came to himselfe, and receiued his kingdome, and honoured him which punished him so: But the time will preuent me to speake of his restitution, therefore here I end.

FINIS.

THE

THE RESTITVTION OF NABVCHADNEZZAR.

Dan.4.31.&c.

31 *And at the end of these daies, I Nabuchadnezzar lift vp mine eyes vnto heauen, and mine vnderstanding was restored vnto me, and I gaue thankes vnto the most high, and I praised and honored him that liueth for euer, whose power is an euerlasting power, and his kingdome is from generation to generation.*

32 *And all the inhabitants are reputed as nothing: and according to his will he worketh in the armie of heauen, and in the inhabitants of the earth, and none can stay his hand, or say vnto him, Why doest so?*

33 *At the same time I had mine vnderstãding restored vnto me, and I returned to the honour of my kingdome, my glorie, and my beautie was restored vnto me, and my counsellors, and my Princes sought vnto me, and I was established in my kingdome, and my glorie was augmented toward me.*

34 *Now therfore I Nabuchadnezzar praise and extoll & magnifie the king of heauen, whose works are al truth, & his waies iudgement, and those that walke in pride he is able to abase.*

NOw we are come to his restitution: first Nabuchadnezzar was humbled, as God humbleth his enemies, now hee is humbled as God humbleth his children, that although he had more honor than he had before, yet he is not proude of it as he was before, but cryeth with the Prophet Dauid, *Not vnto me, O Lord, not vnto me, but vnto thy name giue the glorie.* So he which said, not only with hart, but almost with mouth too, there is no God: now with heart and mouth honoreth none but God. His pride and his fall Daniel declared, but when he came to his restitution, he makes Nabuchadnezzar to speake himselfe, and giue thankes in his owne person, like a witnesse brought in to testifie the trueth of this wonderfull storie.

*Psal.*115.1.

Psal. 14.1.

When

When the Prophet had shewed how this king vaunted, and how he was debased for it, presently after he had spoken it, hee cals in as it were the king himselfe, to witnes his report, and declare how he was raised againe, like a man which hauing receiued grace from a prince or great person, is brought in before him to giue thankes for his fauour receiued, and then is dismissed.

In these verses two things shew themselues at the first view, that is, Nabuchadnezzars restitution, and his thankfulnes in his restitution. First, hee shewes the time when he was restored, in these words, *At the end of these daies*: then he shewes the maner how he was restored in these words, *I Nabuchadnezzar lift vp mine eyes to heauen, and mine vnderstanding was restored to me*. In his thankfulnes, first he extolleth Gods power, in setting him vp and pulling him down, & raising him againe: then he commendeth Gods iustice and truth, which deserues to be praised for his iudgemẽts, as much as for his mercie, as though he reioyced that God had made him like a beast, that he might dye like a man.

At the end of these daies. As Daniel noted the time of his pride, when he walked in his palace, to shew how pride growes out of buildings, and wealth, and apparell, and such rootes: so he noteth the time of his fall, while the words were in his mouth, to shew that he was punished for his pride and ignorance, that he might know where to be begin his conuersion, and abate his pride, and when he had taken away the cause, then God would take away the punishment: so likewise he noteth the time of his restitutiõ, *At the end of these daies*, that is, after seuen yeres were expired; to shew how long the sicknes of pride is in curing, and to shew how euery thing was fulfilled which was propheſied, euẽ to the point of time, for it was tolde him by Daniel that he should bee like a beast seuen yeres, therfore Nabuchadnezzar is prompt as it were to confesse the truth, and say as the Prophet saith, *At the end of these daies*, that is, at the end of seuen yeres, I Nabuchadnezzar was restored to my kingdome, as Daniel tolde me. Yet another note is set vpon this beast, least wee should thinke that God only regardeth the season, and thinks seuen yeeres punishment enough for such a sin. He saith not barely, that his vnderstanding and honour were restored vnto him, when seuen yeres were ended: but that they were restored vnto him when he began

gan to lift vp his eyes vnto heauen: to ſhew that this bleſſing came from aboue, and that he which hath humbled him, had reſtored him againe, as if he ſhould ſay to all that are caſt downe with ſicknes or pouertie, or infamie, or any trouble whatſoeuer in body or minde, he which hath humbled you will raiſe you, as he hath done me: but you muſt looke vp vnto heauen, and lift vp your hearts vnto him, and then your vnderſtanding, & comfort, and wealth, and pleaſure, and health, and libertie, and good name, and all ſhall returne vnto you againe: like Iobs ſheepe, and camels, and oxen, in greater number than hee had before: as all the bleſſings of God returned to Nabuchadnezzar when hee looked vp to heauen; ſo they ſhall come backe like a riuer vpon you, when your eyes can goe by theſe vanities, and looke vpon him which lookes vpon you, or elſe ſeuen and ſeuen yeres ſhall paſſe ouer you, and you ſhall be neuer the better but worſe and worſe; like Saul which was vexed more and more, till hee had killed himſelfe.

Therfore as the Iewes looked vp to the braſen Serpent, which was a figure of Chriſt, when they would be healed, Num. 21. 8. ſo all that would recouer that which they haue loſt, or obtaine that which they want, Nabuchadnezzar doth teach them heere to lift vp their eyes to heauen, from whence (ſaith Chriſt) commeth euery bleſſing of man. *At the end of theſe daies, I Nabuchadnezzar lift vp mine eyes, &c.* Like a man which is wakened out of a long trance, now he began to ſtirre and lift vp his eyes: when the heart is once lift vp, it will lift vp the eyes, & the hand and voyce, and all to heauen: he which neuer looked vp to heauen ſo long as his comfort was vpon the earth; now his minde is changed, his lookes, and geſtures, and ſpeeches, and all are changed with it: As though God would ſhew a viſible difference betweene the ſpirituall and the carnall, euen in their lookes and geſtures, as there is betweene a child and an old man: The ſpirituall mindes are heauenly, and looke vp, becauſe their ioy is aboue. The carnall mindes are earthly, and looke downe like beaſts, becauſe their treaſure is below. As the Serpent grouels vpon the ground, ſo doth the Serpents ſeede, and hath not ſo much as the countenance of grace. *Gen.* 3. 14.

Therefore by lifting vp his eyes to heauen, is ſignified that the

time was come, which the Lord had set down, that he should be like a beast, vntill he had learned that lesson, That the most high beareth rule ouer the sons of men. Therefore Nabuchadnezzar sheweth that he had learned his lesson, for hee looked not vp to heauen to behold the sunne, the moone or the starres, like an Astronomer, but thinking how he had set himself against heauen, from whence came al his honor, in a godly shame and holy anger toward himselfe, he turnes his face from earth to heauen, to magnifie him, which had humbled him; that so contẽneth him, which aduanceth him. Now he talkes no more of his palace, nor his power, nor his maiestie, though it be greater than it was, but he looked aboue his owne palace, to another palace, frõ whence that terrible voyce came downe vnto him, *Thy kingdome is departed from thee*. Which expresseth his contrite hart, and wounded spirit, how many passions batled within, as if he should chide himselfe, and say: Vnthankfull man, my power euer descended from aboue, and I euer looked vpon the earth, and mine honour came downe from heauen, and I neuer lift vp mine eyes before: But now saith he, goe vp my voyce, and my hands and my eyes, how long will ye pore vpon the earth like a beast? so he lifted vp his eyes vnto heauẽ. After he had lifted vp his eyes, he beginneth to pray, and praise, and giue thanks to God, which sheweth that he did not only lift vp his eyes, but his heart too: for vnlesse wee can say with Dauid, *I lift vp my heart*, Psal. 25. 1. it is in vaine to lift vp eyes, or hands, or voyce, as the hypocrites doe, because he which is a spirit, will bee worshipped in spirit, Iohn 4. Therefore Mary saith, *My heart doth magnifie the Lord*, Luk. 11. 46. As for the Infidels and Idolaters, they haue no heartie seruice, but their religion is like an occupatiõ, which is done with the bodie. For when we reade of the sacrifice or prayers of the Idolaters & Infidels, we doe not finde, that they lift vp their hearts to their Idols, but their hands, or their eyes, or their voyce, as the Baalites rored to Baal, 1. King. 18. 28. and the Mariners cried to their Seagods, Ionas 1. 5. and the Ephesians showted to Diana, Act. 19. 28. But the lifting vp of the heart is the holy seruice, and alway appropriate vnto God, which saith, *My sonne, giue me thy heart*, Prou. 23. 26. Therefore now Nabuchadnezzar lifts vp his heart to God, shewing that hee had learned that lesson which God

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gaue him ſeuen yeeres to ſtudie, that *The moſt high beareth rule ouer the ſonnes of men, &c.*

Now God thinkes the time long enough: and as he reformed the ground after the flood, with fruit, and hearbes, and flowers againe; ſo he reformeth Nabuchadnezzar with vnderſtanding, & beautie, and honor againe. As when he repented himſelfe, & ſaid, I wil drowne the earth no more, Gen. 8. 21. ſo I wil chaſe Nabuchadnezzar no more: now he knowes a king aboue him, he ſhal be king againe: now he ſeekes my honor, I wil giue him honor; now he magnifieth him which debaſed him, I wil returne to exalt him. So the voyce which thundered frō heauen, *Thy kingdom is departed from thee*; ſounds againe, *Thy kingdome is reſtored to thee*. For it was not told that he ſhould be like a beaſt vntil he dyed, but *vntil he knew that the moſt high beareth rule ouer the ſons of men*. Therefore when hee knew this, nothing could ſtay him from his kingdome, no more than they could ſtay him in it before. Thus the diſpleaſure of God is but an *interim*, vntill wee know ſome thing that we ſhuld know, & thē Nabuchadnezzar ſhalbe king again, then the ſick man ſhalbe whole againe, then the bondman ſhall be free again, thē the poore man ſhalbe rich again. His mercies are called euerlaſting, becauſe they endure for euer, Pſal. 136. 1. 2. But his anger is cōpared to ỹ clouds, becauſe it laſteth but a ſeaſon, whom he loueth he loueth to the end, but whom he ſcourgeth he ſcourgeth to repēt; as Hezekias was ſick vntil he wept. Nabuchadnezzar was baniſhed but vntil he repēted. Now the firſt cure of the kings reſtitution was of his mind, *Mine vnderſtanding* (ſaith Nabuchadnezzar) *was reſtored vnto me*. To ſhew what an ineſtimable gift our vnderſtanding & reaſon is, wherby we differ frō beaſts, for which we cānot be thākfull enough, therefore he records it twice, as though his heart did flow with gladnes, and his tongue could not chuſe but ſpeake often of it, as a mā thinketh & ſpeaketh of that which he loueth. *Mine vnderſtanding was reſtored vnto me, &c.* That which was firſt takē away, was firſt reſtored again, which ſo ſoone as it was gone, he was counted a mā no more, but a beaſt. As Dauid ſaith Like horſe and mule which haue no vnderſtanding, Pſal. 32. 9. counting them which are voyd of vnderſtanding no better than horſe and mule. Therefore they which haue loſt their vnderſtan-

ding at the Tauernes, as many here haue done sometimes, and they which vnderstand not yet what is the booke of God, are but horse and mule, though they beare the visors of men. After he had said, *Mine vnderstanding was restored to me*, he annexeth, *Mine honour was restored to me*, so he grew to a king againe: as he was wont to put on one robe after another, when hee was a king, so when God would make him a king againe, first he puts vpon him the robe of vnderstanding as it were the foundation of a king, like the principal spirit which came vpon Saul, 1. Sa. 10. 9. And when he had a princes heart, then God gaue him a princes power, & proclaimed like a voice from heauen, *Nabuchadnezzar king of Babel:* so gloriously he rose again like the Sunne, with a triumph of his restitution, and welcome of his subiects, like the shout which went before Salomon, 1. King. 1. 34. One would think when Nabuchadnezzar was a king, God would neuer haue made him like a beast, nor after made him again a king; for who would suffer a beast to rule ouer them, seeing such stomacks are in men, that they will hardly endure any rulers? Therefore it is strange that these men would suffer one to rule ouer thē that had bin seuen yeeres like a beast; it is euen as if one had lien seuen yeeres in the graue, and after come to chalenge his house and goods from thē which haue it in possession, & count it their owne: I think such a one should haue so cold a sute, that vnles it were some few that loued him while he liued, he might go again to his graue for a house to dwell in: so no body looketh now for Nabuchadnezzar to come out of the wildernes, he was the vnlikeliest man in the world to be king after such a change: but see what God can doe, though all bee against it; he which made a king like a beast, raised a king of a beast.

Mine vnderstanding (saith Nabuchadnezzar) *was restored to me*, and more then that, *mine honor was augmented*, more thē it was when I was so proud of it. As God turned his hart, so he turned the hearts of his Nobles and people, that they receiued him for their king again, and sought vnto him, and reuerenced him, for all the disgrace which they had seene, which made them before to contemne him like a beast.

Here a wise man may study and wonder like Elisha when his master was rapt to heauen. For as though a snuffe had bin taken

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from the ground, and ſet in the candleſticke againe, and ſhined brighter than it did before: ſo Nabuchadnezzar was raiſed from the duſt, and ſet in the throne: euen now no man cared for him, and now no man dare diſpleaſe him: that which Salomō ſaith in Pro. 16. 17. *When the waies of a man pleaſe the Lord, he wil make all his enemies at peace with him*: ſo whē Nabuchadnezzar pleaſed the Lord, God gaue him grace with men, and his glorie was augmented. *My glory was increaſed, &c.* that is, he receiued not only his kingdome, & power, and honor againe, but he receiued vſury of them. For this ſeuen yeres baniſhment, they had bin put out ſeuen yeeres to the banke, for him to receiue more when hee came again, ſo when he ſought his owne honor, honor departed from him, his palace could not hold it, his treaſures could not redeem it, his gard could not ſtay it, but pride chaſed it away, whileſt he followed after it. But when he ſought Gods honor, & cared not for his owne, honour was increaſed, according to that, *I will honour them that honour me.*

What would Nabuchadnezzar ſay to our Nabuchadnezzars (if he were liuing) which thinke it againſt their honour to ſeeke Chriſts honor, & that if his kingdome went vp, their kingdome ſhould goe downe, like Herod which thought he could not bee king if Chriſt ſhould raigne: and the Phariſies, which thought they ſhould be deſpiſed if Chriſt were regarded.

If Nabuchadnezzars honor came vnto him for the honor which he gaue to God: how lōg wil their honor laſt, which eate and drinke, giue and take, ſet vp and pull downe, and do all that they doe to honour themſelues? as Nabuchadnezzar built Babel vntill that voyce came thundring from heauen, *Thy kingdome is departed from thee*, thy office is departed from thee, thy life is departed frō thee. Some haue exalted themſelues like Nabuchadnezzar, and are not fallen yet: ſome mounted vp haue fallē low, and lower like Balaam, but they are not yet at the ground: they haue ruled like beaſts, longer than Nabuchadnezzar, and yet looke not vp to heauen, that they may be changed. Thus Nabuchadnezzar is welcome to his throne againe.

Now he hath receiued grace, let vs examine his thākfulnes. If you marke how euery thing comes in his order, you ſhall ſee a marueilous conſequēce obſerued both in his Fall & Reſtitution.

When he looked vpon his palace, then he waxed proud; whē he waxed proud, then God threatned him; whē he was threatned, then God baniſhed him; when he was baniſhed, then he lift vp his eyes to heauen; when he lift vp his eyes to heauen, his vnderſtanding came vnto him; whē his vnderſtāding came vnto him, then he gaue thankes to God: ſhewing vs the vſe of our vnderſtanding, why God hath giuē reaſon vnto men, viz. to ſerue him & praiſe him vpon earth: as Nabuchadnezzar worſhipped God ſo ſoone as he came to vnderſtanding, ſo ſoone as wee come to yeeres of diſcretion, and begin to vnderſtand, we ſhould begin a new life, & ſerue him whom all creatures doe ſerue with vs, or elſe our vnderſtanding is vaine, and wee are beaſts ſtill: for by this Nabuchadnezzar ſhewes that he had vnderſtāding, & was like a man, becauſe hee gaue praiſe to God, and was moued in heart to worſhip him which made him, according to that definition that Dauid maketh of vnderſtanding, Pſal. 111. verſ. 10. *They which obſerue them haue a good vnderſtanding:* they which obſerue the Commandements haue a good vnderſtanding; not they which ſpeake of the Commaundements, nor they which write of the Commaundements, nor they which preach of the Commandements, but they which keep the Commandements, haue a good vnderſtanding. The reſt haue a falſe vnderſtanding, a vaine vnderſtanding, an vnderſtanding like that of the Scribes and Phariſies which was enough to cōdemne them, but not to ſaue them.

By this euery man ſhould trie his wiſedome: for ſo ſoone as vnderſtanding commeth to him as it came to Nabuchadnezzar, it will extort prayer and obedience from him, whether hee will or no: therefore our Nabuchadnezzars are beaſts ſtill, for this is no part of their vnderſtanding.

But he which can go beyond al in ſhifts & policie, is counted the wiſeſt man in Court & city. Oh, if Macheuil had liued in our countrie, what a monarch ſhuld he be? to what honor & wealth and power, and credit, might hee haue riſen vnto in ſhort time, whether he had been a Lawyer, or a Courtier, or a Prelate? me thinks I ſee how many fingers would point at him in the ſtreets, as they doe at his apes, and ſay, there goeth a deepe fellowe, hee hath more wit in his little finger then the reſt in their whole bodie.

die. You talke of ſectaries how faſt they grow, and how faſt they breed, I warrant you where any Sectary hath one ſonne, Macheuill hath a ſcore, and thoſe not the brats, but the fatlings of the land, which if they had but a dramme of religion for an ounce of their policie, they might go like Saints among men. But wee ſpeake to the belly that hath no eares.

Now let vs ſee the parts of this kings confeſſion, that we may ſee how his thankfulnes did anſwer to his ſin: before he had robbed God of his honor: now, as though he came to make reſtitution, he brings praiſe, and thankes, and glorie in his mouth. Firſt, he aduanceth Gods power, and ſaith, that *his kingdome is an euerlaſting kingdome:* in which words he cõfeſſeth that God was aboue him, becauſe that his kingdome was not an euerlaſting kingdome, but a momentany kingdome, like a ſparke which riſeth from the fire, and falleth to the fire again. Therfore he ſheweth what a foole he was to vaunt of his kingdome, as though it were like Gods kingdome, which laſteth for euer.

Secondly, he magnifieth the power of God & ſaith, that *God doth what he liſteth both in heauen and in earth*, and nothing can hinder him, or ſay vnto him, *what doeſt thou?* vnder which words he confeſſeth againe, that God was aboue him, becauſe he could not raigne as he liſted: for whẽ he thought to liue at his pleaſure, he was thruſt out at doores, & God ſaid not to him, what doeſt thou? but, *Thy kingdome ſhall depart from thee:* therfore he ſheweth what a foole hee was to vaunt of his power, as though it had been like Gods power, which cannot be checked.

Thirdly, he commendeth the iuſtice of God, and ſaith, that his workes were all trueth, and his waies were al iudgement. Vnder which words, he confeſſeth again, that God was aboue him: for his waies were all errors, and his works were al ſinnes, as the end proued. Therfore he ſhewes what a foole he was, to vaunt of his works, as though they had been like Gods works, which cannot be blamed: therfore he concludes, *I Nabuchadnezzar praiſe, & extoll, and magnifie the king of heauen.* When he lighted vpõ the right ſtring, mark how he harps vpon it, and doubles it, and trebles it, like a bonde which is ratified with many wordes of like ſenſe; ſo hee ratifieth his bonde to God with many wordes of like meaning, *I will praiſe, and extoll, and magnifie the King of*

Heauen: as if he would praiſe him, & more thē praiſe him. They which loue with the heart, and repent from the bottome, praiſe and praiſe, pray and pray, giue and giue, ſerue and ſerue, that is, when they haue ſerued him, they are ready to ſerue him againe.

Here is a glaſſe for all the children of pride. Firſt look vpō Nabuchadnezzar you that are great mē like Nabuchadnezzar. For thus wil God make his example of great mē, becauſe they ſhuld be examples to others. Many wicked men died in Iury, & ſcarſe a man was by to ſee their end; but Herod was ſtriken before the people, that all might ſee, becauſe he was a wicked king. There were many in Babel as proud as Nabuchadnezzar, but none but Nabuchadnezzar was made like a beaſt, becauſe hee was a proud king: ſo God doth ſtomack ſin in thoſe ẏ beare his owne perſon. As Princes vſe to picke thoſe that are principall & chiefe in rebellīō to make thē examples of terror to others, which were ringleaders in the treaſon: ſo God doth bēd his ſhot againſt the captaines of his enemies, like the king of Aram, which charged his ſouldiers, that they ſhuld fight with none but againſt Achab the king, as it is written in 2. Chro. 18. 30. For as Salomon ſaith in Pro. 19. 25. *Strike the ſtrong, & the reſt will beware:* ſo iuſtice ſhewed vpon a Ruler, or great perſonage, doth terrifie many. If wee could ſee but one of our Nabuchadnezzars ſo degraded, it would make all the reſt better in their office, and thinke when they ſit in their maieſties, as Queene Heſter did, that their power is giuen them for the Church, and not againſt the Church. Paul being before Feſtus & Agrippa, wiſhed not vnto the king Agrippa, more wealth, or more honor, or more riches, but more Religion, which is the grateſt want of Princes and Magiſtrates. They ſit in Gods chaire, & are called gods, but are not like God, but like Mammon, except their names & their crownes: peraduenture a Dauid, or a Salomon, or a Ioſhua, that is, a few that remember whoſe perſon they beare: the reſt are like Saul, & Herod, and Nabuchadnezzar, which know not from whom their kingdomes come. Nabuchadnezzar built for his honour, and they build for their honour: Nabuchadnezzar gathered for his wealth, & they gather for their wealth: Nabuchadnezzar ſought after his pleaſure, & they ſeeke after their pleaſure: Nabuchadnezzar vanted of his power, & they vant of their power: what

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did Nabuchadnezzar which they doe not, but repent; which they doe not? I cannot wish them beasts to do them good, like Nabuchadnezzar, because it is a question, whether they are worse than beasts alreadie: but if wee could driue them out of their palaces to liue like beasts in the wilderneſſe, it were a good riddance; for there they ſhould doe leſſe harme: where now their proud hornes doe gore others, & their hoofe is vp to ſtrike euery one that is better than themſelues, which maketh many flie into the wilderneſſe, from their houſe, and Church, and calling, leaſt they ſhould fall into their clutches: The Lord which reſtored Nabuchadnezzar from the likenes of a beaſt, reſtore them to the likenes of men, or els fright thē like Nabuchadnezzar, to run from their roomes, that better may haue their places.

Thus you ſee Nabuchadnezzar was made like a beaſt that he might die like a man, for hee could neuer learne from whence his kingdome came, vntill he had been apprentice ſeuen yeeres vnto the croſſe, and when hee perceiued who tooke his kingdome from him, then he perceiued alſo who gaue his kingdom to him, and learned his thankfulnes in the wilderneſſe, when all the bleſſings were gone, which hee ſhould haue been thankfull for. Hee thought that God was no bodie, vntill hee became like no bodie himſelfe, and then who but God, no power but of him, no honour but from him, his firſt honor came from God, as wel as his laſt: but when hee was like a beaſt which knew not his owner, like a babe which knew not his father, like an Image which knowes not his maker, but now hee knoweth from whō kings raigne, and hath learned to ſay thy kingdome, as well as my kingdome, and is like to the elders in the Reuelation, which caſt downe their crownes before the Lambe.

Such a ſchoolemaſter is affliction, to teach that, which Prophets and Angels cannot teach. For the Prophet & his dreame had told him as much before, yet hee could neuer ſay, the Lorde hath giuen, before he did ſee how the Lord had taken: they ſay a friend is neuer knowne before he bee loſt: ſo when God fled, then Nabuchadnezzar followed: but when God called, then Nabuchadnezzar contemned: when hee hath all things hee is vnthankfull, and when hee hath nothing hee beginneth to bee thankfull.

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So wee must learne Gods loue out of his wrath, and spell his goodnes out of his iustice: therfore we preach iudgement vnto you, to make you flie vnto mercie, we denounce the law against you, to make you loue the Gospell, wee shew you hell to make you seeke heauen. Because wee are like Pharaoh his sorcerers, though wee receiue neuer so much, yet wee neuer say, the finger of God hath done this: but when hee begins to plague vs, then we crie the finger of God hath done this: therfore if he will not be inuited, it is good to bee compelled: to conclude, hee which made Nabuchadnezzar a king when he was like a beast, is hee which makes them rich which were poore, & hee which makes them free which were bounden, and hee which makes them beloued which were hated, & he which makes them wise which were rude, and he which makes them whole which were sicke: they must stay a time, seuen daies, or seuen weeks, or seuen moneths, or seuen yeeres, as Nabuchadnezzar did, and when they are readie for it, it will come suddenly, as the Angels came to refresh Christ so soone as hee was hungrie: yet a little while, a little longer, comfort is on foote, and that goodnesse which is comming, will come, as the Sunne which was rising is risen: For as Nabuchadnezzar said, mine honour was restored to me, so I am sure many heere may say, my right was restored to mee, my libertie was restored to mee, my health was restored to mee, my good name was restored to me, in lesse time than Nabuchadnezzars honour was, and what then? *Therefore I Nabuchadnezzar, praise, and extoll, and magnifie the king of heauen, whose works are all trueth, and his waies iudgement, and those that walke in pride he is able to abase.* This is the conclusion of all Gods benefits; they which doe not praise and extoll the King of heauen are worse than Nabuchadnezzar.

Therefore let all which said in their hearts like Nabuchadnezzar: is not this the house which I haue built, is not this the land which I haue purchased, is not this the money which I haue gathered, are not these the children which I haue begotten, say now with Nabuchadnezzar for all, I praise, and extoll, & magnifie the King of heauen, which can take all againe, as hee did from Nabuchadnezzar.

Thus you haue seene pride and humilitie, one pulling Nabu-

chadnezzar

chadnezzar out of his throne, the other lifting him vnto his throne, whereby they which ſtand may take heede leaſt they fall; and they which are fallen, may learne to riſe againe.

FINIS.

A diſſwaſion from pride, and an *exhortation to Humilitie.*

1. Pet. 5. 5.

God reſiſteth the proud, and giueth grace to the humble.

SAint Peter teaching euery man his dutie, how one ſhould behaue himſelfe to another, exhorteth all men to be humble, & abſtaine frō pride: as though Humilitie were the bonde of all duties, like a liſt which holdeth men in a compaſſe, and pride were the makebate ouer all the world: to which Salomon giueth witnes, Prou. 13. 10. ſaying, *Only by pride man maketh contention:* becauſe pride maketh euery one think better of himſelfe then of others, whereby he ſcorneth to giue place to the other, & therefore when neither partie will yeeld as Abraham did to Lot, how ſhould there be any peace? Thus pride dooth breake the peace, and humilitie doth ſet it againe: therfore to toll men from pride to humilitie, as it were from the Concubine to the right wife, the Apoſtle ſheweth how God is affected to pride, and what mind he beareth to humilitie: *God reſiſteth the proud, and giueth grace to the humble:* as if he ſhould whiſper men in the eares and ſay, take heed how you companie with pride, or giue entertainment to her, for ſhe is not Cæſars friend, the King counteth her his enemie, and all that take her part: ſhe hath been ſuſpected euer ſince the Angels rebelled in heauen, and Adam ſought to be equall with God, therefore his Maieſtie hath a ſtitch againſt her, as Salomon had to Shemei, and would not haue her fauourites come in his Court, vnleſſe they hold downe their Mace, ſtoope when they enter. But if you can get in with humilitie, and weare the colours of lowlineſſe, then you may goe boldly, and ſtand

Gen. 13. 2.

Gen. 3.

1 Kin. 2. 36.

in.

in the kings ſight, and ſtep to his chamber of preſence, & put vp your petitions, and come to honor. For humility is very gracious with him, and ſo neere of his counſell, that as Dauid & Salomon ſay, he committeth all his ſecrets to her. This is Peters meaning, that the humble ſhal find grace with God and men: as we reade of Dauid & Iohn Baptiſt, according to that in Pſal. 1. verſ. 4. *All things which he doth ſhall proſper:* but the proud ſhalbe troubled and croſſed, and when they would do beſt they ſhall doe worſt, whē they would grace themſelues, they ſhal ſhame themſelues: and God will be to them like the ſpirit of Saul which tormented him whereſoeuer he went. This ſentence is repeated again, Iam. 4.6. The like ſentence to this is in Pro. 3.34. where he ſaith, *With the ſcornefull he ſcorneth:* but he giueth grace to the humble. The like ſentence is againe in Prou. 16.18. where he ſaith, Pride goeth before deſtruction. And in Prou. 15.33. before honour goeth humilitie. The like ſentence is again in Pro. 29.23. where he ſaith, The pride of man ſhall bring him low, but the humble in ſpirit ſhall enioy glorie.

Pro 3.32. Pſal 25

The like ſentēce is again in Luk. 1.46. where the Virgin ſings, He hath put downe the mightie from their ſeate, and hath exalted the humble and meeke; that as it were by two or three witneſſes, pride might be condemned, and humilitie acquited. One is to God like Iacob, of whom he ſaith; Iacob haue I loued: the other is to God like Eſau, of whom he ſaith; Eſau haue I hated. Iſaac loued Eſau becauſe hee loued yeniſon, but Rebecca loued Iacob becauſe he was loued of God. So the proude are in the kings court, becauſe they ſeeke honour, but the humble are in Gods court, becauſe they contemne honour: as he ſaith in Pro. 3.34. *With the froward he will ſhew himſelfe froward:* So hee threatneth here, that with the proud he wil ſhew himſelf proud, that is, if they chalenge, he will defend: if they wil prouoke him, he will reſiſt them: if they will clime higher than their compaſſe, he will pull them lower than their will.

Rom. 4.13 Nal. 1.3. Gen. 5.8.

Peter ſpeakes of the proude, as if they did chalenge God like champions, & prouoke him like rebels, that vnleſſe he did reſiſt them, they would go about to depriue him of his rule, as Corah, Dathan, and Abiram vndermined Moſes. For ſo the proud man ſaith, I will be like the higheſt, and if he could aboue the higheſt

Num. 16.2. Eſai. 14

too.

too. This is the creature which was taken out of the duſt, and ſo ſoone as he was made, he oppoſeth himſelf againſt that maieſty, which the Angels adore, the thrones worſhip, the diuels feare, & the heauens obey. How many ſinnes are in this ſinful world, and yet as Salomon ſaith of the good wife, Pro. 31. 29. Many daughters haue done vertuouſly, but thou ſurmounteſt them all: So I may ſay of pride, many ſinnes haue done wickedly, but thou ſurmounteſt them all: for the wrathfull man, the prodigal man, the laſciuious man, the ſurfetting man, the ſlothfull man, is rather an enemie to himſelf then to God. The enuious man, the couetous man, the deceitfull man, the vngratefull man, is rather an enemy to men thē to God: but the proud mā ſets himſelf againſt God, becauſe he doth againſt his lawes, he maketh himſelf equal with God, becauſe he doth all without God, and craues no helpe of him: he exalteth himſelfe aboue God, becauſe he will haue his own wil, though it be contrary to Gods wil. As the humble man ſaith; *Not vnto vs Lord, not vnto vs, but vnto thy name giue the glory*, Pſal. 115. 1. ſo the proud man ſaith, not vnto him, not vnto him, but vnto vs giue the glory: like vnto Herod, which took the name of God, and was honored of all but the wormes, and they ſhewed that he was not a God but a man, Acts 12. 21. Therefore the proud men may be called Gods enemies, becauſe as the couetous pull riches from men, ſo the proud pul honor from God. Beſide the proud mā hath no cauſe to be proud, as other ſinners haue, the couetous for riches, the ambitious for honor, ỹ voluptuous for pleaſure, the enuious for wrong, the ſlothfull for eaſe; but the proud man hath no cauſe to be proud, but pride it ſelfe, which ſaith like Pharaoh, *I will not obey*, Exod. 5. 2. Therfore God is ſpecially ſaid to reſiſt the proud, becauſe the proud reſiſt him. Here is heauē againſt earth, the Creator againſt the creature, the father againſt the ſonne, the Lord againſt the ſeruant, the Prince againſt the ſubiect, who is like to win the field? *If the Lord iuſtifie* (ſaith Paul) *who ſhall condemne?* ſo if the Lord reſiſt, who ſhall defend? If his law come with thunder & lightning and tempeſt, with what terror will he come himſelf? It was but a brag, when the king of Iuda proclaimed warre againſt the king of Aram, and ſaid, *No man ſhall deliuer them out of my hands*: but it is true when God ſaith, no man ſhall deliuer them out of my handes: Gen 2. 7. 2. King 7. 9.

therefore

*Heb.*10. therefore the author to the Hebrues saith, It is a feareful thing to fall into the hands of God, for he euer ouercommeth. Therefore when the Egyptians perceiued that God fought against them, they cried, *We will flie, we will flie, for God fighteth against vs*, Exo. 14.25. So the proud may crie, I will flie, I will flie, for God fighteth against vs. When the king of Iuda proclaimed war against the king of Israel; the king of Israel returned answer, that ỹ thistle rebelled against the Cedar, 2. King. 14.9. and yet there was but king against king; a man against a man; how much rather may the king of heauen answer this proud earth, the thistle rebelleth against the Cedar? The giant durst chalẽge but one of the hoast of Israel, but the Lord chalengeth all the host of pride: euen as he giueth grace to al that are hũble, so he resisteth al that are proud. It had been too heauy for them, if he had said, the Lord doth not care for them, for Gods care preserueth vs, and our owne care doth but trouble vs: but to say that the Lord doth resist them, is as if Michael should denounce war with the dragon, till he hath cast him into the pit. This is a marshall word, and comes with armes and weapons vpõ them: if a man should see a lion come vpon him, would he not start? if he should see a giãt come against him, would he not feare? But now the Lord of hosts the Lion of Iuda, which destroied the giãts, is vp in armes to resist the proud, and the proud feare not so much as the humble. *God resisteth the proud, and giueth grace to the hũble:* but the world resisteth the humble, and giueth grace to the proud, as Dauid notes. Men wil praise thee, not when thou reformest thy selfe to God, but when thou doest forme thy selfe to thy lusts: that is, they which will be strowters, shal not want flatterers, which wil praise euery thing that they doe, and euery thing that they speake, and euery thing that they weare, and say it becomes them well to weare long haire, that it becomes them wel to weare bellied dublets, that it becomes them well to iet in their going, that it becomes them well to sweare in their talking. Now, when they heare mẽ sooth them in their follies, then thinke they, wee haue nothing else to commend vs, if men will praise vs for our vanities, we will haue friends enough: so the humour swelleth and thinks with it selfe, if they will look vpon me when I do set but a stout face vpon it, how would they behold me if I were in apparell? If they doe so

*Reuel.*12.7

*Psal.*49.18

admire

admire me in ſilkes, how would they cap me and curſie me, and worſhip me if I were in veluets? If I be ſo braue in plaine veluet, what if my veluet were pinct, or cut, or printed? So they ſtudie for faſhions, as Lawyers doe for delayes, and count that part naked which is not as gaudie as the reſt, till all their bodie be couered ouer with pride, as their minde with follie. Therefore Dauid ſaith, that pride is as a chaine vnto them, that is, it goeth round about them like a chaine, and makes them think that al men loue them, and praiſe them, and admire them, and worſhip them for their brauerie. Therfore as Saul ſaid to Samuel, *Honor me before this people:* ſo the proud man ſaith to his chaine, and his ruffes, & his pincks, and his cuts, honor me before this people: all that he ſpeaketh, or doth, or weareth, is like Nabuchadnezzars palace, which he built for his honor. This is their work, ſo ſoone as they riſe, to put a Pedlers ſhop vpon their backs, and colour their faces, and prick their ruffes, and friſle their haire, and thē their daies worke is done, as though their office were to paint a faire Image euery morning, and at night to blot it out againe: from that day that pride is borne in the hart of man, as the falſe prophets were ſchooled to ſpeak as the king would haue them, ſo their eyes, & feete and tongues are bound to ſpeake, and looke, and walke, as the proud hart doth prompt them. If God were in loue with faſhions, he were neuer better ſerued thā in this age, for our world is like a pageant, where euery mans apparell is better than himſelfe. Once Chriſt ſaid, that ſoft clothing is in kings Courts: but now it is crept into euery houſe: then the rich glutton ietted in purple euery day, but now the poore vnthrift iets as braue as the glutton, with ſo many circumſtāces about him, that if ye could ſee how pride would walke her ſelf, if ſhe did weare apparel, ſhe would euen goe like many in the ſtreetes: for ſhe could not go brauer, nor looke ſtouter, nor mince finer, nor ſet on moe laces, nor make larger cuts, nor carrie more trappings about her, than our ruffians and wantons doe at this day. How farre are theſe faſhions altered frō thoſe leather coates which God made in Paradiſe? if their bodies did change formes ſo often as their apparell changeth faſhions, they ſhould haue more ſhapes than they haue fingers and toes. As Ieroboams wife diſguiſed her ſelfe that the Prophet might not know her, ſo wee may thinke that they

Pſal. 37. 6.

Dan. 4.

Mat. 11. 6.

Luke. 16.

Gen. 3. 21.

2. *Kin.* 14. 2.

diſguiſe

2. *Kin.* 21. 8.

diſguiſe themſelues that God might not know them, nay they diſguiſe their bodies ſo, til they know not themſelues, for the ſeruant goeth like his maſter, ỹ handmaid like her miſtres, the ſubiect like the prince, as though he had forgottē his calling, & miſtooke himſelfe, like a man in the darke, which puts on another mans coat for his own, ỹ is too wide, or too ſide for his body: ſo their attires are ſo vnfit for their bodies, ſo vnmeet for their calling, ſo contrary to nature, that I cannot cal them fitter, then the monſters of apparel. For the giants were not ſo monſtrous in nature, as their attires are in faſhion, that if they could ſee their apparell but with the glance of a ſpirituall eye, how monſtrous it makes them like Apes and Puppets, and Vices, they would fling away their attire, as Dauid flung away Sauls armour: and be as much aſhamed of their clothes, as Adam was of his nakedneſſe.

Gen.6.

1.Sa.17.39.

Gen.3.9.

Pride hath bin the deuiſer of al theſe vanities, which now neither ſhame nor lawes nor preaching can take away: therfore had we not need to ſhew you, how God reſiſteth this vice, that careth not for any elſe? Who can tell how this weede groweth, ſeeing we haue nothing to be proud of, but more cauſe to be aſhamed of our ſelues, and flie from the face of God and man too, then Adam our father had? we were earth, we are fleſh, and we ſhal be wormes meate: what cauſe hath earth, or fleſh, or wormes meat to be proud? We are borne in ſinne, we liue in miſerie, we ſhall dye in corruption; what cauſe hath ſinne, or miſerie, or corruption to puffe vs, but to humble vs? there is nothing good which wee are proude of, but a wiſe man is aſhamed of the ſame things whereof we boaſt. It is a wonder to ſee, how a gay coate, or a gold ring, or a wrought handkerchiefe can braue a mans mind, that he thinks better of himſelfe that day when he weareth them then any day els, and ſpeakes, and walkes, and lookes after another faſhion then he did before.

Gen.3.13.

If ye could ſay as the Diſciples ſaid, Luk.10.17. *Lord the diuels are ſubiect vnto vs: Yet* (ſaith the Lord) *glorie not in this*: how many things do we glorie in, which we ſhuld not, if we may not glorie in the gift of miracles? euen as a couetous man is greedy of an halfepeny, and an enuious man is angrie for a word, ſo the proud man is proud of a feather. Therefore ſhall not God reſiſt them which glorie in all things but himſelfe, and ſhould glorie

Gen.11.

in

in nothing but in him? as he did emulate that loftie Babel, ſo he doth reſiſt theſe loftie minds. But for pride the angels which are in hell ſhould be in heauen: but for pride we which are in earth ſhould be in paradiſe: but for pride Nabuchadnezzar which is in the forreſt ſhuld be in his palace: but for pride Pharaoh which lies with the fiſhes ſhould bee with his Nobles: no ſin hath pulled ſo many downe, as this which promiſed to ſet them vp. Of al the children of pride, the Pope is the father, which ſitteth in the temple of God, and is worſhipped as God. The Lords miniſters are called ſeruants, and his miniſters are called Lords: but for pride the Phariſies would haue receiued Chriſt as gently as his diſciples: but for pride Herod would haue worſhipped Chriſt as humbly as the ſhepheards: but for pride our men would go like Abraham, & our women like Sara, as they would be called their children: but for pride Noble men would come to Church, as well as the people: but for pride gentels would abide reproofe, as well as ſeruants: but for pride thou wouldeſt forgiue thy brother, and thy brother would forgiue thee, & the Lawyers ſhould haue no worke. But when thou thinkeſt of theſe things, pride comes in and ſaith, wilt thou goe like a hagler? wilt thou follow Sermons? wilt thou take the checke? wilt thou put vp wrong? what will men ſay? that thou art a mome, and a coward, and a foole, and no man will reuerence thee, but euery man will contemne and abuſe thee. Thus men are faine to put on the liuerie of pride, as they put on the liueries of Noble men, to ſhrowd and defend them from the cõtempt of the world. Who hath not felt theſe counſailes in his heart, which would not beleeue that any pride was in him? Yet as Abſalom was a worſe ſonne thẽ Adoniah, becauſe Adoniah rebelled againſt his brother, but Abſalom rebelled againſt his father: ſo pride hath worſe children then vanitie of apparell. Tyranny in Princes, ambition in Nobles, rebellion in ſubiects, diſobedience in children, ſtubbornneſſe in ſeruants: name pride, and thou haſt named their mother: therefore ſhal not God reſiſt pride, which hath ſowed ſo many tares in his ground, that ſcarſe a man can ſay like Dauid, *I am not high minded*, Pſal. 131.1. Giue me the minds of all men hũbled, & there is nothing left to raiſe ſtrife in the world. But as Iames ſaith, *The heart of man luſteth after enuy*: ſo the heart of man luſteth after

Iud. 1. *Gen.* 3. *Dan.* 4. *Exod.* 14. 2. *Theſ.* 2. 4. *Matth.* 2. 1. *Pet.* 1. 9. 1. *King.* 1. 5. *Iam.* 4. 5.

pride, though he haue many hart breakes & pull downes, & many times no countenance to ſhew it: yet if a little ſparke be put to the tow, you ſhal ſee how ſoone this flaxe will flame: therfore Salomon ſaith, Eccle. 3. 10. That al the troubles that God laieth vpon a man, haue this purpoſe, to humble him; as though all troubles were little enough to hũble pride: & that but for pride there were no neede almoſt of our troubles. For the auoiding of this vice, God ſuffered men to fall into other vices, which men abhor & puniſh, as theft and fornication, & drunkẽnes, to make thẽ aſhamed by theſe vices which were not aſhamed of pride: this is an argumẽt, that of al ſins pride is the worſt, becauſe God ſuffereth other ſinnes to come and ſhame vs, leaſt we ſhould be proud. Again, pride hath this propertie & ſleight, that it mixeth it ſelf with our good works, & followeth vertue: As frõ the aſhes of a Phœnix ariſeth another Phœnix, ſo of the aſhes of our good works ariſeth pride. When the diuell cannot ſtay vs from a good work, then he laboureth by al meanes to make vs proud of it, & ſo he ſtaineth our work & ſtealeth our reward. For though a mã do neuer ſo much good, yet if he bee proud of it he loſeth his reward, as the Phariſies did: therfore the beſt and the wiſeſt, & the holieſt mẽ had need to watch this vice: for if they take not great heed, it wil make them proud of their wiſedom, & of their zeale, and of their goodneſſe. Paul was almoſt puffed vp with reuelations: Aaron and Miriam began to rebell, becauſe they thought themſelues as good as Moſes; and all the fathers of any hereſie, began their hereſie at this, a magnificate opinion of themſelues, and an ouerweening of their own gifts. So pride ſetteth vpon the beſt, euen as the tempter ſet vpon Chriſt. Again, a man had need to take heed of pride, for ſhe will not keep counſaile: but if he be proud, ſhe will tel that he is proud, and therefore is called an impudẽt ſin, becauſe ſhe deſcrieth her ſelf in the eye, in the ſpeech, in the geſture, in the looke, in the gate, like the drunkard, ſo that a man cannot be proud, and ſeeme humble.

2 *Cor.* 12.
Num. 19.
Matth. 4.

Thus God hath tied a iuſt puniſhment to this vice, that hee which entertaineth the vice that he loueth, ſhould not auoid the name which he abhorreth, but he ſhall be eſteemed proud, and called proud of all that know him; and many that know him not, ſhal point at him with their fingers in the ſtreets, & ſay, there goes

goes a proud fellow: which they pronounce of no vice elſe, but the drunkard, becauſe theſe two bewray themſelues. Thus you ſee how the proud reſiſt God: now you ſhall ſee how God reſiſteth the proud. They are ſo headie, that almoſt none dare reſiſt them but God: *I will reſiſt them*, ſaith God. Therefore when he heard the proud man ſay in the 14 of Eſaiah, *I will aſcend vp into heauen*, he anſwered himſelfe, *Thou ſhalt be brought downe to the graue*. This is he which reſiſteth the proud. Whē Hamans wife heard her husband ſay, that Mordecai was againſt him, becauſe he was an Iſraelite, ſhe ſaid that her husband ſhuld take the foyle, and Mordecai ſhould preuaile. What if ſhe had heard her husband ſay, that the Lord of Mordecai was againſt him. If the ſeruant be ſo terrible, who dare encounter with his maſter? God hated Eſau, and how did Eſau proſper? though he was the elder brother, yet he miſſed the birth-right: & though his father loued him, yet he could not bleſſe him, becauſe God hated him. God was wroth with the Angels and droue them out of heauē; God was wroth with Adam, and thruſt him out of paradiſe; God was wroth with Nabuchadnezzar, & turned him out of his palace; God was wroth with Caine, and though he were the firſt man that was borne of a womā, yet God made him a vagabond vpon his owne land; God was wroth with Saul, and though he was the firſt king that euer was annointed, yet God made his owne hand his executioner; God was wroth with the old world, and though the earth was naked whē they were drowned, yet he regarded nothing, but deſtroyed a world of men together. This is he which reſiſted the proud, what ſhall we do if the world be againſt vs, and the fleſh againſt vs, and the diuell againſt vs, and God againſt vs too, which ſhuld defend vs? In heauen, in earth, and in the ſea he findes vs out. And as the diſpleaſure of a king draweth many enemies with it, ſo the diſpleaſure of God ſetteth all his creatures againſt vs: therfore he is called the Lord of hoaſts, as though hee came with an armie againſt vs. When he fought with the Aramites, the Sunne tooke his part: when hee fought againſt the Sodomites, the fire tooke his part: when he fought againſt the Egyptians, the water tooke his part: when hee fought againſt the Murmurers, the earth tooke his part: when he fought againſt the Idolaters, the Lions tooke his part:

Heſt.6.13.
Rom.9.
Gen.25.28.
Iud.1.
Gen.3.
Dan.4.
Gen.4.12.
1.Sam.31.4.
Gen.6.
Eſai.1.14.
Ioſh.4.10.
Gen.16.
Exod.14.
Numb.16.
Dan.3.

2.*Kin*.2.24. when he fought against the mockers, the Beares tooke his part: this is he which resisteth the proud. What can he hope, which remembreth that God is set against him, and that the Lord of heauen and of earth is his enemy? This thought made the Philistines 1.*Sam*.4.7. flie & say, *God is come into the hoast*. No enemie is like this enemie, he euer ouercommeth, and whē he hath ouercomen, he can cast into hell, and make the diuels torment them againe: there- *Matth*.4. fore wel might Salomon propheſie, Pro.29.23. *The pride of man shall bring him low*: for God hath ouercome him who brought pride into the world; and as pride brought him low, so Salomon saith, it shall bring men low too. What a turne is this, that that which he tooke like a chaine (as Dauid saith) to adorne him, doth *Psal*.73.6. hang him? that which he took to exalt him, doth debase him; that which he tooke to win loue, getteth hatred; that which he tooke to obtaine glorie, procureth shame: as if God did take the sword 1.*Sa*.17.51. out of his hand, as Dauid tooke the sword of Goliah, and slue him with his owne weapon.

When the Pharisie said he was not like the Publicane, Luk.19. 11. he said true: for then he was not like the publican indeed, because the publican was better then hee: So, when a proude man thinks best of himselfe, then God & men think worst of him; all his glorie is but like a vapor, which climeth as though it would go vp to heauē, but when it comes to a little height, it fals down againe, and neuer ascends more. So Adam thought that the faire apple should make him like his maker, Gen.3. but God resisted his pride, and that apple made him like the Serpēt that tempted him with it. Absalom thought that rebellion would make him a king, 2.Sam.15.2. but God resisted his pride, and his rebellion hanged him on a tree.

Nimrod thought that Babel should get him a name, Gen.11. but God resisted his pride, & the name of his building was called confusiō euer since. Nabuchadnezzar built his palace for his honor, Dan.4 but God resisted his pride, and his palace spued him out whē his seruants remained in it. Shebna builded a sepulcher for his memoriall, Esai.22. but God resisted his pride, and buried him in another countrie, where hee had no sepulcher prouided. Herod hoped when the people cried at his words, *It is the voyce of God*, that he should be worshipped euer after as God, but God

resisted

reſiſted his pride, and before hee deſcended from his throne, the wormes ſo defaced his pomp, that none which called him God, would bee like vnto him: ſo when women take more paines to dreſſe themſelues then they do all the yeere after, and pay deerer to maintaine one vice, then they neede to learne all vertues, they thinke to pleaſe men by it: but God reſiſteth their pride, and all that ſee them, though they cap & curtſie to them, yet they iudge worſe of thē, and thinke that they would not weare theſe ſignes of lightneſſe and pride, vnles they were light and proud indeed. Thus if their apparell condemne them before men, how will it condemne them before God? If ſin did not blinde them, would they ſo deceiue themſelues to take the contrary way, and thinke that ſhould honor them which diſgraceth other? But as Balaam was ſtopped & knew not who ſtopped him: ſo they are reſiſted, and know not who reſiſteth them. Though they do all to pleaſe, yet they can pleaſe none: they pleaſe not God, for God reſiſteth them: they pleaſe not the humble, for the humble are contrarie to them: they pleaſe not the proud, for the proud doe enuy them which ſtriue to be as proud as they: they pleaſe not themſelues, becauſe that they cannot bee ſo proud and braue as they would be: only they content and pleaſe the diuell, becauſe their pride doth intitle him to them. *Numb.22.*

Thus much of Gods battels againſt the proud. Here Peter leaueth the proud with this brand in their forehead, *This is the mā whom God reſiſteth:* then he turneth to the lowlie, and comforteth them: *But he giueth grace to the humble:* as if he ſhould ſay, you are like Iohn the beloued Diſciple, which leaned on Chriſts boſome, Ioh. 13.23. though God reſiſt the proud, yet he will not frowne vpon you: but when he reſiſteth them, he will giue grace vnto you, as if he ſhuld ſay; the proud are without grace, for God giueth not grace vnto the proud, but to the hūble, according to that of Eſai. 66.2. *To him will I looke, euen to him that is poore & of a contrite heart, and trembleth at my words:* therfore *Learne of me* (ſaith Chriſt) *to be humble & meeke*, as though the humble & meek were his ſchollers. Therfore God muſt needs loue the hūble, becauſe they are like his ſonne: they ſhall haue his beſt gifts, of which he ſaith, 2. Corin. 12.9. *My grace is ſufficient:* as if hee ſhuld ſay, he which hath giuē you his grace, can he deny you any thing? *Matt.11.*

thing? as Christ saith, *He which hath giuen vs his son, will he not giue vs all things with him?* Therefore grace may be called the gift of gifts, because all gifts come with grace, as the Court goeth with the Queene. Therfore feare not to be humble, least you be contemned: for all the promises of God are made to humilitie, & yet men feare to be humble, least they shuld be contẽned. Humilitie did not make Iohn contemptible, but when he refused the name of a prophet, Christ saith, that he was more than a prophet, Mat. 11.2. Humilitie did not make Moses cõtemptible, but as he was the mildest man vpon earth, so he was the greatest vpon the earth, Numb. 12. Humilitie did not make Dauid contemptible, but when he humbled himselfe, he said vnto Michol, I will be more humble yet and lowly in my owne sight, yet thou and thy maides shall honour me, 2. Sam. 6. 22. As Christ ceased not to be a king because he was like a seruãt, nor to be a lion because he was like a lambe, nor to be God because he was made man, nor to be a Iudge because he was iudged: so mã doth not lose his honor by humilitie; but he shall be honoured for his humilitie, as the sonne was honoured when he was humbled, Luke 15.8. Thus humilitie hath found that which pride sought, like little Dauid, which was least accounted of and yet got the victorie; yea, when no man durst encounter with the giant, 1. Sam. 17.28. This is the ladder whereby we must ascend, Gen. 28.12. Pride did cast vs downe, and humilitie must raise vs vp. As the way to heauen is narrow, Mat. 12.13. so the gate is low, and he had need to stoop which entreth in at it: therfore be not proud least God oppose himselfe against you; but be humble and the grace of God belongeth to you. So long as thou art proud and readest this sentence, *God giueth grace to the humble*, thou maist say to thy soule: Soule, thou hast no part herein: for grace is the portion of the humble, and the dowrie of the meeke, and the treasure of the lowlie: but to thee it is said, *The Lord resisteth the proud*: as if he should say, *Auoid Satan*, Matth. 4. or *Depart from me ye wicked*, Matth. 25.45. Thus you see how you may haue God your friend or your enemy: *He resisteth the proud, & giueth grace to the humble:* if thou disdaine to learne humilitie of mã, learne it of God, who humbled himselfe from heauen to earth, to exalt thee from earth to heauen: to which kingdome (when

the proud ſhall be ſhut out) the Lord Ieſus bring vs, for his mercies ſake.

FINIS.

THE YONG MANS TASKE.

Eccleſiaſtes 12. 1.

Remember thy Creator in the daies of thy youth.

IF it be ſo, as they ſay, that none but yong men doe heare our doctrine, thē this Text is well choſen for the auditory, to teach yong mē that which if they learne, they may ſay with Dauid, *I haue more vnderſtanding then the ancient*, Pſalm. 119. 100. All ſcripture is mans dutie, and anſwers like Iohn Baptiſt, to What ſhall wee doe? In the firſt of Iohn the ſecond and the twelfth, Iohn ſaith, *I write vnto you babes*, I write vnto you children, I write vnto you fathers, I write vnto you yong men, I write vnto you old men. So the worde which is called *a flying booke*, flieth from one age to another, from one ſexe to another, frō one calling to another, till like a Iudge it hath giuē euery mā his charge. Among the reſt, I may call this ſcripture, *The yong mans Taske*. Wherein the wiſeman ſheweth, when is the beſt time to ſow the ſeed of vertue, that it may bring forth the fruit of life, and make a man alway readie to die. Let him remember his Creator in the daies of his youth, and al his life ſhall runne in a line, the middle like the beginning, and the end like the middle; as the Sunne ſetteth againſt the place where it roſe.

After Salomon had deſcribed man (like Martha) troubling & toyling her ſelfe about many things; at laſt he bringeth him to that one thing neceſſary, which Chriſt taught Mary: and ſhewes him, that if he had begun there at firſt, hee had found that which he ſought without trouble, and been happier many yeeres ſince then he is now. Therfore to thē which are yong, Salomō ſhewes what a vantage they haue aboue the aged, like a ſhip which ſeeing another ſhip ſinke before her, lookes about her, puls downe

her saile, turneth her course, and escapes the sands, which would swallow her, as they had done the other.

So they which are yong, neede not trie the snares and allurements of the world, or the issues and effects of sinne, which olde men haue tried before them, but take the triall and experience of others, and go a neerer way to obtaine their wished desires. That is this (saith Salomō) If thou wouldest haue any setled peace or hartie ioy in this vaine or transitorie world, which thou hast been seeking all the time since thou wert borne, thou must *Remember thy creator*, which did make thee, which hath elected thee, which hath redeemed thee, which daily preserueth thee, which will for euer glorifie thee: and as the kind remembrance of a friend doth recreate the minde, so to think and meditate vpon God, wil supple thy thoughts, dispell thy griefes, & make thee cheerfull, as the sight of the Arke comforted Dauid: for ioy, and comfort, & pleasure is where as God is, as light, and cheerfulnesse, and beautie is, where as the Sunne is. Now, if thou wouldest haue this ioy, and comfort & pleasure to be long, and wouldst escape those thousand miseries, vexations, and vanities, which Salomon by many wearie and tedious trials sought to make naked before thee, and yet held all but vanitie when hee had found the way, thou must *Remember thy Creator in the daies of thy youth*, at the first spring time, and then thy happinesse shall be as long as thy life; and all thy thoughts while thou remainest on earth, a foretast of the glorie of heauen. This is the summe of Salomons counsell.

Salomon finds man seeking happines out of the way, as Esau hunted long for a blessing, and yet went without it: hee pities to see him seeke and not finde, to run and not obtaine: therfore he setteth him in the way like a guide sent from heauen, which oftē had straied himselfbefore, and being now recouered to his right way, stands like a mark of knowledge in the turnings that leade vnto blinde by-waies, to direct all those that passe by, that they may follow the readie path that leadeth to eternall happinesse. And because the Traueller marcheth cheerefully, which knoweth his way before he setteth forth: therfore from the first setting foorth, euen from the time of youth, when a man beginneth to run his pilgrimage, Salomon tels him how he shall therein prepare himselfe to walke, and sets him in a faire high way, wherein

is

is no turning either to the right hand or the left, which he calleth the remembrance of God. As if he should say, Walke with God as Enoch did, and remember well, that hee which shall bee thy Iudge, doth see al that thou doest, & heareth thee at euery word: and this thought shall keepe thee in the way at all times, like the clowd and piller of fire which went before the children of Israel aswell by day as by night, when they trauelled in the Wilderneſſe.

In the next chapter before, and the ninth verse, Salomon said, *Reioyce O yong man in thy youth:* now he hath changed his note to Remember O yong man in thy youth. No more *Reioyce*, but *Remember*. Salomon mocked before, and shewed what they did remember: here he shewes what they should remember, least any Libertine should misconster him and say, Salomon taught to reioyce, Salomon gaue vs leaue to sinne, Salomon said, doe as ye list, for you are yong men, and haue a priuiledge to be lasciuious and vaine: he recants with a breath and denyes foorth-with his word, euen where he spake it.

What said I? *Reioice O yong man in thy youth?* I would say, Remember O young man in thy youth. So God mockes vs while we sinne, like Micaiah, which bad Achab fight against Aram, & then forbad him againe; so he bids thē reioyce, and forbids thē againe. Reioyce not in thy youth, but repent in thy youth. One would thinke that Salomon should haue giuen this Memorandum rather to old mē then to yong men, let them repent which looke to dye. Oh, saith Ieremy, it is good for a man to beare the yoke in his youth: if it bee good to suffer in youth, it is better to learne in youth. Therfore if Dauid wisht that his tongue might cleaue to the roofe of his mouth if he forgot Ierusalem: what are they worthie which forget God the king of Ierusalem? Can a childe forget his father? Is not God our father? therfore who is too young to remember him, seeing the child doth know his father? As the deepest wounds had neede to be first tented: so the vnstablest minds haue need to be first confirmed. In this extremitie is youth, as Salomon shewes them before he teacheth thē. For in the last verse of the former chapter, he calleth youth *vanitie*, as if he would speake all euill in a word, and say that youth is euen the age of sinne. Therfore when he had shewed yong men

Lam. 3. 27.

Psal. 137. 6.

their

their folly vnder the name of vanitie, like a good Tutor he taketh them to schoole, and teacheth them their dutie: *Remember thy Creator*, as though all sin were the forgetfulnesse of God, and all our obedience came from this remembrance, that God created vs after his owne image in righteousnes & holines, to serue him here for a while, and after to inherit the ioyes which he hath himselfe. Which if we did remember, doubtlesse it would make vs ashamed to thinke and speake, and do as we are wont. For what man doth remember his Creator, or why he was created, while hee sweareth and forsweareth, and maketh his trade of sinne, as though there were no God to iudge, nor hell to punish? This is because the remembrance of God which would wake sinners, is so chased from men, for feare it should curbe them of their pleasures, that they dare not thinke of him, but striue to forget him, that they may sinne without feare. Therfore he becommeth a schoolemaster for God, and calleth children vnto him before they be corrupted, to teach them this one lesson for the guide of their life, *Remember thy creator*. To which he draweth them as it were with two cords: the short flight of their youth, & the infinite infirmities of age. To shew how soone our youth is gone, which we thinke will neuer haue end; Salomon doth not reckō it by yeres but by daies, in the daies of thy youth: so the scripture numbers our life by daies and houres, & minutes, to teach vs to make vse of all our time, and euery day to thinke vpon the ende. Yet least they should poast ouer this remembrance vnto age, which is the generall day that all set to repent, after this verse Salomon brings in the olde man deafe, and blinde, and lame, and stammering, for the yong man to behold, as if he shuld say: look my son, is this man fit to learne? which cannot heare, nor see, nor speake, nor go: Therfore remember thou thy creator in the daies of thy youth before this dotage come. This then is the leuell of our message, to hastē them forward which trauell towards heauen, because there is a great space betweene God and vs, and much adoe to aspire the top of mount Sion, but more adoe to aspire the top of the mount of heauen.

Gen.22.3. Therefore as Abraham rose early to sacrifice his sonne in the morning: so in the morning of thy life sacrifice thy selfe to God, and let him which is *Alpha* in euery thing, be *Alpha* in thy conuersion,

uerſion, that is, the beginning as well as the end. Becauſe we are giuen to ſet the beſt laſt, that we may haue a longer time for our ſins and pleaſures, like the Iewes in the 1. of Agge and 2. which ſaid alway, the time was not yet come when they ſhould build the temple. Therefore the holy Ghoſt crieth ſo often: This is the acceptable time, this is the day of ſaluatiõ, to day heare his voice, like Rebeccah which taught her ſon the neereſt way to get the bleſſing. When Chriſt went about to caſt out diuels, they ſayd, that he tormented them before the time: ſo whẽſoeuer thou goeſt about to diſmiſſe thy ſins and pleaſures, though thou ſtay till thou be an old man, yet they wil ſay ſtil that thou diſmiſſeſt thẽ before the time. But then is the time, when the diuell ſaith, the time is not yet, for the diuel is a lier, & knoweth that with what liquor our veſſels be ſeaſoned at firſt, they will taſte of the ſame euer after, whether it be good or bad. Therefore as God ſueth to haue vs begin at goodnes, ſo ẏ diuell wooes vs to begin at wickedneſſe: alleadging either that we are not reſolued yet to leaue our pleaſures, or els that God is exceeding merciful to ſinners, or els that we ſhall haue ſpace enough to ſerue him hereafter. So he ſtands as it were at the ladder foote, and keepes vs off with theſe weapons, that we cãnot get vpõ the firſt ſtaffe, but one thought or other pulleth vs back, when the foot is in the ſtirrop ready to ride away from al our ſins at once. Thus we haue long purpoſed to ſerue God, and euery man thinketh that he ſhould be ſerued, but we cannot accord of the time when to begin: one ſaith whẽ I am rich, another ſaith when I am free, another ſaith when I am ſetled, another ſaith when I am olde, then my pleaſure will leaue me, and I ſhalbe fitter to faſt and pray, and ſequeſter my ſelf, but now I ſhall be mocked if I be not like others. Thus like bad borrowers when our day is paſt already, we craue a longer & a longer, and yet a longer, till we be arreſted with death: ſo the prince of creatures dieth before he conſidered why hee liued: for as no diſcipline is vſed where Chriſts diſcipline is neglected, ſo no time is obſerued, where Gods time is omitted.

2. Cor. 6. 2.

Gen. 27. 9.

Matt. 8. 29.

It is an old ſaying; Repentance is neuer too late, but it is a true ſaying; Repentance is neuer too ſoone. Therefore we are commanded to run that wee may obtaine, which is the ſwifteſt pace of man. The Cherubins were portraited with wings before the

1. Cor. 9. 24.

Exo. 95. 20.

place

place where ỹ Israelites praied, to shew how quickly they went about the Lords businesse. The Hound which runnes but for the Hare, girds foorth so soone as he sees the Hare start: the Hawke which flieth but for the Partridge, taketh her flight so soon as she spieth the Partridge spring: so wee should follow the Worde so soone as it speaketh, and come to our master so soone as he calleth. For God requiring the first borne for his offering, & the first fruits for his seruice, requireth the first labours of his seruants, & as I may say, the maidenhead of euery man. Therfore so soone as man was created, a law was giuen him, to shew that he should liue vnder obedience frō the day that he is borne. So soone as he is borne, he is baptized in the name of God, to shew that when we cannot run to Christ, we should creep vnto him, & serue him as we can in youth and age: so soone as he beginneth to pray, he saith, Thy name be hallowed, thy kingdome come, thy will bee done, before he aske his daily bread, to shew that we should seek the will of God, before the foode which we liue by, much more before the sins & pleasures which we perish by: so soone as the Lord distributed the Talents, he enioyned his seruants to vse thē. Who is so yong which hath not receiued some talent or other? therefore youth cannot excuse him, because the talēt requires to be asked of euery one which hath it. So soone as God had created the man and the woman, he commanded them to increase and multiplie: shal we increase and multiplie in the flesh, before we increase & multiplie in the spirit? the first thing which God did after he had created heauen and earth, he did separate light from darknes, to shew vs how wee should separate good from euill, before our good become euill. The first lesson that Iohn taught, was, *Repent, for the kingdome of heauen is at hand.* Matthew 3.2. The first lesson that the Diciples taught, was, *Repent* too, *for the kingdome of heauen is at hand.* Matth.19. And the first lesson that Christ taught, was, *Repent, for the kingdome of heauen is at hand.* Matth.4.10. to teach vs what wee should doe first, *Repent* was the first lesson to yong and olde: For what can wee owe God to morrow, which wee are not indebted to day? Therefore Dauid prayed, *Teach me O Lord to number my daies:* not yeeres, nor my moneths, nor my weeks, but my daies, shewing that we shall answer for daies as well as yeeres, for to day as well

Gen.2.15.16

Gen.1.14.

Psal.90.12.

well as to morrow: and for your youth as straightly as our age, which made him crie, *Remember not the sins of my youth:* which he would not haue spoken, if GOD did not marke the sinnes of youth as well as age. Therefore hee calleth children vnto him as Salomon doth, and saith, that he will teach them the feare of the Lord. For should children honour their father and not honour God? It was a sweete comfort, when the children went before Christ to his temple, and sang there *Hosanna*, to make their fathers ashamed, which did not know the Messias when he came, when their little childrē knew him. It is written that whē Christ heard a yong man answere, that he had kept the Commaundements from his youth, Christ began to loue him, which shewes how Christ loueth these timely beginnings, when we make him our nurse, and draw our first milke from his breasts. There is not one confession for old men, and another for yong men: the old man saith not, I did beleeue in God: the yong man saith not, I will beleeue in God, but both say, I doe beleeue in God: for hee which is called *I am*, in the 3. of Exodus, loueth, I am, & careth not for, I was, nor I wil be. When Christ asked Peter, *Loueſt thou me?* he looked that Peter shuld answer him, *Yea Lord I loue thee:* and not driue him off, as Felix did Paul, I will heare thee, I will loue thee, when I haue a conuenient time. For he which will not come when God calles, whatsoeuer hee say, it is impossible that hee should resolue to come hereafter, for he which is euill, how should he resolue to be good? therefore now or neuer, now and euer, the tree which buddeth not in spring, is dead all the yeere: when a man is first married, hee may vse the matter so, to winne his wife vnto him, or to estrange her heart for euer. When a Pastor commeth first to a place, with a small matter hee may make the simple people like him or dislike him, so long as hee staieth: when the heire comes to his lands, lightly al his tenants begin to speake well of him, or euill of him: when a Prince commeth to the crowne, by the lawes which he maketh, first the people gesse how he will rule euer after, and either dispose their hearts to loue him, or wish his death.

Therfore the sage and beaten counsailers aduised Rehoboam when he began to raigne: *Shew thy selfe louing to the people this day, and they will be thy seruants for euer.* As though all the daies 1. *Chro.* 10.

after

after could not doe ſo much as the firſt: Such a victorie it is to begin well, as our prouerbe ſaith: he which hath begun well, is halfe his way, eſpecially it is good for a man to begin his repentance before he learne to be euill: for herein our mindes do follow our bodies. If our children be deformed in their youth, wee neuer looke to ſee them well fauoured: ſo if the minde be planted in ſin, ſeldome any goodnes buddeth out of that ſtocke. For vertue muſt haue a time to grow, the ſeede is ſowne in youth, which commeth vp in age.

And if we can ſay of others, when we ſee a graceles boy, thou wilt proue a wagſtring, if thou liue to be elder, why ſhould we, if we begin as ill as he, thinke that we ſhall be better and better, which iudge that hee will bee worſe and worſe; as the arrow is directed at the firſt, ſo it flieth all the way, ouer, or vnder, or beſide, but it neuer findeth the marke, vnleſſe it be leuelled right in the hand, ſo they which make an euill beginning forſpeake thẽſelues at the firſt, and wander out all their race, becauſe when they ſhould haue leuelled their life, they took their aime amiſſe. Therefore happie are they which haue their arrow in their hand, and day before them, for they need not wiſh to be yong againe. Now kill the ſerpent in the egge, for when he is a ſerpent he will kill thee, if thou cãſt nõt ouercome ſin in thẽ infancie, before the roote faſten, and the fence bee made about it: how wilt thou ſtruggle with the Lion, when he ſeeth his pawes? and ſin is become like an olde man, ſo tough and froward, that hee will not heare. As hard as it is to reclaime one of the Sacramenters, or grãd papiſts, which are incorporate into poperie, & as poyſon is ſetled in a Serpent; ſo hard it will bee to reclaime thee, when thou wilt begin to ſay, it hath bin my cuſtome, and I cannot leaue it.

Trie thy ſtrength but with one of thy ſins, and ſee what ſhifts, what excuſes, what delaies it will find, & how it will importune thee to let it alone, as the diuell tormented the childe before hee went out: if thou canſt not diſcharge one vice that thou haſt accuſtomed thy ſelf vnto, when al thy vices are become cuſtomes, how wilt thou wraſtle with them?

Therfore we bend the tree while it is a twigge, and breake the horſe while he is a colt, and teach the dogge while he is a whelp, and tame the Eagle while he is yong.

Youth

Youth is like the day, to doe all our workes in. For when the night of age commeth, then euery man ſaith, *I* might haue been learned, *I* might haue been a teacher, *I* might haue beene like him, or him, but the harueſt was paſt before I began to ſow; and Winter is come, now my fruite ſhould ripe. Thus euery man that is olde ſaith, hee cannot doe that which he thought to doe, and crieth with Salomon; Catechiſe the childe in his youth, and he will remember it when hee is olde: ſo corrupt him in his youth, and hee will remember that too. This Nabuchadnezzar perceiued, and therefore he choſe the towardlieſt children of the Iſraelites to traine them vp in Idolatrie, like the popiſh Seminaries, that they might be his inſtrumẽts another day. If he had let them alone till they had learned the trueth firſt, he thought that they would not take his way: therefore he tooke them before they had any religion, to frame them to his religion. If Idolaters and Papiſts bee ſo cunning in their generation, to poyſon their children betime, leaſt they ſhould proue Chriſtians after, what care appertaineth to Chriſtians to ſeaſon their children in the ſpring, like the vertuous Ladie which Iohn commendeth, leaſt they prooue Papiſts and traytors, and reprobates, when they looke for comfort of them. There was nothing which made Rehoboam to chuſe ſuch young Counſellors, when hee began to raigne, but becauſe they were his companions before, therefore they became his Counſellors after. This is the preferment of our ſinnes, if they haue been our companions in youth, in age they will looke to bee our Counſellors and maſters too. Therefore the beſt ſeaſon to ſeeke GOD, is to ſeeke him early before the floods of wrath ariſe, and the heape of ſinnes ſtand vp like a rampired wall betweene God and vs. They which ſeeke mee earlie, ſhall finde mee, ſaith Wiſedome, in the 8. of Prouerbes: but to them which deferre (ſhe ſaith) they ſhall ſeeke me, but they ſhal not finde me, 1. Prouerbs: becauſe they did not chuſe the feare of the Lord: that is, when good and euill were ſet before them, they did preferre euill before good, as a man chuſeth that which hee liketh. Therefore when they ſeeke me (ſaith God) they ſhall not finde mee. How doe ye ſay then that ye will ſeeke GOD, when God himſelfe ſaith that yee ſhall not finde him? Therefore in the 4. of Prouerbs and the 7. Wiſedome is called the be- *Dan. 1.*

ginning,

ginning, to teach vs to seek Wisedom in the beginning. For saith
Mat. 6. 33. Christ, *If ye seeke the kingdome of heauen first, all the rest shall be cast vpon you:* hee saith not, if you seeke the world first, heauen shalbe cast vpon you, but if you seeke heauē first, worldly things shall bee cast vpon you. He which doth beleeue this, would first
Iohn 5. 2. seeke the kingdome of heauen, for that which followeth; that al the rest might be cast vpon him, as when Salomon desired wisedome before honor, God gaue him wisedome and honour too, because he sought the best first.

There was a poole in Iurie, where the sick and leprous lay, for at one time of the day, the Angell came and stirred the water, and thē he which stept in first was healed of his dis̄ease: he which stept in first was healed saith Iohn, none but hee which stept in first; so hee which taketh time is sure, but hee which foresloweth time oftner faileth then speedeth. For when golden oportunitie is past, no time wil fit for her. If Elias would be serued before the widow when she had but a little cruse of oyle, which was not enough to serue her selfe; will God be serued after Elias? wil God be serued after thee? nay after the flesh & after the diuell? Thou maist reade in Leuit. 19. 13. that God would not haue the labourers hire stay in thy hands al night, but would haue thee pay him before thou sleep. If God would not haue the labourers due stay in thy hand one night, how darest thou keep his due frō him day and night? so many daies & nights, and weekes, & moneths and yeeres together? where is the morning sacrifice which God requireth? nay where is ỹ euening sacrifice which God requireth? the gloomie morning hath ouercast the whole day, doest thou thinke it enough if thou do not sit in the chaire of scorners, or if thou do not stand in the way of sinners? he which standeth staieth not, hee which sitteth taketh his ease, but he which walketh goeth his way. Yet he which walketh in ỹ way of sinners, though he neither sit nor stand, is not of the blessed nūber. But he which neither sitteth, nor standeth, nor walketh, is blessed, saith Dauid, Psal. 1. vers. 1. Alas then why do we sit, if they which stād are accursed, and they which walke are not blessed? Christ saith, *First*
Matt. 6. 33. *seeke the kingdome of God*, & we say first, let me burie my father, first let me bid my friends farewell, and so many things first. So long in burying our father, and bidding our friends farewel: that

is

is the riches and honours, & pleaſures of this world, that there is no time left to ſeeke the kingdome: but follow me is turned to, follow vs: Chriſt muſt follow our ſinnes, and come after our pleaſures, or elſe he ſhall not bee ſerued at all. When wee were children, we deferred til we were men: when we are men, we deferre till we be old men: when we are old men, we deferre till death: in all our life wee finde no leaſure to liue well, but flit from ſinne to ſin, from wicked thoughts to wicked ſpeeches, from wicked ſpeeches to wicked deedes, as the flye skippeth frō ſcab to ſcab, vntill we be caſt ſo farre behind, that we haue no courage to go forward, or els ſtrayed ſo farre out of our way, that we care not to ſeeke it againe. Therefore I cannot ſay to you as Chriſt ſayd: *Firſt ſeeke the kingdome of heauen*, for then you ſhould haue ſought it long ago, but now I muſt ſay with ỹ Apoſtle, *Redeeme the time*, and at laſt, *Seeke the kingdome of heauen*. For it is to be feared, that as little flyes when many came together plagued and deſtroyed the Egyptians: ſo ſhort houres, but many in ſinne and ſecuritie will ſteale away our whole life, and deceiue our repentance, while wee liue like beaſts longer then Nabuchadnezzar. There bee not many Lots, but many lingerlike Lot, loth to depart, vntill they ſee the fire burne. If the Angell had not ſnatched him away, Lot had periſhed with Sodome for his delay.

There be not fiue fooliſh Virgins, & fiue wiſe, but fiue for one knocke when the doore is ſhut. There be not many Simeons, but many as old as Simeō, which neuer yet imbraced Chriſt in their hearts. They thought to repent before they were ſo olde, yet now they dote for age, they are not olde enough to repent yet. Nay I anſwere, many maſters of Iſrael, Mayors, Aldermen, Sherifs, Iuſtices, Bayliſes, Conſtables, Gentelmen, know no more what it is to be borne againe, then Nicodemus which came by night: line after line, ſermon after ſermon, & the blackmoore like himſelf. All their tearmes are vacations, all their religion promiſes, and all their promiſes hypocriſies. In ſtead of catechiſing their children, as Salomon teacheth thē, they catechiſe them to hunt & hawke, to ride and vaut, to ruffle & ſweare, to game & daunce, as they were catechiſed themſelues, leaſt the child ſhould prooue better than his father, and then he is qualified like a gentleman. Is this to ſeeke the kingdome of heauen firſt, or laſt, or not at al? Wo to

the ſecuritie, woe to the ſtubbornneſſe, woe to the drowſines of this age. The theefe commeth at midnight, and we ſleepe till the dawning of the day: wee let in Satan, before we bid him auoyd: we ſell our birthright, before it come to our hands: we ſeeke for oyle, when our lampes ſhould burne: this day paſſeth like yeſter day, and to morrow wee ſhall ſpend like this day. So hee which ſhould haue the firſt fruites, can get no fruites, becauſe we marre the ground before we ſow it.

Conſider this ye which might haue knowne a thouſand things more then ye doe, if yee had begun when Salomon taught you. God will not alway knocke at the doore, Chriſt will not alway clocke like an Hen, Iohn will not alway cry in the wilderneſſe: but mercie is in the forewarde, and iudgement in the rereward. They which can ſay now, We haue a prophet; ſhall ſay, We had a prophet, but we entertained him like the Gergeſites: ſo GOD ſent him away from vs like Ionah to the Niniuites, when the Iſraelites deſpiſed him. Yet Wiſedome crieth in the ſtreets, Let euery Ioſeph ſtore vp before the famine come: for he which promiſeth thee pardon when thou doeſt returne, doth not promiſe that to morrow thou ſhalt returne. Repentance is a gift, & a gift muſt be taken when it is offered. The time paſt is gone, and thou canſt not recall that to repent in; the time to come is vncertaine, and thou canſt not aſſure that to repent in; the preſent time is only thine, & thou maiſt repēt in that: but anon that will be gone too. Therefore as Samuel began to ſerue God in his minoritie, as Timothie read the Scriptures in his childhood, and Iohn grew in ſpirit as he ripened in yeeres: ſo whether thou be old or yong, thy repentance cannot come too ſoone, becauſe thy ſin is gone before. If thou lackeſt a ſpur to make thee runne, ſee how euery day runneth away with thy life, youth cōmeth vpon childhood, age commeth vpon youth, death cōmeth vpon age, with ſuch a ſwift ſaile, that if all our minutes were ſpent in mortifying our ſelues, yet our glaſſe would be run out, before we had purged halfe our corruptions. All theſe examples and ſentences, and prouerbs, and reaſons do crie with Salomon, *Remember thy creator in the daies of thy youth.* This is the kings commendation or greeting to the colledge of youth. But how ſhould yong men remember God, when old men forget him? If Noah be drunke, who ſhal rebuke

Cham?

Cham? It is time to remember God in age, or elſe to forget him for euer. Therefore as the Iſraelites gathered twiſe ſo much Manna the day before the Sabbath as they gathered any day before that, becauſe they might not gather vpō the Sabbath: ſo the gray head which looketh euery day for the laſt Sabbath when he ſhal reſt in the graue, ſhuld pray twiſe as much, heare twiſe as much, do twiſe as much, to prepare the ſacrifice of his bodie and ſoule ready and acceptable vnto God; becauſe the night is at hande, when he cannot heare, nor pray, nor repent any more. It is ſaid, the diuell is very buſie becauſe his time is ſhort, but an old mans is ſhorter. What haſte ſhould he make that muſt go farther than the Moores, than the Sunne in a yeere, or a moneth, or a weeke, which the Saints were going all their life. Therfore, if youth had neede of legges, age had neede of wings to flie vnto God. But as Chriſt ſaid, *The poore receiue the Goſpell*, though the rich be more bound; ſo we may ſay, the yong men receiue the Goſpel, though the old men haue more cauſe.

The yong men follow Chriſt, the yong men heare the word, the yong men ſanctifie themſelues, the yong men ſtand for the Church, the yong men beare the heate of this day: old Noah is drunke, olde Lot is ſleepie, olde Sampſon hath loſt his ſtrength. Once the yonger brother did ſteale the bleſſing from the elder, & now he hath got it again, as the malice of Eſau ſhewes, which perſecutes him for it. I ſpeake it to their ſhame, they that weare the furres and ſcarlets, as though they were all wiſedome, & grauitie, and holines euen to the skirts, may ſay as Zedechias ſaid to Micaiah, when did the ſpirit depart from me & go to thee? when did zeale depart from vs, and go to you? They are ſo nouſeled to the world and acquainted with ſinne, that it is too late now for the worde to ſpeake vnto them; they may looke vpon the ſignes of wiſedome, and grauitie, and holines, when they ſee their long beards and gray heads, and ſide gownes, & aske why is this buſh hanged out & no wine within? What maruel then if they be not reuerenced but mockt and pointed at, whē Sem and Iaphet had need to come againe, and couer their nakednes? What a ſhame was it to the Iſraelites when Chriſt ſaid by a Canaanite, I haue not found ſo great faith in Iſrael? So what a ſhame is it to the elders, that Chriſt may ſay againe, I haue not found ſo great faith,

nor knowledge, nor zeale in maſters, and fathers, and rulers, as in ſeruants, and children, and prentiſes? Which made an old father of this citie ſay, which now is with God, that if there were any good to be done in theſe daies, it is the yong men that muſt doe it, for the olde men are out of date, their courage ſtoopes like their ſhoulders, their zeale is withered like their brows, their faith ſtaggereth like their feete, and their religion is dead before thē. Be aſſured of this that ye are come to that time which your ſelues ſet to repent: and yet as though there were another age to repent after olde age: for you ſpend olde age like youth, as if you were appoynted to dye in your ſinnes. *God hath choſen the weak things*, ſaith Paul, 1. Corinth. 1. ſo I may ſay, God hath choſen the yong things to doe his worke: as if the Lord had ſpoken to you in his wrath, Fathers I will prouoke you by your children, Maſters I will prouoke you by your ſeruants, as once he threatned to prouoke the Iewes by the Gentiles. Therefore be of good cheere young Daniel, yong Samuel, yong Timothie, though our aduerſaries be as the Aramites, yet there be moe with vs than againſt vs. Fleſh and blood could not ouercome fleſh and blood: but if you be ſanctified, it is the ſpirit which hath ſanctified you: for the diuell would not goe out, vnleſſe a ſtronger than the diuell hath entred the houſe: when you come to be rich, and elder like Demas thē take heed that ye do not embrace the world as Demas did, and turne to that which yee condemne. The Vine would not leaue her grapes, nor the Oliue her fatnes, nor the fig-tree her ſweetnes to be a king, but the bramble did; he is not a vine, nor an oliue, nor a figge-tree, but a bramble made for the fire, which leaueth his righteouſnes to become worſe. He which is of the Church, will ſay with the Church, *I haue waſhed my feet, how ſhould I defile them againe?* Let the dogge turne to his vomit, and the ſwine to their wallowing, but hold thou on thy ſacrifice like Abraham to the euening of thy life, and a full meaſure ſhall be meaſured vnto thee, as thou haſt meaſured thy ſelf. Vnto the which meaſure without meaſure, the Lord Ieſus bring vs.

FINIS.

THE

THE TRIALL OF THE RIGHTEOVS.

Psalme 34.19.

Many are the troubles of the righteous, but the Lord deliuereth him out of all.

THe ſumme of this verſe is, as if he ſhould ſay, Let the righteous looke for moe troubles than other, and likewiſe let them hope for greater comforts than other: for when they are well, they ſhall be eclipſed againe, to ſhew that their light was but borrowed: and when they are eclipſed, their light ſhal returne, to ſhew their difference from them whom God hateth, which fall from plague to plague, as they runne from ſinne to ſinne.

This verſe hath three parts, for here the righteous are the agents, their condition troubles, and the Lord their deliuerer: ſo many things fall out contrarie vnto our mindes euery day, that he which wanteth patience in this world, is like a man which ſtandeth trembling in the field without his armour, becauſe euery one can ſtrike him, and he can ſtrike none: ſo the leaſt puſh of paine, or loſſe, or diſgrace, doth trouble that man more which hath not the skill to ſuffer, then twentie trials can mooue him which is armed with patience, like a golden ſhield in his hande to breake the ſtroke of euery croſſe, and ſaue the heart though the bodie ſuffer: for while the heart is whole al is well. *A ſound ſpirit* (ſaith Salomon) *will beare his infirmitie, but a wounded ſpirit, what can ſuſtaine?* Pro. 19.14. Therefore as the lid is made to open and ſhut, to ſaue the eye: ſo patience is ſet to keepe the ſoule, and ſaue the heart whole, to cheere the bodie againe. Therefore if you marke, when you can goe by an offence and take a little wrong, and ſuffer a trouble quietly, you haue a kind of peace and ioy in your heart, as if you had gotten a victorie, and the more your patience is, ſtill the leſſe your paine is. For as a light burthen borne at the armes end, weigheth heauier by much, then a burthen of treble waight, if it be borne vpon the ſhoulders, which are made to beare: ſo if a man ſet impatience

to beare his crosse, which is not fit to beare; it will grumble, and murmur, and start, and shrinke, and let the burthen fall vpon his head like a broken staffe, which promiseth to helpe him ouer the water, and leaueth him in the ditch. But if you put it to patience, and set her to beare it which is appointed to beare, she is like the
Iosh.2. heartie spies that came from Canaan, and said, *It is nothing to ouercome them*: so patiẽce saith, it is nothing to beare, it is nothing to fast, it is nothing to watch, it is nothing to labour, it is nothing to be enuied, it is nothing to be backbited, it is nothing to be im-
Rom.8.37. prisoned: *In all these things* (saith Paul) *we are more then conquerors*. As though all these things came not to make vs mourners, but to make vs conquerors: nay more then conquerors, because a conqueror conquereth his enemie but once: but we conquer these as often as Christ did the tempter. Thus all is in the manner of bearing, which maketh persecution seeme ioyfull vnto some, and irksome to others, which maketh pouertie welcome to one, and bitter to another; which maketh him sing in his sicknesse as if hee were whole, and thee raue and whine, and curse, as if thou
Matth.11. wert not sicke but frantike: Therefore Christs yoke is called an easie yoke, because it is easie to some, that is to them which haue skill to beare it as Christ did beare it; by his infinite patience, he suffered infinit paines for infinite sins. Patience was like a priuie coate vpon his soule, that when the diuell stroke at him, hee was striken himselfe: when death came to kil him, he was killed himselfe; and all their shot could not hurt him, because of his preseruatiue which hee had about him, like Sampsons haire which sa-
Iudg.16.17. ued him frõ all his enemies. If the master carried patience about him for to guard him through these pikes of troubles, which
Gen.3. stand like the fierie sword betweene vs and paradise; how can the seruant escape then vnlesse he be armed as his master was? For what hath the poore man to beare his wants? what hath the bondman to beare his griefes? what hath the sicke man to beare his paines? but to lay all vpon the shoulders of patience, and to
Iere.10.19. say with Ieremie, *This is my sorrow, I will beare it*. As the tree which Moses cast into the spring seasoned the bitternes of the
Exod.25.25 waters; so patience cast into our troubles, seasoneth the bitternes of the crosse, and is as it were in stead of an assistant vnto euery man, to ouerthrow and ouercome his troubles, like the Armour-

mour-bearer which holpe Ionathan to vanquish his enemies. 1. *Sam.* 14.
She hath a deuise to draw such a skinne ouer our sores that shall make our pouertie seeme riches, our reproches seeme honor, our bondage seeme libertie, our labour seeme rest, our sorrow seeme ioy, our paine seeme ease, our sickenesse seeme health, and all that hurts vs, reioyce vs; vntill we say with Dauid, *Thy iudgemẽts are pleasant*: shewing that Gods iustice is as pleasant to the patient, as his mercies to others. Therfore what a peace-maker were this in the Common-wealth, if the Magistrate had patience to beare his enuie, if the preacher had patience to beare his studie, if the creditor had patience to beare his losses, if the bondman had patience to beare his seruice, if the husbandman had patiencee to beare his labour, if the sicke man had patience to beare his paine, if the poore man had patiẽce to beare his wants: for want wherof, many thinke themselues in hell, and say that no mans paine is like their paine, no mans wants like their wants, no mans foes like their foes, no mans wrongs like their wrongs, when they can scarse tell where their paine holds them. Therefore albeit few can brooke of Humilitie, and Charitie, and meeknesse, and thankfulnesse, and temperance, and those seuere vertues, which pull from pleasure; yet euery man doth wish for patience, like a Phisition to ease his griefe, by all meanes that hee can: so they which are wicked, although they cannot see the goodnes of other vertues, yet can see the goodnes of patience, and perceiue when they see a patient man, & an impatient man both sicke of one disease, yet both are not troubled alike, but that hee which hath most patience hath most ease, & he which is most impatiẽt, is most tormented, like a fish which striues with the hook. Therfore euen those which cannot suffer, that they might haue rest, yet sing the patient prouerbe, *In sufferance is rest*. This is a lesson that I know you would gladly learne, euen as Pharaoh lõged to know his dreame, though ye care not for vertue as ỹ cruel Iudge cared not for charitie. Yet if you could gaine such a bargaine by any vertue to ease you of your paines, it would make you looke vnto vertue, as Pharaoh vsed Moses, but to remoue the plagues. *Gen.* 41.15. *Exod.* 9.28.

This power God hath giuen to patience, the medicinable vertue, that it should bee like an wholsome hearbe in the world, or a generall Phisition for all persons and all diseases. Therefore

when the Angel had recorded al the troubles which shuld come
Apo. 13.10. in the latter daies: at last he concludeth, *Here is the patience of Saints:* as though patience should beare all. Therefore so many scriptures goe like preachers about the Bible, to exhort vnto patience, like a Beacon which is set vp to call men together, shewing vs, that by *patience wee possesse our soules:* as though a man
Luke.9. without patience had no rule of himselfe: that *a mans wisedom is*
Prou.9. *knowne by his patience*, as though that he which is not patiēt, can
Heb.10. not be wise: that *by patiēce we receiue the promises*, as though the promises did not belong vnto vs vnlesse we haue patience: *that*
Rom.8. *patience breedeth experience, and experience hope*, as though hee which wanteth patience, had no experience of God, to know the scope of his doings, nor any hope to comfort him about the life
Rom.8. to come: besides many reasons moe: *That the afflictions of this world are not worthie of the ioyes that succeed them:* that *al things* (euen our afflictiōs) *turne to the best, if we loue God:* that *they are*
Matth.7 *blessed which weepe here, because they shall laugh hereafter:* that *if*
2 Tim.2. *wee suffer with Christ, we shall raigne with Christ:* that *the Lord*
Pro.3 *doth loue those whom he chasteneth:* that *by suffering we are made like the sonne of God*, whose life was a persecution, as though the
Luke.8. holy Ghost by oftē calling vpon vs, like the importunate womā, would compell vs to be patient, whether our flesh will or no.

Besides these honorable praises of patience, the Prophets, Euangelists, and Apostles, haue set a number of examples before our eyes, like banners of such cures as haue been healed by her:
Heb.11. that as the Author to the Hebrues saith, *By faith Abel offered a better sacrifice then Cain: by faith Enoch was translated before he saw death: by faith Noah prepared the Arke & was preserued frō the flood: by faith Abraham was content to sacrifice his son, & yet beleeued that in his seed al the world should be blessed: by faith Sara receiued strength to bring forth a child when she was strooken in yeres, & past the strength of the wombe.* So I may say of patience:
Iob.1. by patience Iob did beare all the torments that the diuell could
Gen.29.50. heape vpon him: by patience Iacob put vp a thousand wrongs
31 from Laban and his children, and neuer complained in one and twentie yeeres before hee departed: by patience Ioseph forgaue
Gen.45.15. his brethren when hee might haue put them to death, and gaue them foode when they feared reuenge: by patience Christ suffe-

red

red banishment, and reproches, and scourges, vntill hee went to his death, like a lambe to the slaughter.

Among the strange cures of patience, Dauid may report of his experience, what this plaister hath done for him: for being a figure of Christ hee was alwaies hedged about with the Crosse, which proued his patiẽce like a touchstone euery day. As Christ was contemned of his countreymen, so Dauid was contẽned of his brethren: as Christ fled to Egypt, so Dauid fled vnto Gath: as Christ receiued food of women, so Dauid receiued food of Abigail: as Herod persecuted Christ, so Saul persecuted Dauid: and the wrath of the king brought many enemies with it, that when he was annointed, yet he could not raigne: and whẽ he raigned, yet his raigne was but a warfare: the Philistines against him, the Ammonites against him, the Edomites against him, ỹ Moabites against him, & Absolom his owne bowels against him, for whõ he cried, *Would God I had died for thee.* This sonne which was his darling, was his traytor, & sought his death that brought him to life, as though Saul had bin risen from the graue again. In al these troubles Samuel shewes what was this pilgrims comfort: *But Dauid comforted himselfe in the Lord his God*, as though he had no comfort but in God alone. This was the stone vpon which he leaned his head. Be patient, for *many are the troubles of the righteous, but the Lord deliuereth him out of all.* When he did behold his trouble, like the hoast of the Aramites, he looked backe vnto God like Elisha, and spied one with him stronger thẽ all against him. Therefore respecting his afflictions he crieth, *Many are the troubles of the righteous*, respecting the promise, he singeth, *The Lord deliuereth them out of all.* Thus (by his owne foote) Dauid measureth the condition of the righteous & saith, *Many are the troubles of the righteous:* and then by his owne cure he sheweth how they should be healed; saying, *The Lord wil deliuer him out of all.* If yee marke, the spirit hath directed Dauid to those two things which make vs take our troubles grieuously: one because we doe not looke for them before they come. Therfore, as Christ told Peter before he suffered, to strengthẽ him when he suffered: so the holy Ghost doth run vpon the Crosse, to keep vs in expectation of troubles, that we might prepare faith, & patience, and constancie for thẽ, as Noah prepared an Arke for the flood. The

1. *Sam.* 26. 2
28. 2.
Luk. 8. 2
1. *Sa.* 25. 18.
19. 2.
16. 13.
2. *Sam.* 8. 2.
6. 5. 6.
15. 4.
18. 33.
1. *Sam.* 30. 6.
2. *Kin.* 6. 10.
Iohn 21. 28.

second thing which makes vs to start so at the crosse is, because
2. King. 6. we are like the prophets seruant, which did see his foes, but not
Luk. 16. his friends: so we see our sore, but not our salue. Cõfort seemes a
far off like Abrahã in the heauẽs, as though it would neuer come
so sow: therfore we go about to deliuer our selues as it is said, *Let*
Psalm. 2. *vs breake his bands*, as though wee could deliuer our selues. But
Exod. 14. 14 *hold your peace*, saith Moses, *the Lord shall fight for you.* So Dauid
comes in like a pacifier, and saith, *Vexe not your selues, for the*
Lord will deliuer you. Beare both these sentẽces in mind, that you
must go through a sea of troubles, & that then you shall come to
a hauen of rest, and no affliction shall take you before you be ar-
med for it, & in euery trouble you shal know where to haue your
remedie. *Many are the troubles of the righteous, but the Lord de-*
liuereth him out of all. Here be the two hãds of God like a woũd
and a plaister: one casteth downe, and the other raiseth vp. It is
good for a man to know his troubles before they come, because
afflictions are lightned in the expectatiõ. Therfore God saith of
Acts 9. 16. Paul, *I will shew him how many things he shall suffer for me.* God
dealeth plainly, & tels vs the worst first, what we shal trust to, as
Matt. 16. 8. Christ told his Disciples at the first: *If ye will be my disciples, ye*
must take vp the crosse: colde entertainment to breake their fast
Luk 9. with the rod. Other feast-makers, saith Christ, broach the best
Ioh. 2. 10. wine first, but Christ keepeth the best til the last. This is the man-
ner of Gods proceedings, to sende good after euill, as hee made
Gen. 1. 3. light after darknes: to turne iustice into mercy, as he turned wa-
Iohn. 2. ter into wine: for as the beasts must be killed before they could
be sacrificed, so mẽ must be killed before they can be sacrificed,
that is, the knife of correction must prune and dresse them, & lop
off their rotten twigs before they can bring forth fruit: these are
the cords which bind the ramme vnto the Altar, least when he is
brought thither he should run frõ thence againe: this is the cha-
riot which carrieth our thoughts to heauen, as it did Nabuchad-
nezzars, and our assumption before our assumption. This is the
hammer which squareth the rough stones, til they be plaine and
smooth, and fit for the temple. This is the fierce messenger which
is sent to compell thẽ to the banquet, which wil not come when
they are inuited. Because wee are naturally giuen to loue the
world, more then is good for vs, therefore God hath set an edge

of

of bitternesse vpon it to make vs to lothe it, like a Nurse which layeth mustard vpō her breasts to weane the child from the dug: so, *Many are the troubles of the righteous*, to weane vs from the dug of the world. The crosse is one of our schoolemasters in this life, and the best wisedome is deerest bought: prosperitie seeketh for nothing, but necessitie seeketh and studieth, and laboureth, and praieth for her wants. As the rod maketh the scholler to applie his book, so al our knowledge is beaten into vs: some learne their goodnesse of pouertie, some of sickenesse, some of troubles: aduersitie is the fit time to learne the iustice, mercie, power, and prouidence of God, a fit time to learne the patience, wisedome, faith, & obedience of man, a fit time to learne the subtiltie, frailtie, and miserie of this world. Al this thou buyest for troubles, yet they are but troubles, not plagues, nor curses, nor torments, but like the trauels of a woman, when the birth is ripe she is deliuered, and straight she forgetteth all her paines for ioy that a man-child is borne into the world. So the seruants of God trauell but till the fruites be ripe. When the new man is borne, their trauels are ended, and they forget all their troubles, because one is borne into the world, like the sonne of God. This is the difference betweene the afflictions of the righteous and the vngodly. *Iohn 8.2.*

When God doth visite the wicked, his punishments are called plagues and curses, and destructions; the plagues of Egypt, the curse of Caine, the destruction of Sodome. But when he doth visit the righteous, his punishments are called corrections, & chastisements, and rods, which proceed from a father, not to destroy vs, but to trie vs and purge vs, and instruct vs: therefore when we are afflicted, one saith that God letteth vs blood to saue our liues, for our liues are ranke and must be lopped. And Iacob was blessed and halted both at one time; so a man may be blessed and afflicted both together. Afflictiōs do not hinder our happines, but our happinesse commeth by affliction, as Iacobs blessing came with halting, and as peace is procured by warre. Therefore blessed are ye saith Christ, when men persecute you: as though they were blessed euen while they were persecuted. Therefore this must not dismay vs, that the scripture saith, *Many are the troubles of the righteous*, but rather reioice vs, because we beare the marks of the righteous. Daniel cōplaineth not of his sicknes, but of his sinnes. *Exod.8.6.* *Iohn 4.* *Iohn 19.* *Gen.36* *Matth.5.* *1.Tim.2.*

sinnes. Who shal fight the Lords battels but the Lords seruants? Therfore when Dauid spake of many troubles, he pointed to the righteous, as if he should say; this is your share, the rod is made for the child. Christ called the Crosse his cup. The seruant is beloued that drinkes of his masters cup: Therefore Christ reacheth it to the righteous, & bids none but his disciples take the crosse: euery man which hath his heauen here, doth labour and sweate for his liuing, and shall not they which haue their hell here, suffer more then they which haue their heauen here? All men are subiect to dangers and losses, and sicknesses: *But all that beleeue in Christ* (saith Paul) *shall suffer persecution:* that is, more then dangers, or losses, or sicknesses which ỹ wicked suffer, for the world will not persecute her children, but she will persecute Gods children: therefore this Church is called the militant Church, because it is alwaies in warfare. Therefore the Gospell is called the Worde of the Crosse, as though it came to crosse vs: Therefore Paul describing the way to heauen, draweth by this line, by many tribulations, the crosse waye is the waye to heauen, and the righteous walke in it. Therfore the children of God are not only called labourers, to shew what they should do for God: but they are called Souldiers, to shew what they should suffer for GOD. *The seruant is not aboue his master:* but if Christ should suffer, and we should rest, the seruant were aboue his master. The prophesie must be fulfilled: *I will put enmitie between the seed of the woman & the seed of the serpent:* but if there be no war between the children of God and the children of the world, the prophesie is not fulfilled. Therefore Esau and Iacob had no sooner life, but they began to struggle one with another, before they came out their mothers wombe. Therefore Abraham was banished so soone as he receiued the promise. Therefore Abell was enuied of his brother, so soone as he was accepted of God. The righteous man was alwaies like Lot among the Sodomites, & like Sampson among the Philistines set a worke by his enemies. As Christ was no sooner borne, but Herod sought his life; so the new man is no sooner borne of the spirit, but the serpẽt is ready to deuoure him, his brethren to banish him, and hell to swallow him. In all the world he hath no friend, but he which made the world. This is the state of the Church militant: she is like the Arke floting

Matth. 20.
Matth. 11.
Gen. 3.
2. *Tim.* 4.
Acts 14. 22.
Matth. 21.
2. *Tim.* 2. 3.
Iohn 15. 20.
Gen. 3.
Gen. 25. 22.
4. 14.
Matth. 2.

vpon

vpon the waters, like a lilly growing among thornes, like the bush which burned with fire & was not consumed, so the citie of God is alwaies besieged, but neuer ruined. Christians and persecutions close together, like Christ & his Crosse. As Christ was made to beare his owne crosse: so they are made to hold their cheekes to the nippers, their faces to be buffeted, their backes to be scourged, their eyes to be pulled out, their peace is persecutiō, their rest labor, their riches pouertie, their glorie reproches, their libertie imprisonment; although they be the sonnes of God, the brethrē of Christ, the only heires of heauen; yet because they suffer their hel here, they must be content to be subiect to their enemies, to be abiects to their kinsmē, to be hated of most, to be cōtemned of all, to be persecuted ouer the earth, a very hauen & receptacle of troubles. Yet as Christ was the son of God, though his life was nothing but persecution; so the righteous are the sons of God, for al these troubles. This is like a bait in their iournie, to thinke as the Samaritan tolde his hoast, if thou spend any more, I will recompence thee when I come: So Christ will mend their wages when he commeth. Why should not God try his friends, as well as wee trie our friends? The same afflictions (sayth Peter) are accomplished in others, nay greater afflictions are borne of other, which would make vs despayre like Caine. Christ was consecrated by afflictions, therefore wee cannot be consecrated without afflictions, who would not goe to heauen with Eliah, though it were in a whirle-wind? If our troubles be light & few, it is because we are weake & tender, therfore God doth respect our feeblenes, & laieth no more vpō vs, because we are not able to beare more. It is not a signe that we are righteous, because our troubles are few; but because our troubles are fewe, it is rather a signe that we are not righteous, because *many are the troubles of the righteous*. For they must be made examples of patience, they must suffer their hell here, they must be squared for the temple, therefore they must haue many strokes to make them fit: God is not like a waspe, which when she hath stung once, cannot sting again: but there is a generation of crosses, & a pluralitie of troubles. Whē Dauid spake of trouble, he spake of troupes & heapes, and starres, and sands, and therfore he saith, *Many*, as though he were faine to lay thē downe in the grosse sum, because he could

Exod 3.2.

Luke.23.33. *Iohn* 19.17.

Psal.69.8.7 1.7

Luke.01.35

1.*Cor*.10.13

not

Acts 14. not reckon them. By many tribulations (saith Paul) but how many he could not number: For except our sinnes, there is not such plentie of any thing in the worlde, as there is of troubles, which
Iob. 1. 14. 16 come from sin: as one heauy messenger came to Iob after ano-
Psalm. 42. 7 ther: so now since we are not in paradise, but in the wilderneſſe,
18. 19 we must look for one trouble after another: therefore afflictions are called waters, because as one waue falleth vpon another, so one trouble falleth vpon the head of another.

1. Sa. 17. 34. † As a beare came to Dauid after a lion, & a giant after a beare, and a king after a giant, and Philistines after the king: so when they haue fought with pouertie, they shall fight with enuie: when they haue fought with enuie, they shal fight with infamie: when they haue fought with infamie, they shall fight with sicknes, like
Exod. 3. 10. a laborer which is neuer out of work. Thus you see the righteous in troubles, like the Israelites in exile: Now the Lord commeth like Moses to deliuer them: aduersitie seeketh out the promise; the promise seeketh out faith; faith seeketh out praier; then God heareth, and mercie answereth. All this while Christ seemed to
Matt. 8. 26. sleepe, as he did in the shippe: now hee rebukes the windes and waues, & troubles flie before him, like a troupe of wolues before the shepheard. As he asked the adultresse, where are thy accusers? and she said they are gone: so he may aske his patients, where are your troubles? and they may say, they are gone: the sunne rose, and the mists vanished: yet (saith Dauid) God is good to all that are pure in heart: that is, he remembreth them while he afflicteth them, and is preparing an issue while the crosse prepareth them. When Christ heard them say, he whom thou loues is sick, he answered, this sicknes is not vnto death, Ioh. 11. 3. So when it may be said, he whō God loueth is sicke: then it may be said, this sicknes is not vnto death, & though it be to the first death, yet not to
Iohn 3. † the second. Who would think when Ionas was in the sea, that he should preach at Niniueh? Who would think when Nabuchad-
Dan. 4. nezzar was in the forrest, that he should raigne againe in Babell? Who would thinke when Ioseph was banished of his brethren, that his brethren should seeke vnto him, like his seruants? Who
Iob. 1. 42. 10 would thinke when Iob scraped his sores vpon the dunghill, all his houses were burned, all his cattell stolen, and all his children dead, that hee should bee richer then euer he was? These are the

acts

acts of mercie which make the righteous ſing: *The Lord hath triumphed valiantly.* This is the priuiledge of the righteous, as God ſaith, *Ye ſons of Iacob are not conſumed.* So they anſwer againe, *We are not conſumed.* Therefore (Paul ſaith) wee are in diſtreſſe, but we are not forſaken: as Chriſt roſe out of his graue, ſo we ſhal riſe out of trouble; & when the gold is fined, the fire ſhal hold it no longer. Whē Ieſus was in baniſhment with Mary and Ioſeph, at laſt the Angell came & ſaid, *they are dead which ſought the childs life:* ſo when the daies of our baniſhment and ſcarcity, and bondage & ſicknes are ended, at laſt tidings ſhall come that our troubles are dead, and then the righteous ſhall looke vp like Moſes when he was paſt the ſea, & ſee all their enemies, all their troubles drowned behinde them, then the heart ſhall dance like Miriam, & ſing the ſong which ſoūded before Moſes: *The Lord, the Lord is ſtrong, mercifull and gracious, ſlow to anger, but abundant in goodneſſe and trueth.* And if Dauid had ſtaied at troubles, and ſpokē of nothing but rods, the wicked might ſay as they do in Pſal. 115. *Where is their God?* and the righteous might complaine with Dauid, *I haue cleanſed my heart in vaine:* but as the waters of the ſea flow and ebbe again, ſo the waters of affliction flow and ebbe againe, one caſteth Moſes into the water, & another draweth him out of the water. There lieth Lazarus at the gate, there lieth Ioſeph in priſon, there lies Ieremy in ỹ dungeon, there lies Iob in the aſhes, there lies Iacob in the fields, there lies Dauid in the wilderneſſe, there lies Abraham in exile, there lies Daniel among the lions, there lies the children in the fornace: at laſt comes the yere of Iubile, and all the priſoners of the Lord are ſet at libertie, therefore they are called the priſoners of hope, becauſe they may hope to be deliuered, &c. Therefore God tranſlateth his croſſe from the head to the heart, from the heart to the foote, from pouertie to ſickneſſe, from ſickneſſe to labour: that whereſoeuer he placeth it, we might haue patiēce, knowing that he can remoue it as he placeth it.

Exod. 15.21 · *Mal.* 3.6. · 1. *Cor.* 4.6. · *Luk.* 24.6. · *Iohn* 2.3. · *Matt.* 2.20. · *Exod.* 30.15 20.34. · *Pſalm.* 115. · *Pſalm.* 3. · *Gen.* 25.20. · *Zach.* 9.11.

Then are fulfilled al theſe ſweet ſcriptures: *The Lord retaineth not his wrath for euer, becauſe mercy pleaſeth him,* Mic. 7.8. *After two daies he will reuiue vs; & the third day he will raiſe vs vp,* Oſe. 6.2. *Surely there is an end, and thy hope ſhall not be cut off.* Prou. 23.18. *Heauineſſe may indure for a night, but ioy will come in the morning.*

morning, Psal. 30.5. He which hath ouercome death and Satan, & the world, can easily ouercome all the troubles in the world:
2. *Kin.* 17.6. rather thē Eliah shall starue, the rauens shal feed him: rather thē
Ionah. 1. Ionas shal drown, the fish shal saue him: as whē the glutton did
Luk. 16. not pitie, the dogges tooke compassion. Vntill Dauid sayth, *The*
Luk. 17. *Lord will deliuer*, the righteous and the wicked go together, but now they part, one is taken and the other is refused, one is deliue-
Gen. 14.16. red, the other is left in prison. As Abrahā came not to deliuer the Sodomites, but to deliuer his brethren: so Christ came not to deliuer his enemies, but to deliuer his seruants: not to deliuer them from troubles, but to deliuer them out of troubles, that they may
Iob. 1.21. say as well, *The Lord hath taken, as the Lord hath giuen.* As Dauid gaue charge to his souldiers, that they should not kil Absalom his son, though he sent thē against Absalom, to stay his rebellio:
2. *Sam.* 18.5 so God forbids his crosses to destroy his children, though he send thē against his children to purge their corruptions. As the Angel passed by the houses of the Israelites, when he saw the blood of
Exod. 12.13 the Lambe vpon their doores: so God hath his marks, wherby he knoweth whom he should deliuer out of trouble, and whom he should leaue in trouble: to one he saith, Take my crosse: to another he saith, Be thou healed: to another he saith, Stay til thy time commeth: euery hard word may be spoken to the godly as well
Matth. 25. as the wicked, but that deadly word, *depart into euerlasting fire.* Although they seeme to depart here, yet thē it shall be said, come and not depart. As Iohn after the voyce of thunder heard the voyce of harpers: so when they haue been beaten, they shall be
Reuel. 14.2. cherished: therfore ỹ trials of the righteous, though they be called many troubles, yet they are not called euerlasting troubles.
Psal. 32.10. As Dauid saith here, *Many are the troubles of the righteous:* so in Psal. 32.10. he saith, *Many are the sorowes of the righteous:* but it followeth, *the Lord will deliuer them out of all:* nay (saith Salo-
Prou. 11.8 mon) *whē the righteous escape out of trouble, the wicked shal come in his stead:* that is, the troubles of the righteous shall shift to the
1. *Kin.* 3.27. vngodly, as the leprosie of Naaman went to Gehezi: & therefore
Prou. 21.18. the wicked are called the raunsome of the iust, because they lye in bale for them. As one bird chirpeth to another, so one plague shal whistle to another, and say, come & helpe me to torment this sin-
Exod. 8.9. ner, (for one plague wil not serue the Egyptians) vntil he be so loden

den with torments, that he crie like Cain, *My punishmẽt is greater then I can beare.* The righteous neuer sayd, that their troubles were more, or greater, or longer, then they could beare. For God hath promised, hee will not lay more vpon them then they are able to beare: but when they begin to sinke like Peter vpon the sea, then the hand is readie to catch them, and straight God maketh an issue for their troubles. As the viper lept vpō Paul, & lept off againe, so troubles leape vpon the righteous, and leape off againe, as though they had mistaken the partie, and rapt at the wrong doore. Therfore *Marke the vpright man* (saith Dauid) *& behold the iust, for the end of that mā is peace:* Though his beginning be trouble, yet his end is peace: *He wil not suffer the righteous to fall for euer:* he saith not that he will not suffer him to fall, but that he shall not fall for euer: that is, at last his shackle falleth from him, the net breakes, the prison openeth, and he goes forth like Lazarus out of his graue, to shew what wonderfull things the Lord hath done for him: so Paul after he had spoken of his troubles (as though he thought vpon this sentence of Dauid) repeateth the same of himselfe, saying: *But the Lord deliuered me out of all.* Therefore one calleth affliction the trance of the righteous, because they seeme dead for a while, but they wake againe: therefore they chalenge their enemies, and say, *Reioyce not against me, O mine enemie: for though I fall, yet I shall rise.*

Gen. 4. *1. Cor.* 10. 3. *Acts* 27. *Psal.* 17. 37. *2. Tim.* 3. *Mich.* 7. 8.

This should content the righteous, to be deliuered at last, as Dauid quieteth himselfe, saying: *By this I know the Lord fauoureth me, because mine enemies doe not triumph ouer me:* not because I haue no enemies, or because I haue no troubles which would ouercome me. Therefore when he wrote down *Many troubles,* he blotteth it (as it were) with his pen again, as a marchãt raceth his booke when the debt is discharged: & in stead of many troubles, he putteth in, *The Lord deliuereth.* Because he forgiueth all sins, he is said to deliuer from all troubles, to shew that we haue need of no Sauiour no helper, no comforter but him.

Psal 41. 11.

The Lawyer can deliuer his client but from strife, the Phisitiã can deliuer his patient but from sickenesse, the master can deliuer his seruant but from bondage: but *The Lord* (saith Dauid) *deliuereth out of all.* As when Moses came to deliuer the Israelites, he would not leaue an hoofe behinde him, so when the Lord com-

meth to deliuer the righteous, he will not leaue a trouble behind
Psal.25. him, but euen as they pray in Psal.25. *Deliuer Israel O Lord, out of al her troubles:* so we wil answer them, *Be thou deliuered out of all thy troubles*, that is, this and this, & this, that trouble that thou thinkest intolerable, that trouble which thou thinkest incurable,
Iob 24. the almightie hath might against al. When Iob is tried, not a sore
2.Kin.6. shall sticke vpon him. Therfore as Elisha feared not whē he saw as many Angels as enemies, so now you see as many mercies as
Acts.27.24. troubles: let the comfort satisfie you which satisfied Paul, *Feare*
Gen.22. *not*, for I am with thee, thy pardon is comming, like the Angell which staid the sword ouer Isaacs head. Reade on but a little further, & thou shalt heare the voyce which proclaimed warre, proclaime peace: many troubles in the beginning of the verse, & no troubles in the end. What Phisitiō hath bin here? The Lord (saith Dauid) the Lord was in this place (saith Iacob) & I knew it not: so the Lord is in affliction and men know it not: he which saith, I put away thine iniquities, must say, I put away thine infirmities. For there is no Sauiour but one, which saith to death, I will be thy
Gen.28.16. death. As the woman was sicke vntill Christ came: so vntill the
Esa.43.25. Lord come, there is nothing but trouble. Many troubles of the
Matth.9.29 righteous, but one deliuerer of the righteous: many tortors, but one comforter. Troubles come in an hundred waies, like waters through a grate: but mercie entreth alwaies at one doore, like a pardon which commeth onely from the prince: therefore saith God, *In me is thy helpe.* Hos. 11.6. *I create comfort*, Esa. 65. Mark that he calleth himself a creator of comfort, that is, as there is but one creator, so there is but one comforter, and as he created all things of nothing, so he createth comfort of nothing: that is, whē all comfort is worne out, and no seede of ioy left to raise vp comfort again, then he bringeth comfort out of sorrow, as he brought
Exo.17.6. water out of the rocke, that we may say, *The finger of the Lord*
8.14. *hath done this.*

This is the anchor of the righteous. As he lookes vpon his troubles, the promise commeth in like a messenger frō Christ, while he is praying and weeping, and saith, *The Lord will deliuer thee*
Nehe.6.11. *out of all.* Then he resolueth like Nehemiah, and saith, *Shall such*
Pro.24.10. *a man as I flie?* Shal such a man as I recant? If I be faint in the day of aduersitie, Salomon saith, my strength is small, as if he should say,

ſay, I was neuer ſtrong, but did counterfeit like Demas: If I want comfort in trouble, Salomon ſaith, *A good conſcience is a continuall feaſt.* As if he ſhould ſay, that I haue not a good conſcience, if I haue not comfort in the Croſſe. Therfore I wil wait the Lords leiſure, becauſe Eſay ſaith, *Faith maketh no haſte.* I wil not breake his bands, becauſe then I am like the heathē. I will not flatter the Iudge, becauſe Salomō ſaith it is vaine, I will not betray ỹ cauſe, becauſe God hath appointed it to trie me. I will not offend my brethren, becauſe Paul had rather die then do ſo, I wil not charge my conſcience, becauſe it can vexe me more then their bands. I will not turne from my profeſſion, becauſe I learned it of GOD, & vowed to leaue al for it, in the day that I was baptized a Chriſtian. Though my friends tempt me, like Iobs wife: though my fleſh flatter me, like Eue: though my perſecutors would bribe me, like Balaac: though they which ſuffer with me, ſhuld reuolt for feare: yet I wil be as Ioſhua which ſtood alone: & as Elkanah was in ſtead of children to Anna, ſo Chriſt ſhall be in ſtead of cō-fort, in ſtead of wealth, and health, and libertie to me. For many were the troubles of Ioſeph, & the Lord deliuered him out of al: many were the troubles of Abraham, & the Lord deliuered him out of al: many were the troubles of Dauid, and the Lord deliuered him out of all: many were the troubles of Iob, and the Lord deliuered him out of al: therefore he can deliuer me out of al. But if he do not (ſaith Sidrach, Miſaac, & Abednego) yet we wil not do euill to eſcape daunger, becauſe Chriſt hath ſuffered more for vs. Therfore, if I periſh, I periſh, ſaith Heſter. She was contēt that her life ſhould periſh: but if my purſe ſuffer, my money doth but periſh, if my body be impriſoned, my pleaſures do but periſh: & who can tel whē he hath ſuffered that which is appointed? Therfore God ſaith, *When I ſee conuenient time, will I execute iudgement.* Not whē thou doeſt think it a conuenient time, but when he doth think it a conuenient time. Therefore ſaith Dauid to the Lord, *In thee doe I truſt all the day*: that is, if he come not in the morning he will come at noone: if he come not at noone, he will come at night: at one houre of the day he will deliuer me: & then as the calme was greater after the tempeſt, then it was before, ſo my ioy ſhalbe ſweeter after teares, thē it was before: the remembrance of Babylon will make vs ſing more ioyfull in Sion.

Pro. 15.15.
Pſalm. 2.
Pro. 29.26.
Rom. 14.
1. *Cor.* 8.10.
Ioſh. 24.15.
1. *Sam.* 1.
Heſt. 4.16.
Pſal. 75.
25.5.
Mat. 28.6.
Pſalm. 137.

Exo. 13.17. Thus Dauid deſcribeth the iourney of the righteous, as if they ſhould go through the ſea, and wilderneſſe, as the Iſralites went to Canaan, Looke not for eaſe nor pleaſure in your way, but for beaſts & ſerpents, and theeues: vntil ye be paſt the wildernes, al is ſtraight, & dark, & feareful; but ſo ſoone as you are through the narrow gate, al is large and goodly, and pleaſant, as if you were in paradiſe. Seeing then your kingdome is not here, look *Luke* 16. not for a golden life in an yron world: but remember that Lazarus doth not mourn in heauē, though he ſuffered paines vpon earth: but the Glutton mourneth in hell, that ſtayed not for the pleaſures of heauen. To which pleaſures the Lord Ieſus bring vs when this clowd of trouble is blowen ouer vs, Amen.

FINIS.

THE CHRISTIANS PRACTISE.

Roman. 12.2.

Be ye changed by the renuing of your mindes, that ye may proue what is the good will of God, acceptable and perfect.

Matt. 21.29 WHen Chriſt ſent forth his Diſciples, hee ſaid vnto them, *Goe preach and baptize*, ioyning theſe two together, Preaching & Baptizing. This being the occaſion of our exerciſe, becauſe I am to ſpeake of Baptiſme, which is the Sacrament of Regeneration, I could not chuſe a fitter ſcripture than this which I handled laſt, which ſpeakes of the renuing of our mindes: for when mindes are renued, then the vow which we made in Baptiſme is performed.

When Paul had forbidden the Romanes to faſhion thēſelues vnto the world, he ſheweth thē another faſhiō, which he cals *Pſal.* 103.5. *the renuing of the minde.* As the Eagle renueth her youth, ſo mē muſt renue their mindes. This faſhion is called the Wedding Garment, which euery man muſt weare that comes to the ban- *Mat.* 22.12. quet of the king. As when mē haue gone ouer one faſhion after another, at laſt they come to the old faſhiō againe: ſo here Paul calles

calles them to the old fashion againe, which was vsed in Adams time, that is the image and fashion wherein they were created. Now the reason followeth. *Gen* 1.26.

That they may proue what the will of God is, as if he should say, This shal be the fruite of your regeneratiõ, whẽ your mindes are renued, you shal know many things, which are hid frõ you, you shalbe able to iudge doctrines, who preach truth, & who preach error; and you shall vnderstand the will of God, what he would haue you do, and what he would haue you flye, as if you were in his bosome. As new wine wil not abide but in new vessels, so this new knowledge wil not abide but in new mindes. The mind renued knoweth God; so that this scripture may be called the path to knowledge, or the way to sound the minde of God, which is a secret that euery mã longs to know, but the most turne a wrong leafe to finde it, as Paul saith of Peter, *He lookes a wrong way to the Gospell.* When the Serpent taught knowledge, he said *If ye eate the forbidden fruit, your eyes shalbe opened, and you shal know good and euil:* but Paul saith, If ye wil not eate the forbiddẽ fruite, your eyes shal be opened, and you shal know good & euil. This is one reason why Paul would haue them renue their minds, *That they might know the wil of God.* Why? doth not the word of God teach vs the will of God? Yes, but no man doth vnderstand this word, but he which hath a new minde: because as the Sunne is not discerned by any light, but by his owne light: so no spirit can interpret the scripture, but the same spirit which wrote it, which is called *the holie spirit*, because it is *holie*, and because it makes holie. Sinne was the first vaile which obscured mans vnderstanding, & till the cause of this eclipse be taken away, the Apostle saith, that wee shall see but in part: that is, as the Sunne may be seene in his eclipse, but he seemes liker to darknesse than to light: so vnderstanding may be seene in the wicked, but it is liker ignorance than knowledge: therefore Paul makes knowledge one of the fruits which bud out of righteousnesse. *Mat.* 9.17. *Gal.* 2.14. *Gen.* 3.3. 1. *Cor.* 12.5. *Gen.* 3.7. 1. *Cor.* 13.9.

They which haue renued their mindes, sayth he, shall prooue what the will of God is: that is, they shall trye all that they doe heare, and learne by all that they see, vntill they tract out the will and meaning of God. As the water ingendreth ice, and the ice againe ingendreth water, so knowledge begets righteousnes, and

righteousnes againe begetteth knowledge, according to that in Eccl.2.26. *To a man that is good in his sight, God giueth wisdome and knowledge:* therefore though ye haue seene cunning Lawyers by much reading, and expert Phisitions by long studie; yet you could neuer see a perfect and sound, and iudicial Diuine without holinesse, I cannot tell how, this knowledge is rather feeling than learning in the aboundance of the heart, or an extreame studie sent by God vnto good men, like the Ram which was brought vnto Abraham, when he would sacrifice his sonne.

Gen.22.13.

Pro.9.10. As Salomon saith, *The knowledge of good things, is vnderstanding:* so none but they which are holy haue this vnderstãding. He which can say with Dauid, *I loue thy law and keep thy precepts,* may followe with Dauid, *I haue more vnderstanding than my teachers & know more thẽ the ancient.* He which cannot say with Dauid, *My heart meditateth a good matter,* cannot follow with Dauid, *My tongue is the pen of a ready writer.* This is the equitie of God; they which are vnwilling to obey are not thought worthie to know: for what should he do with his talent, which wil not vse it? He which forbids vs to cast pearles before swine, doth stay his owne hand frõ casting knowledge to the vngodly: they may know so much as shall condemne them, but they neuer know what will saue them. When Christ heard Peter say, *Thou art the sonne of the liuing God:* Christ answered, *Flesh and blood hath not taught thee this:* shewing, that carnal men haue not this knowledge. This is the word of which Christ saith, *All men doe not receiue it.* It is true *that the spirit breatheth where it will* but it will breath vpon none but her louers. Wisdome is like the daughter of God, which he marrieth to none but to him which loues her, and sues for her. As Dauid could not vnderstãd why the wicked prospered vntil he entered into the Sanctuary of God; & as Aarõ might not enter the Sanctuary where God did answere, vntill he had sanctified himselfe; so if wee will vnderstand mysteries, and heare God himself speake, we must put off our sins, as Moses put off his shooes, or els we shall be like images which haue eares, and cannot heare. When Paul heard mysteries, he was rapt into the third heauen: when God would talke with his Church, he saith, *I will take her aside into the wildernesse, and then I will speake friendly vnto her:* so when we wil learne Diuinity, we must goe

Pro.9.10.
Psalm.119. 117.
Psal.45.1.
Matth.25.
Matt.16.16 17.
Mat.19.17.
Iohn.3.8.
Psal.73.17.
Exod.3.5.
Psal.115.6.
2.Cor.12.2.

goe aside from the world, and sequester our sins, and lift vp our minds aboue the earth, or els it will not stay with vs. As the spirit went from Saul when he sinned; so when knowledge hath saluted the wicked, she bids them fare wel; like vnto a Martin, which will not build but in faire houses. It is said in Iohn 14.15. When Iesus wēt to eate the Passeouer, he came to a chamber which was trimmed: so the chamber that receiueth God, the heart which should lodge knowledge must be trimmed and al the sinful corners swept; or els, as Samuel would not come to Saul, so wisdome will not come to that host. There is an harbinger which goeth alway before the knowledge of God, to prepare the house, and this is loue, the bond of perfectiō. *They which haue loue* (saith Iohn) *know God, but they which haue not loue know not god*, though they haue neuer so much knowledge beside. Vnto good Nathaniel Christ said, *Thou shalt see greater things then these:* but vnto the obstinate Iewes he said, *Seeing, you will not see:* like Hagar which had the wel before her, & did not see the water, He which cannot say with Paul, *We haue the spirit of Christ*, cannot say with Paul, *We haue knowledge.* Holie men were alwaies interpreters of Gods worde, because a godly minde easeliest pearceth into Gods meaning, according to that, *The pure in heart shal see God:* and that in Iohn 7. 17. *If any man will doe Gods will, he shall vnderstand the doctrine whether it be of God or no:* and in Psalm. 111. vers. 19. *They which keepe thy precepts, haue a good vnderstanding:* and that in 1. Corinth. 2. 15. *The spiritual man vnderstandeth all things.* And therefore *the feare of the Lord* is not only called *the beginning of wisdome*: but in Prou. 2. 5 it is taken for wisdome it selfe. As whē Christ taught in the temple, they asked, *How knoweth this man the Scriptures, seeing he neuer learned them?* So it is a wonder what learning some men haue, which haue no learning, like Priscilla and Aquilla poore tent-makers, which were able to schoole Apollos that great Clerke, a man renowmed for his learning. What can we say to this but as Christ said, *Father so it pleased thee*: as Iacob came so soone with the venison, and his father asked him how he came by it so suddenly? Iacob answered, because the Lorde thy God brought it suddenly, to mine hande: so the holie and righteous men cannot giue any reason why they conceiue the words of God so easily, and the wicked

Ose. 2. 14.

1. *Sa.* 15. 26.

1. *Ioh.* 4. 7.

Mat. 13. 14.

Gen. 21. 19.

1. *Cor.* 2. 12.

1. *Cor.* 8. 1.

Matth. 5. 8.

Pro. 1. 7.

Iohn 7. 15.

Act. 11. 15.

Luk. 10. 21.

Gen. 27. 20.

doe conceiue them so hardly, but that God brings the meaning suddenly to their hearts, as we reade in Luk.24 45. Whē the disciples were setled in the profession of Christ, it is said, that Christ opened their vnderstanding, & made them vnderstand the scriptures; so suddēly came their knowledge. So we reade in Pro.1.23. Wisdom promiseth to the righteous, *If thou wilt turne at my correction, I wil powre out my heart vnto you, & make you vnderstand my words.* A schoolmaster might say to his schollers, I wil powre out mine heart vnto you: but hee cannot say as God saith, I will
1. *Kin.*10.8. make you vnderstand mine heart. Therfore if the Queene of Sheba thought the seruants of Salomon happie, because they heard his wisdome: how happy was Salomon himself, that serued God
*Matt.*11.28 which gaue him wisdom. *Come vnto me* (saith Christ) *al ye which are wearie, & I wil refresh you.* As Christ hath no comfort but for
*Mar.*3.35. the wearie, so he hath no wisedom but for the righteous. They are his brethren, and sisters, and father, & mother. There is a kind of familiaritie betweene God and the righteous, that he makes thē of his counsell, as Salomō saith, Prouer.3.32. *His secrets are with the righteous:* and Psal 25.14. *His secrets are reuealed vnto them that feare the Lord.*

*Ioh.*13.25. They are like Iohn the beloued Disciple which leaned on his
*Exod.*3. bosome; like Moses, to whom he shewed himselfe; like Simeon
Luke 21. that imbraced him in his armes; like the three Disciples which went vp to the mount to see his glory. So we reade of Abraham, Gen.18.17. *Shall I hide it from Abraham,* saith God? As though this were an offēce in God, if he shuld tel the righteous no more then he tels the wicked: therefore because Abraham was a good man, he tolde him more then he shewed all the rest. As Adams knowledge was perfect, so long, as his righteousnes was vntainted: so the neerer we come to that righteousnes againe, the more things come to our knowledge; according to that, Pro.28. *They that seeke the Lord vnderstand al things.* Such an heart God hath giuen to his seruants like a touchstone, or a Lampe to go before them to examine all things, as they go in this darke wildernesse, least they should take error for truth, euill for good, or their own will for the will of God; that they which hate euil might be pre-
1. *Sam.*25. serued from euill, as Dauid was from the bloud of Nabal. Now, because none but the righteous haue this lampe before thē, you

see

see what a difference there is betweene the knowledge of the godly, and the knowledge of the wicked.

As the windowes of the Temple were large within, but narrow without; so they which are within the Church, haue greater light than they which are without. They sit like Pharaoh in the darknes of Egypt, when the other dwell like Israel in the light of Goshen. Knowledge is easie to him which loueth knowledge, saith Salomon: but the scorner seeketh knowledge, and findeth it not, saith Salomon, Pro. 4. *The spirituall man* (saith Paul) *searcheth the deepe things of God:* but *The naturall man* (saith Paul) *perceiueth not the things of God. Thou hast reuealed these things to babes* (saith Christ) *but thou hast hid them from the wise of the world. If any mã will do Gods will, he* (saith Christ) *shal vnderstand the doctrine:* but to the obstinate Iewes Christ saith, *you cannot vnderstand my talke. My sheepe heare my voyce*, saith Christ: but to the wicked Christ saith, *you cannot heare my words: Beleeuest thou for this?* saith he to Nathaniel, *thou shalt see greater things than these:* but, *If ye beleeue not*, saith Esay, *ye shall not vnderstand.* 1. *Cor.* 2. 14. *Luke* 10. 21. *Esa.* 7. 8.

That these Scriptures might be fulfilled, you see that as sinne is called *blindnes*, 2 Chron. 6. 18. so sinners are called *blind*, Esay. 56. 10. and may be called *Strangers in Israel.* Vntill we be borne againe, we are like Nicodemus which knew not what it was to be borne againe. Iohn 3.

Vntill we become zealous our selues, we are like Festus, which thought zeale madnesse, Act. 26. Vntil we be hũble our selues, we are like Michol, which mocked Dauid for his humilitie. 1. Sã. 6. 16. It was true then, and it is true now, and it wil be true alwaies which Paul obserueth, 1. Corin. 1. 18. that to some Religion shall seeme foolishnesse. The reason of al this Paul laieth downe in a word. If ye aske why the wicked cannot vnderstand heauenly things, he saith, Because they are spiritually discerned, 1. Corin. 2. 14. therfore how should he discerne thẽ, that hath not the spirit?

For this cause, wisedome is not said to be iustified of any, but of her owne Children. Matth. 11. 19. neither doth Christ say, that any sheepe heare his voyce, but his owne sheepe, *My sheepe* (saith he, Iohn 12. 27. *heare my voyce:* they follow their shepheard, they heare his voyce, they vnderstand his Law, they iudge of his iudgements, they haue the measure of his words, all is open,

and

and plain, and manifest and cleere vnto them: thy search deeper and iudge righter, & know sooner, and though they haue no learning, yet they haue better iudgement then the learned: whereas the other that labour, & study without God walke in a labyrinth and fal into doubts, while they seeke resolutions. When a wicked man reades the Scriptures, he seeth no difference betweene the
Luk.24.16. word of God, and the words of men, like Cleophas which talked with Christ, & knew not Christ. When he speakes of religion, he flutters like a yong bird which cannot flie, because her wings are not growne: whē he praieth, his praier is like a childs grace, that vnderstandeth not one word that he saith: he which hath but a shew of holinesse, hath but a shew of wisedome: a little knowledge is in his head, but there is no knowledge in his heart. An euil man may know something, and speake something of his reading and hearing, as Iob saith, *There is a spirit in man*, that is, e-
Iob.32.8. uery man hath a kind of knowledge, *but the inspiratiō of the Lord giueth vnderstanding*: as though the sinners vnderstanding did not deserue to be called vnderstanding.

If the wicked man speake any thing that is good, he speakes by rote, but he which speaks not out of the abundāce of his heart, is soone drawne drie, The preaching of the word doth not become
Luk.6.45. him: it is harsh and vnkind in his mouth, as though it came out of a wrong bow: or like vnto a shittle, which flittereth from the hād
Mat.22.11. of a child, he is in the pulpit as the gueſt at the banket, which wāted his wedding garment, he speaks not like one which hath authoritie, but as one that hath no authoritie, & alwaies his conscience sounds vnto him, *What hast thou to do to take my word in thy*
Mat.7.29. *mouth, seeing thou hatest to be reformed?* Therfore be renued, that
Psal.50.16. ye may know what the wil of God is: this is the Abce, and Primmer and Grammar, the first lesson & last lesson of a Christian, to know the good and perfect and acceptable will of God, which must make vs good and perfect, & acceptable our selues, the wil of God is alwaies good and acceptable, & perfect, howsoeuer it seeme to vs: though it condemne vs of euil, yet it is good, though we see not how it is perfect, yet it is perfect: nay it is so perfect, that we cannot see the perfection of it, as the Sun is so bright that we cānot behold the brightnesse of it: first it seemes good vnto a man before it be acceptable, when it is acceptable, thē it seemes

per-

perfect,& as Gods wil doth seeme to vs,so we do seeme to him: if his will cannot seeme good and acceptable,and perfect to vs, much lesse may our will seeme good, or acceptable, or perfect vnto him,for this is our goodnes,to acknowledge his goodnes. If it be such a contentment,to know the will of God,what shall keep vs frō the knowledge of it,shal sin,which is the worst thing in the world? Because we will not renue our minds,therfore we are ignorant of so many things which we would know,and vntil we be willing to follow ỹ word,we shal neuer throughly vnderstand it,but buzze & grope at it like Owles which prie at the Sun out of a barne.Oh! what a benefit had Salomō lost,if he had lost his wisdome which God gaue him:as great a benefit doest thou lose if thou lose the knowledge of Gods will: for from the daye that a man cannot discerne the will of Sathan from the will of Christ,euery Heresie seemeth trueth,euery euill seemes good,& this hath been the beginning of all errors in the Church,because men did not loue the trueth,therfore God would not reueale his trueth vnto them:therefore I conclude as I began,*Be ye changed by the renuing of your mindes, that yee may proue what is the good will of God,and acceptable and perfect.*

1.Kin.3.12.

Now a word of the Sacramēt,there is an infant to be receiued into the Church,which putteth vs in minde of the promise which we made vnto God,when we were receiued into the Church our selues. This Sacramēt was instituted by Christ,whē he was baptized of Iohn in the riuer of Iordan,and it succeedeth Curcumcision as the Communion was ordained in stead of the passeouer, so soone as we are borne we are baptized,*In the name of the Father,the Sonne,and the holy Ghost,* to signifie that we owe a dutie vnto God,frō the day we come into the world. In this baptisme our bodies are washed with water,to signifie how our sinnes are washed with Christs bloud: when our bodies are washed, they are taken out of the water againe,to signifie how we shal be raised from death to life, by the resurrection of Christ, and how we should rise from sinne to righteousnesse: thus we begin our life with a solemne promise to God before the Church,to serue him with our bodies and soules till death vs depart.

Matth.3.14

Mat.21.19.

Now let vs remēber how we haue kept this promise with the Lord,or rather how we haue broken promise with him:then we

gaue

gaue our ſelues to God, but ſince we haue giuē our ſelues to ſin: then we promiſed to renounce the world, but euer ſince we haue embraced the world: therefore now let vs begin to pay that which we ought ſo long, and pray the Lord which hath inſtituted this ſacrament as a ſeale of his mercie, to receiue this child into his fauour as we receiue it into his Church: to baptize it with his ſpirit, as we baptize it with water: and powre vpon it his grace, as we giue it the ſigne of grace.

FINIS.

THE PILGRIMES WISH.

Philip. 1. 23.

I deſire to be diſſolued and to be with Chriſt.

HEre is Paules deſire to be diſſolued, and the cauſe, that hee might bee with Chriſt: wherein firſt you ſhall ſee the difference betweene the faithfull and the wicked, how one loatheth this life, and the other longeth after it. Secondly, becauſe the Apoſtle ſeemes to deſire death, you ſhall ſee whether any man may wiſh to dye. Thirdly, becauſe after his diſſolution he hopes to be with Chriſt; you ſhall ſee the diuerſitie of iudgements betweene Paul and the Papiſts, which thinke when they are dead that they ſhal goe on to Purgatorie. Laſtly, becauſe the ſoules which are with Chriſt cannot walke as they did whē they liued vpon earth, you ſhal heare a little of walking ſpirits which haue bin ſo much talked of in time of poperie, and were taken for the ſoules of them which were dead: after we will ſpeake a little of the Sacrament which ye come to receiue, and ſo commit you to God. *I deſire to be diſſolued.* Before Chriſts comming, when the Kings or Patriarches died, it is ſaid, ỳ they went to their fathers, as we reade of Dauid and Salomon, &c. but after Chriſts comming, when the faithful dye they are ſaid to go to Chriſt, as we reade of the penitent theefe, Luk. 23. 43. Not becauſe the Patriarches went not to Chriſt

1. *Kin.* 2. 10.
2. *Chr.* 9. 47.
2. *Chr.* 21. 1.
Acts 7.

Christ as well as they, but because yet Christ was not ascēded to heauen: therefore they are not to goe to Christ, although if they went to heauen they must needes goe to Christ, because Christ touching his Godhead, was alwaies in heauē. *I desire to be dissolued.* As the worldly long for Christ to come to them, so the faithfull long to go to Christ: for vnlesse we ascend to him, as he descended to vs, his descending is in vaine, because he came down that we might goe vp, he descended to take our flesh, we ascend to take his kingdome, he descended to be crucified, we ascend to be glorified, he descended to hell, we ascend to heauen, that is, to ioy, to glorie, to blisse, to our father, to our Sauiour, to our comforter, to Angels, to Saints to eternall life: therefore good cause had Paul to desire to be with Christ, ỹ he might be at rest: for no doubt it was ỹ sweetest voyce that euer the theefe hard in this life whē Christ said vnto him, *This day shalt thou be with me in Paradise*, Luk. 23. 45. besides, as Paul persecuted before, so he was after persecuted himself, as he tels the Corinthiās, 2. Cor. 11. 24. *I was thrise beatē with rods, I was once stoned, I suffered thrice shipwracke &c.* Therfore good cause had Paul to desire to be with Christ, that he might be out of trouble. Yet he will not dissolue himselfe but desireth to be dissolued: ỹ is, that he which brought him into this world, would take him out of the world: neither doth he wish or pray, or make any petitiō to God to take away his life, but tels him his desire, desiring to he dissolued: to desire is not to pray, but shewes what we approue: neither doth he desire so to be dissolued, as though he were wearie of his labours, and would suffer no more for Christ, but he is content to liue, as he saith in the 24. verse, *Neuertheless for me to abide in the flesh were better for you*, as if he should say, to do you good I am content to suffer euil, & stay still from Christ, whō I long to be with. Seeing thē that he will not dissolue himselfe, nor pray to be dissolued, but is cōtēt to liue stil, why doth he say, *I desire to be dissolued?* Onely to shew what he preferreth in his desire, if he might chuse life or death for his owne respect, he could be cōtent to leaue his friends & riches, and pleasures, and life & all, onely to be with Christ. This seemes to be a good lesson for sick men, when they can liue no longer, then to be with Christ were better thē to be with the glutton, which neuer thought of heauē *Luke 16.*

still

til he was in hell: but Paul was not ſicke, nor ſore whē he deſired to be diſſolued: therefore this is not only for the ſicke, but for the whole. If he had wiſhed to liue and ſtay ſtill in the world, no mā need to be taught to ſay after him, for yong and old deſire not to be diſſolued, but few are content to be diſſolued. To a naturall man in this life nothing is ſo ſweet as life, and he which is in loue with this world, ſeldome dieth quietly on his bed: but to a minde which miſliketh this worlde, nothing can come ſo welcome as death, becauſe it takes him out of the world. This is it which Paul would haue vs learne, that nothing in this world is ſo pretious, that for it wee ſhould deſire to liue or ſtay from God one houre: though all may not wiſh to die, yet al muſt ſubſcribe to this, that death is better than life, becauſe it leades to Chriſt, which when Paul had throughly taſted, he was ſatisfied of all things elſe, and deſired to liue no longer that he might be with Chriſt: herein appeareth the end of mans life, which whē he hath obtained, he deſireth to liue no longer, how great riches, and honors, and friends ſoeuer he leaue behinde him. From the time he knoweth Chriſt crucified, and begins like Enoch to walke with God, he crieth euer after with the Apoſtle, *I deſire to be diſſolued and to bee with Chriſt: who ſhal deliuer me from this body of ſin? death were to me aduantage.* Euen as Simeon reioyced that Chriſt came to him, ſo the faithfull reioyce that they ſhall goe to Chriſt.

Gen. 5. 22.

Rom. 7. 24.

Luk. 2. 28.

The neceſſitie of ſin is ſo irkſome to him which knoweth the vilenes of ſin, that the faithful mā, but to do good, would not liue out of heauē, no not an houre. This made the Martyrs ſo willing to abide any kind of death that tyrannie could deuiſe, to be rid of their ſinfull bands, and this corruptible burthen, which preſſeth downe the ſoule, that lookes after Chriſt like his Diſciples when he aſcended to heauen. All is trouble and wearineſſe, and vanitie to the godly mind, whether he eate or drinke, or ſleepe, he counteth it a ſeruitude vnto the fleſh, & wiſheth with Dauid to be rid from theſe neceſſities: ſo the knowledge & loue of God maketh a man forget his owne fleſh, maketh him to deſpiſe the whole world, taketh away the difference frō life and death, chaungeth his nature which he could neuer ouercome, and teacheth him to renounce his deare ſelfe, and ſay though that he ſhould dye, *Not my wil but thy wil be done.* Al this appeareth euē in this example, what

Acts. 1. 10.

what operation is in the knowledge and loue of Christ: it made the world irkſome vnto Paul, which all men naturally deſire: it made death pleaſant vnto him, which all men naturally abhorre: although they be wearie of their life, and haue no pleaſure from morning to night; yet it will not pleaſe them to change, which they needes muſt, they neuer loath but loue their miſeries, I will not die one houre to liue for euer. Do not the wicked themſelues propheſie by their feare of death a worſe cõdition of ſome dreadful iudgement after this life prepared for ſinners, and al that contemne God whẽ none but they ſtãd in ſuch feare of death? Why doth one wiſh for it, and another tremble to heare of it? If it were but a ſleepe, no man would feare it at all: for who feareth to take his reſt when the night approcheth? If it did take away ſence & feeling, and make men trees or ſtones, no man would feare it at all: for who would feare ſtrokes if he could feele no more then a ſtone? Or who would care for any thing if he had no ſence of any thing? Would any man tremble ſo to bee as the dead creatures which haue no ſence of euill? They muſt needes be in better caſe then the happieſt man in this life which is not without the ſence of euil, Therfore this feare of death which you ſee in all but the faithful, doth preſage ſome ſtrange torment, ſome heauie change and ſharpe puniſhment to thoſe men, which they begin to taſte alreadie before they dye, like the ſpirit which perſecuted Saul before his ende. They deſire not to be diſſolued, but they feare to be diſſolued, they goe not to Chriſt, but their departure is an euerlaſting departure from Chriſt to the damned, to the diuels, to hel, without either end of eaſe, or any patiẽce to endure it. 1.Sa.16.14.

Thus you ſee that no man is willing to die, before his conſciẽce be quieted toward God, and that he can catch ſome hope of a better life after this life. He which knowes that hee ſhall goe to Chriſt, it is impoſſible ỹ he ſhuld die vnwillingly: but he which cannot hope for a better worlde, muſt needes leaue this world grudgingly, & feare death more then al the terrors of life. He had rather to be ſicke and cold, and hungrie, and want and beg, thẽ go with death, becauſe he knoweth what he ſuffereth here, but he knoweth not what he ſhal ſuffer hereafter. Therfore he which is not willing to be diſſolued, hath not lerned Chriſt yet as Paul did for no mã eſteemeth this life whẽ he begins to taſte of the next,

but

2. *Kin.* 2.14 but then the loue of the world doth fall from him like the mantle of Elias when he was rapt into heauen.

The Apostle had seene many good things in his daies, & was neuer satisfied, willing to be dissolued, but thirsted stil, & no water could quench his thirst, vntill he drank of the water of life, & then he thirsted no more: so nothing can fil the soule which was
Luke 2.29. made for God, but God alone. Riches and honors and pleasures, did not make Simeon willing to die, but the sight of Christ: happie are the eyes which see him, for they are as willing to die as Si-
Ioh. 1.20. meon was. So soone as Iohn Baptist did see our Sauiour, & knew
Matth. 3.11. that it was he, he debased himselfe as if he had been no body, and would not be accounted of, but sought to lose the opinion of the people, that Christ might haue all; although hee was a Prophet, and more then a Prophet, and not a greater amongst the sonnes of women. So when Paul had seene his Sauiour, he forgat all that he loued, all that he desired, and all that he possessed: no ioy, no glorie, no life now but to die. Al things must yeeld to the Sonne, and be content with Iohn, that he increase, and we decrease. This is our glory and life, that he liues in glory. *It is enough* (sayth Ia-
Gen. 45.28. cob) *for me that Ioseph my son liueth*: it is enough for vs that Iesus our Sauiour raigneth. If the head be crowned, all the body is more honoured: therefore let vs glorie that Christ is glorified, and reioyce as much that he is ascended, as our fathers reioyced that hee descended: for where the head is, there the bodie must needes be.

I desire to be dissolued: he calleth his death not a destructiō, but a dissolution, for three causes. First he departeth from this life, & hath no more societie with thē that liue vpon the earth. Secondly, his soule departeth from the body vntill the day of resurrectiō, then she findeth her owne body againe, and they reioyce like friends which are met together. Thirdly, hee departeth from this vaile of miserie, into the paradise of ioy & all felicitie, to liue and raigne with God for euer: in assurance whereof he saith, that he
Gen. 8. 9. shalbe with Christ, so that death is the way to Christ. As the doue found no rest vntil she came to the Arke: so the faithfull finde no rest till they come to Christ, they go through the wildernesse like other men. Vntill the Iewes arriued at Canaan: all their life was
Iosh. 13.17. spent in sinful Egypt, or in the dreadful desert, during the time of their

their iourney they had no setled rest or continuing pleasure. Peace beginneth when the battel endeth, there is the prerogatiue of the dead, least death should bee too fearefull to vs. The best of Gods blessings are behinde, that is euerlasting life, and the way to it is death, thou art going to ioy, therefore looke not for it, vntill thou come to thy iournies end. If Canaan the land of peace, the land of plentie, the land of pleasure, bee in the wilderneſſe; stay here, march no further, whither doe you goe like the pilgrimes of Israel, if Canaan bee in the wilderneſſe? But Paul lookes for the crowne at the gole: hee is not with Christ, but trusts to bee with Christ: he is not in heauen, but he hopes to come to heauen, and this hope led him through the wildernes, that he murmured not like the Israelites, but only longed for that day, when Christ shal say vnto him as he said to the penitent theefe: *This day shalt thou bee with me in paradise*. Thus you haue heard the difference between the faithfull and the wicked, how the one lotheth this life, and the other longeth after it. *Reuel.* 2. 10.

Now we come to our question. Simeon said, *Lord now letteſt thou thy seruant depart in peace*: so Paul saith, *I desire to be dissolued & to be with Christ*: they doubted not as the Papists do, what should become of them after death: for one saies that he goes to Christ, and the other saith that he goes to peace: therfore it seems that Purgatorie was not yet found, when the iust men went to peace. This is one of the fruites of a godly life, it hath hope (saith Salomō) in the end: in death it warranteth a man of life, & when the flesh saith feare, and the serpent despayre, it makes the flesh crouch, and the serpent flie, & the soule reioyce while death is opening the prison doore, that she may flie to her countrey from whence she came. Therfore what shal I say to Purgatory, if Paul go to Christ, and Simeon go to peace? Some say it is in the ayre: some say that it is in the earth: some vnder the earth: some a little aboue hel. Thus Nabuchadnezzar cānot assoile his own dreame. You must vnderstand that Purgatorie is like your painted sepulchres, which are framed more for the liuing then for the dead: for you know that the locusts of Rome liue by Trentals, & Dirges, & Masses for the dead, as the Siluersmiths in Ephesus liued by images: and therfore as they were loth that images should go down, so they are loth that their Purgatory should be quenched: for it is *Luk.* 2. 29. *Pro.* 14. 36. *Prou.* 11. 7. *Dan.* 4. 1. *Acts* 19. 25.

the gainfulleſt lie in all popery, for out of this lake iſſue their Maſſes, & Dirges, & Trentals for the dead. They are ſaid for the dead, but they make for the liuing: *For the dead haue no portion of all that is done vnder the ſunne*, do what you will, ſay what you can, Maſſes, Dirges, or Trẽtals, they haue no portiõ in it, for they haue receiued their reward already, and the *tree lieth where it fell:* yet theſe fooliſh virgins hope for oile of the wiſe virgins, & think they ſhal be paid for other mens labors, and almes, & trentals, and pil-
11. grimages, & maſſes: as though they neuer read that *the iuſt ſhall*
14. *liue by his own faith*, that he which beleeueth ſhal not go to iudgment, but paſſe frõ death to life, that *they that die in the Lord reſt*
4.15 *from their labours*: how do they go preſently into paradiſe, if they ſtay at purgatory, & fire and torments? Hath Chriſt ſatisfied for vs, & muſt we now make ſatisfaction for our ſelues? Whither the
16. glutton and the begger are gone, thither muſt we all, that is to Abrahams boſome, or hell fire: there are but two kinds of men, and therefore but two waies, and where then is purgatorie, which the beſt of the fathers cõfeſſeth that he could neuer find in ſcripture? Therfore take heed of hell, for purgatory is but a ſcar-babe. Furthermore, whẽ Paul ſaith, that he ſhall go to Chriſt, this ſeemes to reſolue the old queſtion often debated among the ſimple people, once deluded, whether the ſoules of men departed, walke after death, and appeare vnto men, exhorting them to this or that, as Gregory or ſome counterfeit reporteth in his Dialogues.

The Apoſtles before their full growth, might ſeeme to bee incumbred with this error, becauſe when they ſaw Chriſt walking vpon the waters, they ſaid, *It is a ſpirit:* and when Peter knocked at the doore in the night, they ſayd to Rhode a Damſell, *It is his Angel*, Acts 12.15. Which error was drawne from the illuſion of Satan and vulgar opinion receiued from Pythagoras, which taught that the ſoules of men departed, did returne into the bodies of other men after death, either for correction, or for reward: if they were good ſoules, then they were preferred to better mẽ: if they had been bad ſoules, then they were caſt into worſe bodies then they had before: a fine Philoſophicall dreame.

This deluded Herode: when he heard of Chriſt, hee ſuppoſed that Iohn Baptiſt was riſen againe, whom he had beheaded: and the better ſort of the people, as wee reade in Matth. 16.14. dreamed

med that Christ was Elias, or Iohn Baptist, or Ieremy, or some of the Prophets risen againe. But touching the soule once departed frō the body, that it returnes not, nor can returne into the world: many examples and testimonies, and reasons, & the order of our resurrection declareth. The soules of the righteous are in the hāds of the Lord, and no man or diuel can take them out of his hands: the soules of the wicked are in the hands of the diuell, and God will not take them out of his hands, and therfore Abraham saith, He which is heere, cannot come from hence, and they which bee there cannot come from thence: for then the paines of hell were not euerlasting paines, nor the ioyes of heauen euerlasting ioyes, but temporal, like the paines and ioyes of this world. Therefore it is no soule which walks about. How thē? What is this which I see in the night like such a man, and such a man? The Diuell (which changeth himselfe into an Angel of light to deceiue) can change himselfe into the likenesse of a man much more: that is it which thou seest, as Saul saw Samuel, 1. Sam. 28. 8 not Samuel himselfe. For could the witch raise Samuel out of the graue, which could not kéepe her selfe out of the graue? or could the diuell disturb the Prophet after death? Then he should neuer be quiet, if the diuell could disturbe him, because hee disquieteth the godly so much while they liue. If this apparition bee called Samuel, how doth he call it Samuel, if it be not Samuel? As the bookes of Caluine are called Caluine: as the picture of Beza is called Beza: as he which plaieth the king vpon a stage, is called a king: as the goldē Mice and Hemerodes which the Philistines laid in the arke, were called Mice and Hemerodes, although they were but meere shapes and figures of thē: so this likenes of Samuel is called Samuel, though it was not Samuel indeed, but a counterfeit shape of Samuel. For God would not answere Saul before by Oracle, nor by priest, nor by prophet: and would he answere him by the dead, which doth forbid to aske counsaile of the dead? *No* (saith Abraham) *they haue Moses and the Prophets*, Luke 16. As if he should say; let them learne of the bookes of the dead, for the dead shall not returne vnto them. Againe, if it had been Samuel himselfe which had taught Saul to worship God, would that holy Prophet haue receiued worship himselfe, as this spirit did? Againe, If it had been Samuel Saules schoolemaster, which taught him alwayes

of the soule.

Iohn 10.28

Luke 16.

to repent while he liued: hee would rather haue exhorted him to repentance now then before, seeing the day of his death was so neere. But you wil say, Whatsoeuer it was, it seemes that he could prophesie of things to come: for hee foretold Saules death. Can the diuel prophesie? This was an easie matter for the diuel to prophesie, because hee knew that Dauid was annointed before, and therefore Saul must be remoued that he might raigne as hee was annoynted. Secondly, he knew that Samuel had prophesied his confusion, and therefore he must be degraded, that the prophesie might be fulfilled. Thirdly, he did see the Philistines comming against him, and therefore no maruel if he did aime that his death was neere at hand, seeing a man might prophesie the same.

If any man be not satisfied with this, to beleeue that the soules of the dead do not walk after their dissolutiō, let me reason with him thus. Is it a soule which thou seest? Why a soule is a spirit, and cannot be seene no more than the voyce or an Eccho: didst thou euer see thine own soule, though it hath been euer with thee since thou wast borne? Doest thou think it is a body? Why? a body cā not walke without a soule: for the soule is the life which moueth the bodie. If thou say it is a bodie and soule too, then why doth Paule call death a dissolution? It is a separation of the soule from the bodie: if the bodie and soule be not dissolued, then the man is not dead but liuing still. If thou say the soule is come to the body, and the bodie is risen to the soule for that time: then I can say no more to thee, but beleeue thine own eyes. If thou thinkest that it is such a mans bodie which thou seest, looke in the graue, and open the groūd, & there thou shalt see the body where it was laid, euen while this vizard walks in thy sight: therfore apparitions are no other, then that which appeared to Saul. Thus the diuill hath many waies to deceiue; & this is one & a dangerous one to draw vs from Gods word to visions, and dreames, and apparitions, vpon which many of the doctrines of the Papists are grounded.

They had neuer heard of Purgatorie, but for these spirits that walked in the night, and tolde them that they were the soules of such and such, which suffered in fire till their Masses, and almes, and pilgrimages did raunsome them out: so these night spirits begat Purgatorie, and Purgatorie begat Trentals, as one Serpent hatcheth another.

Yet

Yet a third queſtion riſeth out of theſe words, and that is this; Whether a chriſtian may wiſh for death? As Paul deſired, ſo may we deſire, if we haue Pauls ſpirit. As Chriſt told his diſciples whē they asked him, whether they ſhould pray for fire from heauē, as Elias did? Chriſt anſwered, that they knew not of what ſpirit they were: as if hee ſhould ſay, If you were of Elias ſpirit, and did pray with the ſame minde, and to the ſame ende that he did, then you might pray as he prayed. The wicked wiſh to dye, becauſe they would be rid of the croſſe, and ſuffer no more for God: as Cain, ſo ſoone as he was curſed, & knew that his life ſhould be a tormēt, he ſought to die, to preuent the iuſt iudgement of God, & ſpight him (as it were) which ſhould puniſh ſinnes. So doe the people oftentimes, which haue not to ſatisfie hunger, and the ſick which faint of an incurable diſeaſe, and the wearie Captiues in priſon, gallies and bonds. As for the faithfull, if they at any time wiſh to dye, they pray for death as the laſt remedie againſt ſin and Satan: euen as they pray in the Reuelation, for the haſtening of Chriſts comming to iudgement, *Come Lord Ieſus, come quicklie:* for the ſhortening of the daies of ſinne, leaſt all fleſh ſhould periſh. But they which wiſh for death in this ſorte, would dye as the will of God hath ordained, and mortifie their fleſh to abide theſe troubles, and ſtill by faith ſuppreſſe the dolorous griefe of ſin, by frequent meditation of inward ioy, receiued by grace in Chriſt, and therein reuiue themſelues, as with the earneſt penny of their inheritance, which they ſhal receiue at the fit time, when it ſhal comfort them much to haue ſuffered ſo long. Much therefore haue they to anſwer, which are not contented to die in peace, and ſtay till they be diſſolued, but as though themſelues were the authors of life and death from cruell heart giue wrongfull commiſſion to the bloody hand, to cut aſunder that which God hath ioyned, the louing ſoule and their bodie; as Iudas, Achitophel, Saul and Pilate did: not one of theſe was good in life or death. Yet the Author of the Macchabees commendeth Razis moſt of all, for that which was the greateſt ſin that euer he did, for killing himſelf Mā was not borne of his owne pleaſure, neither muſt hee dye at his owne luſt; or elſe it had been good for Iob which ſuffered more then any ſaint, except Chriſt, to make away himſelf, as Iudas did. But why is it commanded then, *thou ſhalt not kill?* If thou maiſt

Luk.9.54. *Gen.4.* *2.Macc.14.* *Iob.2.* *Exod.20.13*

not kill another, much leſſe maiſt thou kill thy ſelfe. As for the example of Sampſon, Iudg. 16.30. which may ſeeme to oppoſe againſt this, in that he killed himſelfe when as he pulled the houſe vpon his owne head, and all that were with him: vnderſtand that he was a figure of Chriſt, which vanquiſhed moe in his death thã in all his life; and it appeared that hee had warrant from God, in that his ſtrength being taken from him, was (for the act) in a moment reſtored to him vpon his praier. And the Epiſtle to the Heb. 11.13. to cleere that fact ſaith, that he did it of faith, that is, knowing that he had deſerued to die, and that by theſe means the enemies of God ſhould bee deſtroyed, he ſubmitted himſelfe to the good wil of God, like a good captaine which ventured his life to kill his enemies: therefore wee muſt not looke to particular examples, but to the generall law. Wherefore let no man doe this euill, that any good may come of it, but rather follow the aduiſe of the holy Apoſtle, as it becommeth vs, with patience let vs run out the race which is ſet before vs.

Here I might ſhew you that they are guiltie of their owne death that kill themſelues with ſurfetting, intemperance, drunkennes, &c. although they loue their life too deere, yet they take all meanes to haſten their deaths. Thus much of Purgatorie and night ſpirits, and praying for death.

Now it remaineth, that as the Leuites ſanctified their brethrẽ before they did eate the paſſeouer, ſo I would prepare you before ye eate this holy ſacramẽt, of which ỹ paſſeouer was but a ſigne, the Iewes were taught of God before they did eate the paſſeouer to put away leuen out of their houſes the day before, Exo. 12.15. Hath God care of leuen? No: this is it which the Apoſtle teacheth, 1. Corinth. 5. before ye come to the Lords Supper, *Purge the old leuen of maliciouſnes and wickednes out of your hearts:* that is the leuen which you ſhould purge out of your houſes. Therefore marke what the Apoſtle writeth to the Corinthians, 1. Cor. 11. I beleeue it is a matter which you did neuer cõſider, *For this cauſe many are weake and ſicke among you, and many ſleepe or dye.* For what cauſe? Becauſe they receiued this holy Sacrament vnworthily and vnreuerently, before they were prepared with faith, and hope, and repentance: *For this cauſe many are weake and ſicke among you, and many dye.* Who did euer thinke that his ſickneſſe,

or

or his wants, or his infirmities did grow, for that hee receiued the Lords Supper vnworthily? Many causes haue bin supposed, but this cause was neuer thought of. Haue any of you said in distresses of body or mind, This is come vnto me, because I did receiue the blessed sacrament of Christ vnworthily, because I came not prepared with ỹ mind, as they do which beleeue & know God? Yet the Apostle, which by his diuine spirit knew ỹ cause of these calamities amõg the Corinthians, doth depute their strange diseases and sudden death to none other cause, but to their vnworthie & vnreuerent receiuing of this holy sacrament. Nay he saith further, that he which eateth and drinketh this sacramẽt vnworthily, eateth and drinketh his owne damnation, that is, he taketh possession of death, hell, and damnation, euen while hee eates, as the diuell entred into Iudas while hee receiued. Now, if your phisition should warne you of such a thing, that you take it in season and measure, or else it is a poyson, and will kill you; I suppose you would obserue the season and measure, and take it in such order as he prescribeth, as neere as you could, if you beleeue him; so if ye beleeue the Apostle, that you receiue the sacramẽt to your dãnation, if you receiue it vnworthily, I am sure you will not take it vnreuerently or rashly for al the world. If I had the words of motion to speake that which might be spokẽ of this matter, it would fright Iudas himselfe, that no man would come to this holy banquet without his wedding Garment. Consider but this, how you would come into the presence of God, how you would prepare your selues to come before the maker of heauẽ and earth, which searcheth the reines, & knoweth euery corner of the heart. If euer ye did approch vnto God, if euer ye came neer vnto ỹ Lord, you neuer came so neere as now, when you come to receiue his body and blood, & are vnited vnto him in one spirituall body; and yet (peraduẽture) many come not so prepared, so clensed, so dressed, so trimmed into the presence of God, as Hester did into the presence of Assuerus. What do you think of these elemẽts? what do you imagine of this bread & wine? They are seales. What seales? Seals of his word, seales of Gods promise, seales of your adoptiõ. If euer you were instructed out of this booke, that instruction is confirmed and ratified vnto you now by Christs seale. Christ hath not ordained Sacraments in his Church for a fashion or

1. *Cor.* 11. 26

Matth. 22.

Hest. 5.

dumbe ſhew, that you ſhould feele or ſee, or taſte, but as the woman which had a bloody flix, whē ſhe touched the hem of Chriſts garment, he ſaid that vertue was gone out of him: that is, all the graces which theſe ſignes repreſent, that is, all the bleſſings that Chriſt Ieſus hath purchaſed vnto man by his death. Now becauſe if you receiue this ſacrament rightly, you are vnited vnto Chriſt, as the members with the head, if euer you did beleeue, or loue, or repent before; this requireth you to beleeue and loue, and repent more, becauſe now you are Chriſts bodie, which ſhewes that ye muſt obey Chriſt the head like members of the body, for the bodie is ruled by the head. What haue you now to receiue all theſe bleſſings? If ye haue not faith, how can you lay holde of any promiſes or merits of Chriſt, to ſay this is mine? If you had a hand to take and a faith to apprehend, now you might eate of that bread which is better then Manna, which he that taſteth, doth not hunger againe after any pleaſure in the world. Here is enough for A-
Luk. 16. braham, and Abrahams ſeede, Come vnto it all that thirſt and it will refreſh you. Happier is that man now that hath his wedding garment, than the rich glutton, that fareth deliciouſly, and goeth in purple euery day. Now you are the Lords gueſts, and the Lord himſelfe is your feaſt, and this feaſt is before you, the holieſt meat that euer ye did eate, and the comfortableſt meat that euer ye did eate, & yet the dangerouſt meat that euer you did eate: you ſtand vpon life or death, you eate to ſaluatiō or damnation; there is nothing in this world which you can receiue with greater benefit,
Gen. 3. or with greater perill. Adam did not eate the forbidden fruit with greater danger, Adam could not taſt the tree of life with greater fruit then you may taſte and receiue this ſacrament. The Ark was
2. Sam. 6. a ſigne of mercie, yet Vzziah was ſlaine for touching the Ark vnreuerently: Circumciſion was a good thing, yet Circumciſion
Gen. 34 did not profite the Sichemites, but was a way to make their enemies ſlay them, becauſe they were not circumciſed for religion, but for lucre: ſo if ye receiue for cuſtome & not for deuotion, this ſacrament ſhalbe to you as Circumciſion was to them. Therfore take heed how you receiue as they receiued, leaſt you meete with a curſe when you looke for a bleſſing. If thou remembreſt any ſin againſt God or againſt thy neighbour, leaue thine offering at the Altar, and be reconciled before thou come into his preſence: for

if

if ſtubble come to fire, there is no way but burne: now beloued, let faith, and loue, and repentance haue their perfect worke, that you may receiue this ſacramēt as Chriſt would haue you receiue it: and God grant you as much profit by it, as is offered in it, and ſo much comfort of it, as it hath brought to any, whoſoeuer haue receiued it faithfully, reuerently, and worthily before you.

FINIS.

THE GODLY MANS REQVEST.

Pſalme 90. 12.

Teach vs O Lord, to number our daies, that wee may applie our hearts to wiſedome.

THis Pſalme was compiled by Moſes, as ye may ſee by the title, at what time the ſpyes returned from the land of Canaan, & God for the murmuring of the people, pronounced, that all which were aboue twentie yeeres old, ſhould dye in the Wilderneſſe, except Caleb and Ioſua, that encouraged their brethren to go to Canaan. Now when Moſes heard the ſentence of death pronounced againſt himſelfe, and all the Iewes which came out of Egypt, except onely two, Caleb and Ioſua, that al ſhould dye before they came to the land which they ſought, he praieth thus for himſelfe and the reſt, *Teach vs O Lord, to number our daies, that we may apply our hearts to wiſedome:* that is, ſeeing we muſt needes die, teach vs to think of our death, that we may die in thy feare to liue againe: ſhewing vs how the conſideration of our mortalitie will make vs applie our hearts to godlines. He which is tottering himſelf had need leane vnto a ſtable thing; therefore a wauering man is commended here to conſtant wiſedome. Man is mortall, wiſedome is immortall, yet by wiſedome man becomes immortall too: therefore Moſes thinking of his death, runneth to wiſedome as a remedie againſt death. I haue choſen a text fit for the time, * which warneth vs how our yeeres paſſe, that when wee thinke

Num. 14. 29

*For it was preached at the beginning of the yeere.

thinke of the olde yeere how ſoone it is gone, yee may ſee vpon what a whirling wheele we are ſet: which putteth vs in mind euery day of that laſt day which is comming for vs, when wee ſhall giue account how euery day was ſpent before it. So many yeeres as are paſt, ſo many yeeres wee are neerer to the laſt: and though the old yere be gone, and a new yere come; yet whether another ſhal come after this, as this came after the former, no mã I think, hath any promiſe of him that made time: for euẽ theſe two daies ſince the old yeere went out, many haue gone the way which we all ſhall follow. Now why daies, or weekes, or yeeres, but for vs? But for man there ſhould be no winter, no ſummer, no ſpring, no Autumne; that wee ſeeing how the ſeaſons are renued, at laſt with them wee may learne to renue our ſelues: for to celebrate new yeeres with old ſinnes, is to let euery thing goe before our ſelues, and ſuffer the time to condemne vs which was giuen to ſaue vs. God hath ſhewed vs new yeeres, but he would haue vs ſhew him new men. This is Gods new-yeres gift, not ſheep, nor
*Heb.*10.1. doues, nor fruits, which the Iewes offered: neither mirrh, frankincenſe and golde, which the Gentiles offered, Matth.2. but a new creature, Gal.6.15. Therfore we muſt come to ſome ſchoolemaſter, which teacheth vs like Iohn Baptiſt what we ſhould do, that
*Luk.*3.10. we may grow in knowledge, as wee grow in yeeres. *Teach me to number my daies* (ſaith Moſes) *that I may apply my heart to wiſedome.* Whereby Moſes telleth vs, that this was one of his helpes, which made him profit in the knowledge of God, to number his daies: as a man that hath a ſet time for his task liſtẽs to the clock and counts his houres, ſo we haue a ſet time to ſerue God, *Worke*
*Iohn.*9.4. *while it is day*, ſaith Chriſt. What hee doth meane by this day, the Apoſtle ſheweth you, *This is the day of ſaluation*: that is, this life is the day wherein you ſhould worke. What worke haue you to doe? The Apoſtle tels you, *Worke out your ſaluation.* This is a long taske, therefore we had neede to *number our daies*, and not loſe a minute, leaſt we be benighted before our worke be done. *Teach me, O Lord, to number my daies.* He which in the land of Midian learned to number ſheepe, now he is come into the wilderneſſe, learneth to number his daies. *Teach vs, O Lord, to number our daies.* Not teach vs the number of our daies, for wee ſhall quite forget it again, and the knowledge of times and courſe of ſeaſons

is

is the knowledge of God himselfe, but *teach vs to number our daies*, that is, that wee may bee still numbering and counting our daies, and houres, and minutes, to see how fast we dye, that euery day and houre we may learne something. As God hath numbred our daies, so we must learne to number our daies, or els it seemes that we cannot *apply our hearts to wisedome*: that is, vnlesse wee thinke vpon death, wee cannot fashion our selues to a godly life, though we were as well instructed as Moses. This we finde daily in our selues, that the forgetfulnes of death, makes vs to apply our hearts vnto folly, and pleasure, and all voluptuousnes; that contrarie to his aduise, *Worke your saluation*, wee worke our damnation. We are so farre from numbring our daies, that we doe not number our weekes, nor our moneths, nor our yeeres, but as the Apostle saith, *A thousand yeeres with God are as one day*: so one day with vs is as a thousand yeres: that is, our time seemes so long that wee thinke wee shall neuer dye: but hee which made this prayer is now dead, and the number of his daies is ended, and nothing is left but his holy bookes which bring this prayer vnto vs, that we may learne to pray so too. Now I must pray, *Teach me O Lord to number my daies*: and thou must pray: *Teach me, O Lord, to number my daies, that we may apply our hearts to wisedome*: that is, so to pray, and fast, and watch, and heare, and doe, as becommeth him which shall shortly giue account of his *Stewardship*. This is the fruite which comes to a man by numbring his dayes, God teacheth a man to apply his heart to wisedome: and this is his lesson which he giues for that purpose, *number thy daies*, that is, thinke that wisedome is a long studie, and that thou hast but a short time to get it, and this will make thee get ground of vertue: for there is no such enemie to repentance, as to thinke that wee haue time enough to repent hereafter, which makes a man say, when any good motion commeth, nay I may stay yet, yet I may stay like the sluggard which turnes vpon his bed like a doore vpon the hinges, and saith, *Yet a little more, a little more sleep, a little more slumber, I may lie still a while*: this is not to nũber our daies, but to stretch our daies, and make them seeme more then they are, and they that doe so, neuer *apply their hearts vnto wisedome*: so you see what a preseruatiue Moses vsed against sinne and pleasure, he kept a calendar as it were of his daies which called vpon him,

2. Pet. 2. 8.

Luk. 16. 2.

Prou. 6. 10

him, *Be diligent, for thou haſt but a ſhort time.* Fiue things I note in theſe words: firſt that death is the hauen of euery man, whether he ſit in the throne, or keepe in a cottage, at laſt he muſt knock at deaths doore, as all his fathers haue done before him. Secondly, that mans time is ſet, & his bounds appointed, which he cannot paſſe, no more than the Egyptians could paſſe the ſea: & therfore Moſes ſaith, *Teach vs to number our daies*, as though there were a number of our daies. Thirdly, that our daies are few, as though wee were ſent into this worlde but to ſee it, and therefore Moſes ſpeaking of our life, ſpeakes of dayes, not of yeares, nor of moneths, nor of weekes: *but teach vs to number our daies*, ſhewing that it is an eaſie thing euer for a man to number his daies they be ſo few. Fourthly, the aptnes of man to forget death rather than any thing els, and therefore Moſes praieth the Lord to teach him to number his daies, as though they were ſtill ſlipping out of his minde. Laſtly, that to remember how ſhort a time wee haue to liue, will make vs applie our harts to that which is good. The firſt poynt is, that as euery one had a day to come into this world: ſo he ſhall haue a day to go out of this world. Whē Moſes had ſpoken of ſome which liued 700. yeeres, and other which liued 800. yeeres, and other which liued 900. yeeres, ſhewing that ſome had a longer time, and ſome a ſhorter, yet he ſpeakes this of all, *mortuus eſt*, at laſt comes in *mortuus eſt*, that is, *he died*, which is the Epitaph of euery man. Wee are not lodged in a caſtle, but in an Inne, where wee are but gueſts, and therefore Peter cals vs *ſtrangers*. We are not citizeus of the earth, but citizens of heauen, and therefore the Apoſtle ſaith, *We haue here no abiding citie, but wee looke for one to come.* As Chriſt ſaith, *My kingdome is not of this world:* ſo wee may ſay, my dwelling is not in this world, but the ſoule ſoreth vpward whence ſhe came, and the bodie ſtoopeth downward whence it came: as the tabernacles of the Iewes were made to remoue, ſo our tabernacles are made to remoue. Euery man is a tenant at will, and there is nothing ſure in life, but death: as he which wrote this is gone, ſo I which preach it, & you which heare it, one comming in, and one going out is to all. Although this is daily ſeene, yet it had neede bee proued, nay euery man had need to die, to make him beleeue that he ſhall die. When Adam and Eue became ſubiect to death becauſe of their ſinne, to teach them

1. Pet. 2.11.
Heb. 13.19.
Iohn 8.36.
Gen. 3.19.
Exod. 33.7.
Exod. 26.1.

them to think on death, ſo ſoone as they were thruſt out of Paradiſe, God clothed them with the skins of dead beaſts, which ſhewed them that now they were clothed with death, & that as the beaſts were dead whoſe skins they wore: ſo they ſhould die alſo: therfore Dauid ſaith, *Man being in honour became like the beaſts that periſh*: when hee ſaith that hee did become like the beaſts which periſh, hee implieth that man ſhould not periſh like the beaſts, but whē he did like a beaſt, he died like a beaſt. From that day euery man might ſay with Iob, *Corruption was my father, & the worme was my mother*. For the rich gluttō is lockt in his graue as faſt as poore Lazarus. Therfore God ſpeaking of kings, ſaith, *I ſaid ye are gods, but ye ſhall die like men*. If kings muſt dye like men, then the expectation of men is death: therefore when this king was readie to dye, he ſaid to Salomon, *that he ſhould goe the way of all the earth*, calling death *the way of all the earth*: to which Eſay beares witneſſe, crying, *all fleſh is graſſe*, that is, it falleth, and is cut downe like graſſe. In Paradiſe wee might liue or die: in the world we liue and muſt die: in heauen we ſhall liue and not die. Before ſinne nothing could chaunge vs: now euery thing doth change vs. For when winter comes we are cold, whē age comes we are withered, when ſicknes comes we are weak, to ſhew that when death comes we ſhall die. The clothes which weare vpon our backes, the Sun which ſets ouer our heads, the graues which lie vnder our feete, the meate which goes into our mouthes, crie vnto vs that we ſhall weare, and fade, and die, like the fiſhes, and foules, and beaſts which euen now were liuing in their elements, and now are dead in our diſhes. Euery thing euery day ſuffers ſome eclipſe, & nothing ſtands at a ſtay, but one creature cals to another, let vs leaue this world. Our fathers ſummoned vs, & wee ſhall ſummon our children to the graue; firſt we waxe old, then we waxe drie, then we waxe weake, then wee waxe ſicke, ſo wee melt away by drops; at laſt as we carried other, ſo other carrie vs vnto the graue: this is the laſt bed which euery man ſhall ſleepe in: we muſt returne to our mothers wombe. Therfore Iacob calleth his life but a pilgrimage; therefore Paul called his life but a race; therefore Dauid calleth himſelf but a worme; a pilgrimage hath an end, a race hath a ſtop, a worme is but troden vnder foote and dead ſtraight: ſo in an houre we are, and are not: here we are

Pſalm. 82.6

Iob. 17.14.

Luk. 16.22.

Eſay 40.6.

Gen. 1.27.

Gen. 3.21.

Gen. 47.9.

2. *Tim.* 4.7.

Pſalm. 22.6

2. *Cor.* 4.7.

now,

now, and anon wee are ſeparated, and to morrow one ſickneth, and the next day another ſickneth, & al that be here neuer meete againe: wee may well be called earthen veſſels, for we are ſoone broken, a ſpider is able to choake vs, a pin is able to kill vs: all of vs are borne one way, and die a hundred waies. As Eliah ſtood in the doore of the caue whē God paſſed by, ſo we ſtand in the paſſages of this world, ready to goe out whenſoeuer God ſhall call. Wee loſe firſt our infancie, and then our childhood, and then our youth, at laſt as wee came in the roomes of other, ſo other come into our roomes If al our daies were as long as the day of Ioſhua, when the Sunne ſtood ſtill in the midſt of heauen, yet it will bee night at laſt, and our Sunne ſhall ſet like other. It is not long that wee grow, but when wee begin to fall, wee are like the ice which thaweth ſooner than it froze: ſo theſe little worlds are deſtroyed firſt, & at laſt the great world ſhall be deſtroyed too, for al which was made for vs, ſhall periſh with vs. What doe you learne when you think of this, but that which Moſes ſaith, to apply your hearts to wiſedome? Death cōmeth after life, and yet guides the whole life like the ſterne of a ſhip: but for death there would be no rule, but euery mans luſt ſhould bee his law: hee is like a king which frighteth a farre off, though he deferre his ſeſſions, and ſtay the execution, yet the very feare that he will come, makes the proudeſt peacock lay downe his feathers, & is like a damp which puts out all the lights of pleaſure. The ſecond note is, that the time of man is ſet and his bounds appointed, which he cannot paſſe, and therfore Moſes praieth the Lord that he would teach him to number his daies, as though there were a number of our daies: therefore God is called *Palmoni*, which ſignifieth a ſecret number, becauſe he knoweth the number of our daies, which is ſecret to vs. As it was ſaid to Balthaſar, *God hath numbred thy kingdome:* ſo it may be ſaid to all, *God hath numbred thy life.* To this Iob beares witnes, ſaying, *Are not his daies determined? thou haſt appointed his bounds, which he cannot paſſe.* Againe Ieremy ſaith, *they could not ſtand, becauſe the day of their deſtruction was come.* As there is a day of deſtruction, and a day of death, ſo there is a day of birth, a day of mariage, a day of honor, a day of deliuerance, according to that, the *determination is made*, that is, God hath determined all things. As God appointed a time when his ſon ſhould come into the

1. *Kin.* 19. 9.

Ioſh. 10. 11.

Iob. 14. 5.

Iere 46. 21.

Dan. 11. 36.

the world, and hee came at the same time, as the Prophets and Euangelists accord: so he hath appointed a time when all his blessings shall come vnto vs, and they come at the same time: As we reade of Ioseph, whē his appointed time came, shewing that God appointed a time when to exalt him, and before that time came, he could not be exalted: therfore Christ saith so often, *My time is not yet come*, shewing that he knew the time of his baptizing, the time of his preaching, the time of his working, the time of his rising, and the time of his ascending. As for that which is obiected of Ezechias, because Esay shewed him that he should dye, & after told him that fifteene yeeres were added to his life: it is like the preaching of Ionas to the Niniuites: *Fortie daies, and Niniue shall be destroyed*, and yet Niniue was not destroyed, because they repented: so Ezechias was not abridged, because he repēted. Therfore you must vnderstand the phrase of God, as when we say that we shall iourney to morrow, we vnderstand, *If God will*: so when God saith, *I will destroy*, hee vnderstands, if wee persist. As all the promises of God are conditionall to take place if we repent, so all the threatnings of God are conditionall to take place if we repent not: and therefore sometime this word *If*, is put in, as where there is no blessing nor cursing without an *If*, I may answer again, that God is a Iudge, and spake like a Iudge to Ezechias: a Iudge doth not condemne al whom he saith he wil condemne, nor a schoolemaster beate euery one whom he saith he wil beate, to make him learne, yet the Iudge and schoolmaster do not dissemble but menace: this is not lying but threatning. But you will say, if any time be set, thus long I shall liue, and I cannot passe, then I will take no phisicke. You may as well say, I wil take no meate. God hath not ordained the end without meanes, but the meanes as well as the end. If he haue appointed one to die in his youth, he hath appointed some meanes to shortē his life, as he did Absoloms: if he haue appointed one to liue long, he hath appointed also some meanes to preserue his life, as Ioseph cherished Iacob in his age. Therefore though God had promised Paul that his companie should not be drowned, yet he told the marriners, that vnles they kept in the ship they should be drowned: as if their safetie should not be without meanes: but a good mind doth neuer quarrell about these things.

Dan.9.29. *Gal.4.4.* *Psal.105.19* *Iohn 7.8.* *2.Kin.20.1.* *Ionah.3.3.* *2.Sam.18.6.* *Acts 27.21.* *Deut.18.*

The third point is, that our life is but a short life: as many little

skulls

skuls are in Golgatha, as great skuls: for one apple that falleth from the tree, ten are pulled before they be ripe, and the parents mourne for the death of their children, as often as the childrē for the deceaſe of their parents. This is our Aprill and May wherein wee flouriſh, our Iune and Iuly are next when wee ſhall bee cut downe. What a change is this, that within foureſcore yeeres not one of this aſſemblie ſhall be left aliue, but another preacher, and other hearers ſhall fill theſe roomes, and tread vpon vs where our feete tread now?

The Rauen and the Phœnix, and the Elephant, and the Lyon, and the Hart fulfill their hundreds, but man dieth when he thinks yet his ſunne riſeth, before his eye be ſatisfied with ſeeing, or his eare with hearing, or his heart with luſting, death knockes at his doore, and will not giue him leaue to meditate an excuſe before he come to iudgement. To ſhew the ſhortneſſe of mans life, Moſes vſed the ſhorteſt diuiſion in nature to expreſſe it by, he might haue ſaid, *Teach me O Lord, to number my moneths, or my yeeres*, but he ſpeaks of daies: ſo the ſcripture is wont to number our life by daies, and houres, and minutes, to ſhew vs that wee ſhall giue account for houres, as well as for daies, for daies as well as for weekes, for weekes as well as for moneths, for moneths as well as for yeeres, which warneth vs to make vſe of all our time, and euery day to thinke vpon the laſt.

This was the Arithmetick of holy men in former times to reckon their daies, ſo that their time might ſeeme ſhort, to make thē *applie their hearts to wiſedome*: The Hebrewes did number their daies thus: firſt they did deduct the time of ſleepe, ſo that if our
Pſal.90.10. yeeres be threeſcore and ten, as the Prophet ſaith, fiue and thirtie of theſe yeres are ſtriken off at one blow, becauſe we ſpend halfe our time in ſleepe: then they did deduct the time of youth, which Salomon calleth *vanitie*, as though it were not worthy to be cal-
Eccle.11.10 led life but vanitie: Then they did deduct the daies of ſorrow, becauſe in ſorrow a man had rather die then liue, ſo whē the houres of ſleep, and the houres of youth, & the houres of ſorrow are taken away, what an Epitome is mans life come to? The fathers vſed another account: firſt they did deduct all the time which is paſt, for the time which is paſt is nothing: Then they did deduct time to come, becauſe the time to come is vncertaine, & no man

can

can ſay that he ſhall liue. Now when the time paſt, and the time to come is ſet aſide, there is nothing left but the time preſent, that is, a moment, which is not ſo much in reſpect of eternitie, as a little mote to the whole earth.

Dauid numbred his daies by a meaſure, *My life* (ſaith he) *is like a ſpanne long*, Pſal. 39.5. when he meaſured his life, he took not a pole, nor an ell, nor a yard to meaſure it by; but a ſhort meaſure, his ſhort ſpan, *My life is like a ſpan long*. Thus you haue learned to number your daies, or rather the houres of your daies: as ſome came into the Vineyard in the morning, and ſome at noone, and ſome at night: ſo ſome goe out of this Vineyard in the morning, ſome at noone, and ſome at night: ſome mans life hath nothing but a morning, ſome haue a morning and noone, he which liueth longeſt, liueth all the day; & therfore the yongeſt of all pray but for this day: and if he liue till to morrow, then he praieth for that day, ſaying ſtil, *Giue vs this day our daily bread*. So that a pleaſant life may be compared but to a glorious day, and a ſorrowfull life to a clowdie day, and a long life to a ſummers day, and a ſhort life to a winters day. How comes it to paſſe that when a man dies, all his yeeres ſeeme but ſo many daies, and before he dies, all his daies ſeeme ſo many yeeres? Iob ſpeaketh of all alike, *Man which is borne of a woman hath but a ſhort time to liue*, Iacob was 130. yeeres old, and yet when hee came before Pharaoh, he ſayd, *Few and euill haue my daies been*. Though Pharaoh did not ſpeak of daies, but asked him *how old he was*, yet he anſwered of daies, to ſhew that not onely his yeeres, but his *daies were few*. Our fathers marueiling to ſee how ſuddenly men are, and are not, compared life to a dreame in the night, to a bubble in the water, to a ſhip on the ſea, to an arrow which neuer reſteth till it fall, to a player which ſpeaketh his part vpon the ſtage, and ſtraight he giueth place to another, to a man which commeth to the market to buy one thing and ſell another, and then is gone home again: ſo the figure of this world paſſeth away. This is our life while we enioy it wee loſe it: as Iacob ſaid, *that his daies had been few*: ſo we may ſay, that our daies ſhall be few.

Iob. 14.1.

Gen. 47.9.

Now, why hath God appointed ſuch a ſhort time to man in this world? Surely, leaſt he ſhould deferre to do good, as his manner is: for though his life ſo ſhort, yet he thinks it too long to repent.

Pſal. 90.10.

repent. The Prophet ſaith, *that our yeeres are but threeſcore and ten*, as though this were but a little time to liue. But why ſhould we liue ſo long? for if our life were but a yeere, yet a yere is more then we vſe, al the reſt is loſt: for we deferre till that weeke which we think will be laſt. It is ſaid of the diuel, *that he is buſie becauſe his time is ſhort*: but the time of man is ſhorter: & therfore Chriſt ſaith, *In this thy day*: as though no day could bee called thy day, but this day: and therefore all that thou haſt to doe, thou muſt do this day. Conſider this, all which trauell toward heauen, had wee not neede to make haſte, which muſt goe ſuch a long iourney in ſuch a ſhort time? How can he chuſe but runne, which remembreth that euery day runneth away with his life?

Rem 12.12.
Luk. 19.42

The fourth point is our aptnes to forget death rather then any thing els, and therefore Moſes prayeth the Lord to teach him to nũber his daies, as though they were ſtil-ſlipping out of his mind. He which hath numbred our daies, muſt teach vs to number our daies: for when Moſes praieth the Lord to teach him to number his daies, he ſignifieth that he would very faine remember them, but ſtill his mind did turne from them, & that he could not think vpon thẽ longer then he thought on the Lord, which taught him to number them: ſuch is the rebellion of our nature, we cannot remẽber that which we ſhould, becauſe we remember ſo many things which we ſhould forget. How oftẽ doth the ſcripture call death to our minds? Yet we reade how they put the day of death from them, & would not remember it. Salomon bids vs remẽber that we ſhal come to iudgement, & yet we reade how they pleade againſt the day of iudgement, and ſyllogize to their ſins, *That all things ſhall continue as they be, becauſe there hath bin no change yet*: euen ſo it is with vs, *as the foole ſaith in his heart, there is no God*: ſo we ſay in our harts there is no death, or at leaſt death wil not come before we be old. Of al numbers we cannot skill to number our daies: wee can number our ſheepe and our oxen, and our coyne: but we thinke that our daies are infinit, and therefore we neuer go about to number them. We can number other mens daies and yeeres, and think they will die ere it be long if we ſee them ſicke, or ſore, or olde, but we cannot number our owne. When two ſhips meete on the ſea, they which are in one ſhip thinke that the other ſhip doth ſaile exceeding faſt: but that their

Amos. 6.1.
Eccle. 11.9.
2. Pet. 3.5.
Pſal. 14.1.

their ſhip goeth faire and ſoftly, or rather ſtandeth ſtill, although in trueth one ſhip ſaileth as faſt as the other: ſo euery man thinks that other poſt, and runne, and flie to the graue, but that himſelf ſtandeth ſtock ſtill, although indeed a yeere with him is no longer then it is with other: beſide that, we are giuẽ to forget death, we ſtriue to forget it like them which ſay, *we may not remember.* *Amos.6.10.*

Teach me to number my daies: nay, teach me to multiplie my daies: teach mee to remember death, nay teach me to prolong death: or if I cannot prolõg death, teach me to forget death, that I may ſin without feare: for the remembrance of death maketh a man to ſin fearfully, and takes away the pleaſure of ſin. Therfore if ye mark, there is a kind of men which cannot abide to heare of death, they are ſick with the name of it: the reaſon is, Achab can not abide Michaiah, *becauſe he neuer propheſied good vnto him but euill:* ſo death neuer propheſied good to the wicked but euil, for which they cannot abide it. Therefore as Pharaoh bad Moſes goe out of his ſight: ſo they bid death go out of their ſight, & ſay whẽ he comes as Achab ſaid to Eliah, Art thou here my enemie, when they ſhould ſay, welcome my friend? For as the diuels thought Chriſt was come to torment thẽ: ſo the vngodly thinke that death comes to torment thẽ. Is it peace, whẽ they ſee death? they doubt it is not peace, becauſe they neuer loued the God of peace. O that I could bring you into their harts, that ye might ſee more thẽ tongue can expreſſe: for I do not think ẏ any Epicure, or worldling, or Nonreſident, haue any ioy to thinke of death or deſire to be diſſolued, but rather that he might neuer bee diſſolued, becauſe death comes to ẏ wicked like a iayler, which comes alwaies to hale vnto priſon: therfore their care is not to remẽber death, that *they might apply their harts to wiſedome*, but to forget death, leaſt they ſhould *apply their harts to wiſedom*, & loſe their pleaſures before ẏ time; for he which is not purpoſed yet to leaue his ſinnes, would not bee troubled with any thought that might make him take his pleaſure fearfully, leaſt he ſhould leaue ſin before ſin leaue him. Therefore the diuel doth neuer teach a man to nũber his daies, becauſe he gains by ẏ forgetfulnes of death: but the Lord which would haue a man *to apply his hart to wiſedome*, it is he which teacheth vs to nũber our daies: & therefore Moſes praieth vnto him, & becauſe we pray not vnto him as he did, to

teach vs *to number our daies*, therfore we die like wormes before we be aware. So farre we are from that which hee ſhooteth at, *to apply his heart to wiſedom*, that we are not in the way vnto it, that is, to remember that we ſhall die. The laſt point is the cauſe why Moſes would learne to number his daies, *that he might apply his heart to wiſedom*: as if he ſhould ſay, vntill men think vpon death, they neuer applie their hearts to wiſedome, but buſie themſelues with worldly matters, as though they were feathering a neſt that ſhould neuer be pulled downe. Wiſedome hath alwaies carried that ſhew of excellencie, that the very wicked haue laboured to put on this vizard: as we reade of Pharaoh, who to couer his fooliſhnes, ſaith, *Come let vs doe wiſely*. And againe, it is ſaid, that the Grecians ſought after wiſedom, euen the nation which God cals the fooliſh nation, did ſeeke after wiſedome: that is, they would haue the name of wiſedome: but this wiſedome which Moſes cals wiſedome, is counted fooliſhnes, *the fooliſhnes of preaching*, ſaith Paul, meaning how the fooliſh count preaching fooliſhnes. Againe, *fooliſhnes to the Gentiles*, meaning that the word of God ſeemeth like a fooliſh thing vnto many. For that which Chriſt ſaid vnto Peter, he may ſay almoſt to all, *They doe not ſauour the things of God*. As Anah deuiſed a new creature: ſo they haue foũd out another wiſedome, which is called *the wiſedome of the fleſh*. They remember, *Be wiſe as ſerpents*: but they forget, *Be ſimple as doues*. He which is like to Achitophel is counted a deepe counſellor: he which is like Machiuel, is counted a wiſe fellow. Alas how eaſie a matter is it to deceiue and counterfeit, and play the ſubtle ſerpẽt, if a man would ſet his head vnto it? Could not Dauid go as far as Achitophel? Could not Paul ſhew as much cunning as Tertullus? Yes, yes, if they were not taught to be ſimple as doues. But this wiſedome comes not by the remembrance of death, but by the forgetfulnes of death. Men do not vſe to thinke of death whẽ they go about ſuch matters, but ſay like the ſerpẽt, *We ſhall not die*. Two things I note in theſe words: firſt, that if we will find wiſedome, we muſt apply our hearts to ſeeke her: then, that the remembrance of death makes vs apply our hearts vnto it. Touching the firſt, Moſes found ſome fault with himſelfe, that for all hee had heard and ſeene, and obſerued, and was counted wiſe: yet hee was new to begin, and had not applied his heart to learne

Exod. 1.10.
1.*Cor* 1.22
Deut. 32.21
1.*Cor.* 2.21.
23
Mat. 16.23.
Gen. 36.24.
Rom. 8.7.
Mat. 10.16.
2.*Sam.* 17.7
Acts. 24.2.
Mat. 10.6.
Gen. 3.3.

learne wiſedom, like the Wiſeman which ſaith, *I am more fooliſh then any man, I haue not the wiſedom of a man in me.* So vnſatiable and couetous (as I may ſay) are the ſeruants of God, the more wiſedome, and faith, and zeale they haue, the more they deſire. Moſes ſpeaketh of wiſedom, as if it were phiſick, which doth no good before it be applied, and the part to apply it to is the heart, where all mans affections are to loue it and cheriſh it like a kind hoſteſſe: when the heart ſeeketh, it findeth: as though it were brought vnto her like Abrahams ram. Therfore God ſaith, *They ſhall ſeeke me, and finde me, becauſe they ſhall ſeeke mee with their harts:* as though they ſhould not find him with all their ſeeking, vnles they did ſeeke him with their hart. Therfore the way to get wiſedome, is to apply our hearts vnto it, as if it were your calling and liuing to which you are bound prentiſes. A man may applie his eares and his eyes, as many trewants do to their bookes, and yet neuer proue ſchollers: but from that day which a man begins to apply his heart vnto wiſedome, he learneth more in a moneth after, then he did in a yere before, nay, then euer he did in his life. Euen as you ſee the wicked, becauſe they apply their hearts to wickednes, how faſt they proceede, how eaſily and how quickly they become perfect ſwearers, expert drunkards, cunning deceiuers: ſo if ye could apply your hearts as throughly to knowledge & goodnes, you might become like the Apoſtle which teacheth you. Therefore when Salomon ſheweth men the waye how to come by wiſedome, hee ſpeakes often of the heart, as *Giue thine heart to wiſedome, Let wiſedome enter into thine heart, Get wiſedome, Keepe wiſedome, Embrace wiſedome:* as though a man went a wooing for wiſedome. Wiſedome is like Gods daughter, that hee giueth to the man that loueth her and ſueth for her, and meaneth to ſet her at his heart. Thus wee haue learned how to apply knowledge that it may doe vs good, not to our eares like them which heare ſermons only; nor to our tongues, like them which make table talke of religion; but to our hearts, that wee may ſay like the Virgin, *My heart doth magnifie the Lord:* and the heart will apply it to the eare, and to the tongue, as Chriſt ſaith, *Out of the abundance of the heart the mouth ſpeaketh.* The laſt point is, that the remembrance of death makes vs to apply our hearts to wiſedome. Moſes commended not many books to make a wiſe

Prou.30.2.

Ier.29.13.

Pro.22.10.
Pro.45.13.8

Luk.1.
Mat.15.12.

man learned, but as Dauid commends one book in ſtead of ma-
*Pſalm.*1.2. ny: *Meditate in the law of God day and night:* for *the reading of*
*Eccle.*12.12 *many bookes* (ſaith Salomon) *is but wearines to the fleſh.* Therfore as though Moſes had marked what did moue him moſt to ſeeke after God, he praieth that that thought may run in his mind ſtill, the remembrance of death. As many benefits come vnto vs by death: ſo many benefits come vnto vs by the remembrance of death, and this is one: It maketh a man to apply his heart to wife-
*Heb.*11.26. dome: for when hee conſidereth that he hath but a ſhort time to liue, he is carefull to ſpend it well, like Moſes, of whom it is ſaid, that whē he conſidered how he had but a ſeaſon to liue, he choſe rather to ſuffer afflictions with the ſeruants of God, then to enioy the pleaſures of ſin for a ſeaſon. This is that which makes the old men faſt, and watch, and prepare themſelues more then young, becauſe they thinke themſelues neerer the doore, like olde Iſaac,
*Gen.*27.2. which whē he was blind for age, ſaid vnto Eſau, *Behold I am now old, and know not the day of my death:* that is, becauſe I am olde, I
*2.Kin.*20.1. looke to die ſhortly. And therfore as Eſay taught Ezechias to ſet all things in order before he dyed: ſo he called his eldeſt ſonne, to whom he thought that his inheritance belonged, that hee might bleſſe him before hee died. This wiſedome the fathers called *the wiſedome of the croſſe*, which we call the beſt, becauſe it was deareſt bought. It is hard for a man to thinke of a ſhort life, & thinke euill; or to thinke of a long life, and thinke well. Therefore when Ieremie had numbred all the calamities and ſinnes of the Iewes;
*Lam.*1.9. at the laſt he imputed all to this, *She remembred not her end:* ſo if I may iudge why naturall men care for nothing but their pomp, why great men care for nothing but their honour and dignitie, why couetous worldlings care for nothing but their gaine, why voluptuous Epicures care for nothing but their pleaſure? I may ſay with Ieremy, *They remēber not their end.* We neuer couet the ſame things liuing and dying: therefore when Salomon had ſpoken of all the vanities of men, at laſt he oppoſeth this Memoran-
*Eccle.*11.9. dum, as a counterpoiſe againſt thē all; *Remēber that for all theſe things thou ſhalt come to iudgemēt:* as if he ſhuld ſay, Men would neuer ſpeake as they ſpeake, nor doe as they doe, if they did but thinke that theſe ſpeeches & deedes ſhould come to iudgement. As the bird guideth her flight with her traine: ſo the life of man is

beſt

beſt directed vnto a cõtinuall recourſe vnto his end. The thought of death hath made many ſins auoyd like the diuell, when Chriſt alleadged ſcripture: it is like a ſtrainer, all the thoughts and ſpeeches, and actions which come through it are clenſed and purified like a cloath which commeth out of the water. Seeing then that ſo much fruit growes of one ſtalke, which is the numbring of our daies, let vs conſider what an harueſt wee haue loſt, which happilie before this day neuer prayed with Moſes, that the Lord would teach vs to number our daies. What if we had died in the daies of our ignorance, like Iudas which hanged himſelf before he could ſee the Paſſion or Reſurrection, or Aſcenſion of Chriſt? But God hath cared for vs more then wee haue cared for our ſelues. Wee ſhould haue numbred our daies and ſinnes too: but alas, how many daies haue wee ſpent, and yet neuer thought why any day was giuen vs? But as the old yeere went and a new yere came, ſo we thought that a new would follow that, and ſo we thinke that another will come after this, and ſo they thought, which are dead alreadie. This is not to number our daies, but to prouoke God to ſhorten our daies: there are few here which haue not ſeene twentie yeeres; now if we had but euery yere learned one vertue ſince we were borne, we might by this time haue bin like Saints amõg men: but the time is yet to come when we muſt apply our hearts to wiſedome. To riches and pleaſures we haue applied our harts, and our eyes, and our eares, and our hands too, but to wiſedome we haue not applied our hearts.

Matth. 4.

Matt. 27. 5.

There be many cauſes, but there ſhould be no cauſe if we had numbred our daies. For ſurely if a man could perſwade himſelfe that this is his laſt day, as it may be, he would not defer his repentance vntil to morrow. If he could think that this is his laſt meale that euer he ſhal eate, he would not ſurfet: if he could beleeue that the words which he doth ſpeake to day, ſhould be the laſt that euer he ſhould ſpeake, he would not offend with his tongue: if he could be perſwaded that this ſermon ſhould bee the laſt ſermon that euer he ſhould heare, hee would heare it better then euer he heard any yet. Yet breath is in the body and the heart may applie it ſelfe, and the eye may applie it ſelfe, and the eare may applie it ſelfe, and the hand may apply it ſelfe. *Worke while it is light.* I can but teach you with words as Iohn baptized with water. As Mo-

ſes praied the Lord to teach him *to number his daies*, ſo you muſt pray the Lorde to teach you to number your daies. And now I leade you to number your daies. It may bee that thou haſt but twentie yeres to ſerue God, wilt thou not liue twenty yeeres like a Chriſtian, that thou maiſt liue a thouſand yeres like an Angel? It may be that thou haſt but tenne yeeres to ſerue him, wilt thou not ſerue ten yeres for heauen, which wouldſt ſerue twenty yeres for a farme?

It may be that thou haſt but fiue yeres to ſerue God, wilt thou not ſpend fiue yeres well to redeeme all thy yeeres for fiue? Yet God doth know whether many here haue ſo long to repent for al the yeeres which they haue ſpent in ſin? If thou wert borne but to day, thy iourney is not an hundred yeres? If thou be a mā, halfe thy time is ſpent alreadie: if thou bee an olde man, then thou art drawing to thy Inne, and thy race is but a breath: therefore as Chriſt ſaid vnto his Diſciples when he found thē ſleeping, *Could ye not watch one houre?* So I ſay to my ſelfe, & to you, can we not pray? cā we not ſuffer a little while? He which is tired can craule a little way, a little farther, one ſtep more for a kingdom. For this cauſe God would not haue men know when they ſhall dye, becauſe they ſhould make readie at all times, hauing no more certaintie of one houre than another. Therefore our Sauiour ſayth, Watch, becauſe you know not when the Lord wil come to take you, or to iudge you, *Happie are they which heare the worde and keepe it.* Thus you ſee that death is the laſt vpon earth, that the time of man is ſet, that his race is ſhort, that he thinkes not of it, that if he did remember it, it would make him apply his mind to good, as hee doth to euill: and now I end as I began. The Lord teach vs to number our daies, that we may apply our hearts to wiſedome, Amen.

FINIS.

A GLASSE FOR DRVNKARDS.

22 *And when Cham the father of Canaan saw the nakednesse of his father, he told his two brethren without.*
23 *Then tooke Shem and Iaphet a garment, and put it vpon both their shoulders, and went backward, and couered the nakednes of their father with their faces backward: so they sawe not their fathers nakednesse.*
24 *Then Noah awoke from his wine, and knew what his younger sonne had done vnto him:*
25 *And said, Cursed be Canaan, a seruant of seruants shall he be vnto his brethren.*
26 *He said moreouer, Blessed bee the Lord God of Shem, and let Canaan be his seruant.*
27 *God perswade Iaphet that he may dwell in the tents of Shem, and let Canaan be his seruant, &c.*

Ou haue here the storie of Noah and his sonnes. As Noah did well and euil, so he had good sonnes and euill: but as his vertues were more notorious then his vices, so God blessed him more then he crossed him: for hee had two good sonnes, and but one euill sonne: his good sonnes were Shem and Iaphet: his wicked sonne was Cham: his good sonnes were blessed, his wicked son was cursed. First of the father, and then of his sons. In Noah first you see his husbandrie, and then his drunkennes, and after his nakednes. In Cham first you see his mockerie, and after his curse: in Shem and Iaphet first you see their reuerence, and after their blessing.

Of Noahs drunkennes and his husbandrie wee haue spoken: now a word of his nakednes. *Drinking of the wine he was drunk, and was vncouered in the midst of his tent, &c.* It is said that drunken porters keepe open gates, so when Noah was drunken, he set all open; as wine went in, so wit went out: as wit went out, so his clothes went off. Thus Adam which begã the world at first, was made naked with sin; and Noah which began the world againe *Gen. 3.*

is made naked with ſinne, to ſhew that ſinne is no ſhrowder but a ſtripper. This is one fruit of the Vine more then Noah looked for: in ſtead of being refreſhed and comforted, hee was ſtripped and ſcorned.

Iob.9.34.& 21.9. There is a thing which followeth ſinne which Iob calleth a rodde, which the ſinner neuer thinketh of, before hee haue done. When the childe hath faulted, then hee is beaten: ſo now Noah hath ſinned, he muſt bee beaten: firſt he is ſtript naked, after hee is ſcourged; wine putteth off his cloathes, and then Cham commeth and laſheth him: to ſhew, that wine can both cheere the *Gen.3 6.* heart, and grieue the heart. As the forbidden tree when it promiſed our parents knowledge, tooke their knowledge from them: ſo euery ſin giueth other wages then it promiſeth. Little thought Noah that wine would make him naked: but now hee is naked and ſtripped too, as though he were firſt ſtripped, and then whip- *Gen.19.* ped. Hee which beleeued the threatning (like Lot) when others mocked, hee which eſcaped the flood when others were drowned, hee to whom all the foules of the ayre, and the beaſts of the *Gen.2.* earth flocked in couples, as they did to Adam, hee which was reſerued to declare the iudgemẽts of God, and begin the world againe; Noah, the example of temperance, the example of moderation, the example of ſobrietie, lieth naked in his Tent for drinking the wine which hee himſelfe had planted: the operation of wine was drunkenneſſe, the ſequell of drunkenneſſe was nakedneſſe, the effect of nakedneſſe was deriſion. As the ſerpents ſting is in his taile, ſo the ende of ſinne is bitterneſſe, leaſt hee ſhould loue the vice wherewith hee was once defiled, as they which are once drunke, hardly get out of the ſellar. God giueth him a Memorandum like Iacobs limping, that hee was neuer drunken after, but learned temperancie of intemperancie: therefore it is good a little to feele the ſting of ſinne, that wee may handle it like a hornet.

Now when Noah the father was drunken, Cham the ſonne becommeth a ſcorner; the father deſerued to be deſpiſed of his ſonne, becauſe he had disfigured the image of a father. Therefore it followeth, *When Cham the father of Canaan ſaw the nakednes of his father, he told his two brethren without, &c.* Drunkennes was his fault, and ſhame muſt be his puniſhment. Whereby you may

may note, how God doth proportionate and match ſhort; he punishments together, that a man may looke vpon his ſpied ment like a glaſſe, and ſee his ſinne. Againe, by this you may-n how God doth bring forth the faults of the iuſt as well as the vniuſt, or elſe other would ſay as Chriſt ſaith, Iohn 8 *Who can accuſe me of ſinne?* What a griefe was this to Dauid, that his ſon ſhould bee his traytor? So to increaſe the griefe of Noah, his ſonne was his ſcorner. He may ſay as ỹ Pſalmiſt ſaith, Pſal. 54. 12. *It is thou O man, euen my companion and familiar which delighted together.* If mine enemie had deſamed me, I could haue borne it, or I would haue fled from him: but he whom I haue loued, nay hee whom I brought into the world, made me a ſhame to the world, like the Viper which killeth the damme that beareth it. So oftentimes the propheſie of Michaiah proueth true, *A mans enemies are thoy of his own houſe*, chap. 7. 6. As Iudas betrayed his maſter. Who can reclaime a wicked diſpoſition? how deepe was the roote of euill hid in his heart, that Noah could neuer know it before hee ſhewed it? Vntill now Cham ſeemed as good as Shem, and if Iaphet had ſaid, thou ſhalt be curſed, he would haue ſayd, thou ſhalt be curſed. Hypocriſie is ſpun with ſuch a fine thread, that wee may liue as long with a man, as Noah did with Cham, and ſcarſe diſcerne him.

Here are two ſinnes which goe before Chams curſe: one that he did ſee his fathers nakednes: the other, that hee did reueale it vnto his brethren.

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Therefore

re God licenſed Abraham to ſee the flames of Sodome,
ne forbad Lot, becauſe that which teacheth one, tempteth
ther: it is a true prouerbe, the eye is a ſhrew; although it ſhew
light, yet it leadeth many into darknes. If Eue had not ſeene, ſhe
Gen. 3. 6. had not luſted, for it is ſaid, *Seeing that the tree was pleaſant to the eyes, ſhe took & eate.* If Achā had not ſeene, he had not ſtolne.
Ioſu. 7. 21. For he ſaith, firſt I ſaw, & then I coueted. If Dauid had not ſeene,
2. Sam. 11. 2 he had not luſted, for it is ſaid firſt, That he did ſee her, and thē he ſent for her. So when Cham had ſeene the temptation, hee was ſnared with the ſinne: therfore it followeth, *He told his brethren which were without, &c.* Thus ſinne groweth of ſinne, from the eye to the heart, and from the heart to the tongue, a man may go into a labyrinth eaſily, but when hee is in hee cannot get out: ſo Cham did ſee a temptation eaſily, but when hee had ſeene it he could not looke from it. Therefore when Eſaiah ſpeaketh of va-
Eſa. 5. 18. nitie, he named *Cart-ropes of vanitie*, to ſhew how one ſin draweth on another, as it were with cart-ropes, and one ſinner maketh
Gen. 3. another, as Eue did Adam. When Satan was caſt out himſelfe,
1. Pet. 5. he ſought euer after whom hee might deuoure: ſo when Cham had ſtrained reuerence himſelfe, he laboured to bring his brethrē into the ſame diſobedience. All men ſeeke after fellowes, and we thinke it euill to be euill alone: therefore the theeues before they goe to ſteale, call their mates and ſay, *Come with vs*, Prou. 1. 10.
1. Pet. 4. 3. *It is enough* (ſaith Peter) *that wee haue ſpent our former time in luſts:* ſo it was enough that Cham had faulted himſelfe, but whē hee had ſeene, he would haue his brethren ſee too: when he was become a ſcorner, he would haue his brethren ſcorners too: therfore as Andrew called Simon, and Philip called Nathaniel, to ſee
Iohn 1. the Sonne of GOD: ſo Cham called his brethren to ſee the nakedneſſe of his father. The ſinnes of men are like a plume of feathers, for itching eares, and an euill diſpoſition breedeth an euill ſuſpition: therefore Cham thinking that his brethren had beene as ſhameles as himſelf, thought this a merry may-game to make them ſport. Come with me (ſaith he) and I will ſhew you my father naked: they ſay, it is an euill bird which will defile his owne neſt: ſo it is an euill ſonne that will ſhame his owne father; hee ſhould haue couered his fathers nakednes ſo ſoone as he ſaw it, leaſt his brethren ſhould ſee it too, but hee was ready to make it

worſe

worſe,like them which heare a ſuſpition and make it a report;he ſhould haue taken the beame out of his own eye, when he ſpied a moat in his fathers eye: but as the eye ſeeth all things, and can not ſee it ſelfe,ſo we can ſee other mens faults,but not our own. When Agur had conſidered the follies of others, he conſidered his own follies,and ſaid,I am more fooliſh then any man. When Iudah had conſidered Thamars ſins,he conſidered his owne and ſaid,*She is more righteous then I.* But when Cham did ſee a fault in his father,all his own faults were hid vnder a buſhell,he cared not that he was his father, nor ỹ he was ſaued for his righteouſnes,nor that he had planted a Vineyard for him and his brethren, nor that he was neuer drunken before, nor ỹ he had committed greater ſinnes himſelfe,but like them which make their ſport of that which ſhould be their ſorrow,ſo he laughed at that which might make him weepe. Often did I well might Noah ſay, and thou didſt neuer honour me for that:but once did I euil,and for that thou wouldſt ſhame me.

*Prou.*30.1.

*Gen.*38.

There is a kind of mẽ which are aſhamed of other mens faults, but not of their owne:they are like flies which alwaies light vpõ the ſore,if they finde any ſin,there they talke,that is their ſport, like a Tennis ball,when they come to their ordinaries,& though they did neuer well in all their life,yet that fault ſeemeth greater to them then all their owne: theſe men are ſo like the diuell,that in the Reuel.12.10.the diuell is called by their name, An accuſer of the brethren: and that you may know that ſuch tongues ſhall burne in the fire of hell,Saint Iames ſaith,*That their tongues are kindled with the fire of hell alreadie*, Iam.3.6. This was euer the propertie of bad men,to ſeeke faults in good men, to obiect againe,that they may ſinne without reproofe of them. Therefore ſaith Paul, *So behaue your ſelues, that they which would ſlaunder you,may be aſhamed, hauing nothing to ſpeake euill of you:* If Noah had not been drunken, Cham had loſt his ſport.

Titus 2.8.

Now becauſe this fact of Cham was ſo hainous,whẽ he is accuſed of it,he is called the father of Canaan, as if he ſhould ſay, thinke what he deſerueth,which being a father himſelfe, would ſo diſhonour his father.It was meete that he which had children ſhould know the duetie of a childe, and euer thinke, that as hee behaued himſelfe towarde his father, ſo his ſonnes would be-

haue

haue themselues to him againe, but all this did nothing moue him, therefore the greater was his sinne.

To conclude then, as Cham was worse then Noah whom he derided, so if you mark, they which are wont to speake hardly of others haue greater faults themselues, which they cãnot tel how to couer, but by disgracing others. Thus much of the wicked sonne, now of the good sonnes it followeth.

Pro.1.10. *Then tooke Shem and Iaphet a garment, and put it vpon both their shoulders, and went backward, and couered the nakednesse of their father, &c.* Salomon saith, *If sinners tempt thee, yet consent thou not:* So though Cham tempted them, they consented not, but when he said, Come and see, they went and hid: Noah stripped himselfe, but he could not couer himself, so we can corrupt our selues, but we cannot amend our selues. As Cham is accused of two faults, for beholding his fathers nakednes, and for reuealing it: so Shem and Iaphet are commended for two things, that they would not see their fathers nakednes, and that they couered it. All came of one roote, & all had one dutie, and yet see what difference was betweene thẽ, one was glad of his fathers shame, and the other very sorie for it: one published it, and the other smoothered it. These two (saith Moses) saw not their fathers nakednes.

Gen.2.25. Once it was no shame to bee naked: for it is said, that Adam and Eue were both naked, and were not ashamed. But as sinne made labour yrksome, which was not yrksome before, & made heate offensiue, which was not offensiue before, and made cold hurtfull, which was not hurtfull before, so it made nakednesse shamefull, which was not shamefull before, that rather then a man would be naked now, hee will couer himselfe, as Adam did with figge-leaues. Therefore we neuer reade that Noah was naked before he was drunken, shewing that a sober man wil neuer open that which nature hath hid.

This is the difference betweene men and beasts: men are not onely ashamed to bee seene naked themselues, but vnlesse it bee some Cham, they are ashamed to see another naked. Shem and Iaphet sawe not their fathers nakednesse, who is so blinde as he which will not see? Nay, who is so blinde as he which will see? The sight of the eyes oftentimes draweth the soule out of light into

into darkneſſe, knowing therefore that it was harde to ſee like Cham, and not to ſin like Cham, they would not ſee leaſt they ſhould offend. As they would not ſee it themſelues, ſo they were carefull that none other ſhould ſee it, and therefore they couered it with their cloakes. For wee muſt not onely refraine ſinne, but reſtraine ſinne, according to that, Leu. 19. 17. *Suffer not thy brother to ſinne:* ſo Shem and Iaphet ſeeing how their brother had ſinned, ſtopped the cauſe that no more might ſinne, they were loath that he ſhould ſee that which hee would haue them to ſee: their griefe and modeſtie it was ſuch, that they did not ſtay to make him any anſwere, or aske him any queſtion, but ſtraight they thought what was beſt to bee done, and as a Nurſe taketh the milk out of her own mouth to giue to the child, ſo they took off their cloakes from their backes to couer their father. Such a reuerence is in children toward their parents, if they haue but nature, that they will not ſuffer the maieſtie of their father to waxe vile, but rather they will heare any reproch againſt themſelues, then abide a word againſt their father. Now if wee doe ſuch reuerence to earthly fathers which bring vs into miſerie, that wee had rather ſhame our ſelues then they ſhould beare any ſhame, why are we ſo aſhamed and afraid to ſpeak for our father, which calleth vs out of miſerie into happineſſe? if Cham be curſed for diſhonouring a man, let them feare which diſhonour God.

You know that the Papiſts doe couer the ſpottes of their Biſhoppes with this cloake of Shem and Iaphet, and not onely they but others too: for if any ſpeake of corruption in Rulers, or briberie in Iudges, or Simonie in Biſhops, or Non-reſidencie in Paſtors, hee is ſaide to diſcouer his fathers nakedneſſe like Cham: but as we may not reueale al ſinnes, leaſt the vncircumciſed recoyce, ſo wee may not couer ſome ſins, leaſt the vncircũciſed increaſe. For if ſome mens drunkenneſſe were not reproued, they would be drunken ſtill, and make a common weale of drunkards: therfore they which will be conuerted, firſt let them prooue themſelues fathers as Noah was, and after let them amend as Noah did, and they which couer them, let them diſtinguiſh betweene Noah and Cham, and betweene error & obſtinacie. For ſome, Chriſt appointed admonition, for others reprehenſion, for others Excommunication, and for others correctiõ:

therefore

therefore euery mans nakednesse must not bee couered as Noahs was: wee will couer the first drunkennesse, as Shem and Iaphet did, if they will repent as Noah did, and bee drunken no more. But shall wee follow them like a blinde mans boy, to stay them so often as they fall, when they say that they stumble not, though they lye on the ground? This is not the cloake of reuerence, but the cloake of flatterie. Therefore as Christ sayd, *Let the dead burie the dead:* so I may say, let the wicked couer the wicked; the woolues are not the lambes fathers, but the lambes butchers: therefore if they would bee couered, let them speake to their children to couer them, for this is our rule, *They which sinne openly, reproue openly, that the rest may feare*, 1. Timothie 5. vers. 20.

Thus you haue heard what the bad sonne did, and what the good sonnes did: now wee come to Noah againe: Then *Noah awoke, and knew what his younger sonne had done vnto him, and sayd vnto him, Cursed be Canaan, a seruant of seruants shall he be vnto his brethren. He sayd moreouer, Blessed be the Lord God of Shem, and let Canaan be his seruant, &c.*

First, he sheweth how Noah commeth to himselfe, then how he knew what his sonnes had done vnto him; then how hee curseth one and blesseth another. As his sonnes were ashamed of his nakednesse when hee was drunken, so now he is sober, he is ashamed of it himselfe, therefore hee is sayd to awake from his wine, as though hee had been asleepe: for *The drunkard* (saith Salomon) *is as one that sleepeth*, Prouerbs 23. 34. When the bellie is full, the bones are at rest: so when Noah was full, his thoughts were at rest: therefore being as it were lulled asleepe with ouer much wine, he may be said to awake.

Here Moses would exhort all them that sleepe with Noah, to awake with Noah. Noah was once intemperate, and manie followe him in that; Noah was but once intemperate, and few followe him in that: Dauid was once incontinent, and many followe him in that; Dauid was but once incontinent, and few follow him in that: Peter was once vnfaithfull, and many follow him in that: Peter was but once vnfaithfull, and few follow him in that. This is the difference betweene the faithfull and the wicked, both fall, and but one riseth againe. It followeth,

He

He knew what his younger ſonne had done vnto him: either by the ſpirit of God, which ſuggeſted him; or elſe by ſome other that told him; for a drunken man doth not remember what is ſaid or done: and therefore the drunkard ſaith, *I was beaten, but when I awaked, I knew it not*, Prou. 23.35. Therefore when Lot was drunken, his daughters lay with him, and it is ſaid, Gen. 19.33. *that he perceiued not when they lay downe, nor when they roſe vp:* therefore Noah knew either by the ſpirit which informed him, or by others which told him.

Now, as Moſes (declaring Chams ſinne) called him *the father of Canaan:* ſo Noah repeating his ſinne againe, called him *his younger ſonne.* Hee diſdaineth to name him, but calleth him a younger ſonne; to aggrauate his fault, becauſe we will ſuffer our elder ſonnes to be more familiar with vs, but of the younger we looke for more reuerence; or elſe becauſe parents are wont to make more of the youngeſt, and dandle them, as Iacob did Beniamin, and ſo hee might ſay: My younger ſonne, which for his yeares ſhould haue ſhewed me moſt dutie, and for my affection ſhould haue borne mee moſt loue; my younger ſonne hath ſought my diſhonour; and not content to ſcorne me himſelfe, hath publiſhed my ſhame, and as much as in him lay, prouoked his brethren to ſcorne me too.

Of whom is a man ſo often deceiued, as of his neereſt friend? Lightly the younger ſonne is better than the elder, as Ioſeph was better than his elder brethren, Dauid was better than his elder brethren, Abel was better than his elder brother, Iſaac was better than his elder brother, Iacob was better than his elder brother; but here the youngeſt is worſt: ſo neither vertue nor vice goeth by age. Now, as Chriſt when he awoke, rebuked the windes, and comforted his Diſciples: ſo Noah when hee awoke, curſed the ſcorner, & bleſſed the other. Moſes doth not ſet down his words of choler, but bringeth him in, ſpeaking by the ſpirit of propheſie, what ſhould come vpon al his ſonnes. It is like that the good Patriarch had bewailed his owne ſinne before, and now hauing repented, and got pardon for it, he commeth forth like a proclaimer of Gods iudgement, and thundreth againſt this mocker. What a griefe was this to the father, to bee conſtrained to condemne his owne ſonne, and with his own mouth to pronounce

him baniſhed from the Church of God? For though Cham had not the nature of a ſonne, yet Noah had not loſt the nature of a father, and he ſaw what a ſmall number was left vpon earth, like Adams children for to repleniſh the whole world againe: therefore it grieued him to curſe his ſonne, as much as it reioyced his ſonne to ſcorne him. Yet as Abraham would ſacrifice his ſonne, rather than diſpleaſe God; ſo Noah did curſe his ſonne, rather then he would diſpleaſe God: ſhewing that we ſhould not ſpare our own bowels, when God would haue them puniſhed, but do
Dan. 13. as the fathers and mothers of Idolaters and blaſphemers did in the law, who brought the firſt ſtone to preſſe their ſons to death, ſhewing that as the ſonne of God dyed for them, ſo their ſonnes ſhould dye for God, if they would not ſerue him. Now the curſe goeth forth: *Curſed be Canaan*, that is, curſed be ſcorners, curſed be all they which diſhonour their father & mother, *A ſeruant of ſeruants ſhall he be:* this is the firſt mention of ſeruants in all the ſcripture, man was not made to ſerue but to rule, but ſin maketh them ſerue which ſhould rule: therefore as you ſaw ſinne bring in the firſt nakednes, ſo you ſee ſin bringing in the firſt ſeruant, *A ſeruant of ſeruants ſhall he be.* This curſe is denounced with great vehemencie: for he ſaith not ſimplie, A ſeruant ſhall he be, but *A ſeruant of ſeruants ſhall he be:* as if he ſhould ſay, a ſeruant, and more then a ſeruant, that is, of a ſeruile condition, and ſeruile minde. As the Sabbath of Sabbaths ſignifieth a high Sabbath; and as the Song of Songs ſignifieth an excellent Song; and as the Holie of holieſt ſignifieth the holieſt place; and as the Lord of Lords ſignifieth the chiefeſt Lord: ſo Vanitie of Vanities ſignifieth the greateſt Vanity, and *ſeruant of ſeruants* ſignifieth the vileſt ſeruant. Seeing then that the Pope taketh this name vnto him, & writeth himſelfe *The ſeruant of ſeruants*, in all his Indulgences, as though he did ground vpon this curſe of Cham, it ſeemeth that the Lord would ſhew thereby, who is like Cham, and who is curſed: therefore let not vs deny him that which the holy Ghoſt doth giue him, but as he taketh Chams name, ſo let him take his curſe too, *Curſed bee Canaan, &c.* It was not Canaan which tempted Shem and Iaphet to gaze vpon their fathers nakednesſe, but it was Cham. How commeth it then that Noah doth curſe Canaan, and not Cham? In the 22. verſe Cham is cal-

led the father of Canaan, ſo that Canaan was Chams ſonne, therfore God not content with the puniſhmẽt of Cham alone, ſaith, *Curſed be Canaan* alſo; ſhewing, that both Cham and Canaan, the father and the children, ſhall bee curſed for this impietie: becauſe Cham had ſhewed himſelfe a rebellious childe to Noah, God ſheweth that his children ſhall doe the like by him. Here is to be noted, that whereas Cham had elder ſonnes then Canaan, & Canaan was his youngeſt, yet God for a purpoſe nameth the yongeſt in the curſe, ſhewing that his wrath ſhould laſt, euen to the youngeſt, and be a great while before it was forgotten. Here is to be noted againe, that whereas the countrie of Canaan was ſo fruitfull, and ſo bleſſed a countrie, that it was called the lande that floweth with milke and honey, yet vnder the name of Canaan, Chams youngeſt ſonne (of whom the countrie of Canaan tooke the name) God ſheweth that the Canaanites ſhall be curſed in this bleſſed land, as Caine was a vagabond vpon his owne ground: to ſhew, that the ioye of heart, and peace of conſcience commeth from God, and nothing els. Now the iſſues which followed vpon this curſe, doe ſhew that Noah ſpake not from the ſpleene, but from the ſpirit of God: For firſt you reade how the Canaanites, who came of Canaan, were ſlaine of the Iſraelites; then you read how the Gibeonites which came of Canaan, were made ſlaues to the Iſraelites; then you reade how the Egyptians and Ethiopians which came of Canaan, were taken captiue by the king of Aſhur; then you reade how Nemrod and his complices, that came of Canaan, were confounded at Babel, when they went about to exalt themſelues. Beſide, whereas length of daies is a bleſſing to thē which honor their father, Cham which diſhonoured his father, had not one ſonne of his line which liued aboue 100. yeares: ſo, as Iſaac ſaid: *Iacob haue I bleſſed, and hee ſhall be bleſſed*: ſo Noah may ſay, Cham haue I curſed, and he ſhal be curſed, for he was curſed indeede; curſed in himſelfe, and curſed in his children, curſed in heauen, and curſed in earth, curſed with God, and curſed with men: for after this he began to be abhorred, and they that came of him. Therefore Abraham commaunded his ſeruant that hee ſhould not chooſe a wife for his ſonne of the Canaanites: Iſaac giueth the like commaundement to his ſonne Iacob, becauſe they were a curſed nation, and hated

Gen.4.

Eſay.20.4.

Gen.27.

Gen.28.

of God euer since Noah said, *Cursed bee Canaan.* Thus when Cham sayd vnto his brethren, *Come and I will shewe you my father naked:* hee might haue sayd; Come and I will shew you my selfe accursed. If God haue such wrath against a scorner, thinke whether thou followest not some sinne worse then scorning.

Now after Noah had cursed Cham, hee blessed his brethren, *Blessed be the Lord God of Shem, &c.* Of Shem came the Iewes which had the first blessing, and therefore Shem is blessed first: of Iaphet came the Gentiles, which had the latter blessing, & therfore Iaphet is blessed after: the forme of Shems blessing is; *Blessed be the Lord God of Shem, &c.* One which heareth this blessing would thinke that Noah did not blesse Shem, but that he blessed God, for he saith not, blessed be Shem, but blessed be the Lord God of Shem. This is to signifie, that as cursed Canaan came of Cham, so the blessed Messias shuld come of Shem, which though hee were Shems sonne, yet here he is called Shems Lord, as he was called Dauids sonne, and Dauids Lord. Then to shew that Noah doth not blesse Shem, but God doth blesse him, and Noah praied that he might be blessed, as Christ gaue the spirit, and Iohn ministred but the water. Thirdly, to shew that God for blessing vs, should be blessed of vs; and therefore Noah sayd, *Blessed be the Lord of Shem, &c.* as if he should say, blessed bee the Lord which blesseth Shem. Further this sheweth the difference betweene Shems blessing, and Iaphets blessing, that is, the Iewes and the Gentiles, for he sayth *God perswade Iaphet to dwell in the tents of Shem*, as though Iaphet were not blessed yet, but should be blessed, but he saith of Shem, *Blessed be the Lord God of Shem:* as if he should giue him possession, and say, take thy blessing: for to assure him of Gods blessing, he calleth God Shems God: As we say, my lands, or my goods, so he might say, my God, and my Lord: such a propertie the faithfull haue in God. As Paul sayth, *God is not the God of the dead, but of the liuing:* so I may say; God is not the God of the wicked, but of the righteous, and therefore he is called, *The God of Abraham, the God of Isaac, and the God of Iacob*, which were all good and righteous and holie men. The next blessing is Iaphets, the forme of his blessing is, *God perswade Iaphet to dwell in the tents of Shem*, that is, God perswade the

Gentiles

Gentiles which come of Iaphet, to imbrace the Religion of the Iewes, which come of Shem. See how God counteth it for a blessing, to be in the true Religion, and how men should be perswaded vnto it, because it is loue which cannot be forced: this is the first prophesie in Scripture of the calling of the Gentiles, that is, of our calling to Christ. And to put vs in minde that we were once out of the couenant, and but added to the couenant, the name of Iaphet, which was the father of the Gentiles, doth signifie, perswaded or inlarged, as it were added to the Church, as though the time were when we were out of the Church: therfore first we are indebted to our good Mediatour, which added vs to the kingdome, when we were out of the kingdome; and then that he did it by perswasion, not by compulsion. As Noah praied God to perswade Iaphet, so he hath perswaded vs by his word, and not forced vs by his rods: shewing how we shuld perswade one another to the truth, in the spirite of mildnes, remembring that we come of Iaphet, which signifieth, perswaded.

Now after Shems blessing, and after Iaphets blessing likewise, he saith, *Let Canaan be his seruant:* this is thrise repeated in three verses together, as if God had ratified it, and sworne it with a treble verely. For when Ioseph tolde Pharaoh why his dreame was doubled, he gaue this reason, because it should surely come to passe, so Cham might be sure his curse would come to passe. *Gen.* 41.22. Here is a sweete obseruation beside, how Shem and Iaphet are blessed in Chams curse, and how Cham is cursed in their blessing: for when he saith, Let Canaan be Shem & Iaphets seruant; he implieth this, that beside they were blessed in their own children, because they were obedient to them, they should be blessed in Chams children, because they were seruants to them: so Shem and Iaphet were blessed in Chams curse. Againe, beside that Cham was cursed in his owne children, because they were rebellious to him, he is cursed also in Shems & Iaphets children, because they were Lords ouer him, according to this saying, *Let Canaan be their seruant:* so Cham is cursed in Shem and Iaphets blessing, as the Egyptians were drowned in the waters which saued the Israelites. These are the notes which I could picke out of this storie: heere you see how Cham was cursed but for doing euill, and how Shem and Iaphet were blessed but for

doing well: therefore as the Angell said to them which sought Christ at the sepulchre; *Feare not you*, so I may say to all which seeke Christ, feare not you, for when Cham is cursed, Shem and Iaphet are blessed; so when the wicked are cursed, the godly shall be blessed, as the sheepe went to the right hand, when the goates went to the left hand. This is enough to shew what we are, that when God saued but eyght persons in the flood, yet you see one of them drinke vntill he be drunken; and another scorne vntill he be cursed. If two among so fewe did so, when the flood was by them, what maruell though so many doe so now the flood is gone, and the weather calme? As there was a Cham in the Arke, so looke alwaies to haue Cham in the Church. Shem did not goe out of the Arke, because Cham was in the Arke, neither let the faithfull goe out of the Church, because the wicked are in the Church. As Cham scorned, and Noah was scorned: so there shall be alwaies one that persecuteth, and one which is persecuted: if the sonne persecute the father, thinke it not strange to be persecuted of any, for they which are not persecuted, lightly are persecutors themselues. Thus you haue seen Noah drunken and scorned, Cham scorning and cursed, Shem and Iaphet reuerencing and blessed. In this storie is the first mention of planting of Vineyards, the first speech of drinking of wine, the first example of drunkennes, the first blessing and cursing of parents, the first name of seruant, and the first prophesie of the calling of the Gentiles. Noah is a warning to all drunkards, Cham is a warning to all scorners, Shem and Iaphet are an example for all subiects to reuerence their rulers, and for all children to reuerence their parents. Now as Noah prayed, *God perswade Iaphet to dwell with Shem*, so God perswade vs to dwell with Christ.

FINIS.

THE ARTE OF HEARING, IN TWO SERMONS:

Teaching a way to remember Sermons or counsell afterward as well as presently, and how euery Sermon shall take away some corruption from the hearer.

To The Reader.

BY the eare commeth knowledge, and therefore it is likely that many would profite by Sermons, if they were taught to heare. But before they cantel how to heare, that is, what things to obserue, and the way to remember them, it is not possible that they should learne much, though they heare often: for this I know by triall, euen of those which are counted amongst the best, and ancientest hearers in London, *that they might learne more in a moneth, than they haue gathered in twentie yeares, for they vnderstand neither the Lords Prayer, nor the Creede, nor the tenne Commaundements, but haue a fewe notes in their heads of some Sermons that they haue heard, and that is all their knowledge, except some fewe, which haue kept the order layde downe in this booke. Therefore that euery man may be able not only to make a confession of his faith, but to giue a reason of his faith too, that which I haue preached, here I haue written, as a Catechisme for hearers to begin at: desiring all my brethren, that they would tell their flockes at the first, that they shall neuer profite much, vnlesse they record their Sermons so soone as they are gone, and that they as Teachers would studie to deliuer that which is worthie to be recorded.*

THE FIRST SERMON.

Luke 8. 18.

Take heede how you heare.

THis is the warning of Christ to his Disciples, after they had heard the parable of the seede, how it fell in foure grounds, and but one of the foure brought forth fruite. Here Christ exhorteth his Disciples to be that ground, and we exhort you. As God sent his Prophets and Teachers to Ierusalem that was the chiefe citie of the Iews, where the Temple was built, and where the Priests, and the Leuites, and the Doctors dwelt, like an vniuersitie, that from it all the Townes and Villages about might receiue instruction and light, like a Beacon which standeth vpon a hill, and is seene ouer all the Countrie: so God hath done to this Ierusalem of yours. The citie of Ierusalem had neuer so many Prophets crying at once in her streets, as this citie wherein we dwell, though the Oxe which treadeth out the corne, hath often been attempted to be muzled, euen of those which treade not at all. Yet as the Lambes breed in the winter, and Quailes came with the winde: so preachers spring in the time of discouragement more then when nothing hindereth them: and whether it be our ambition (as the kindred of Christ said) *they which will be famous goe to great places*, or whether God would make this citie a spring and fountaine to water the Land, as he did Ierusalem: here is the Colledge of the Prophets, here is the voyce of a Cryer, here dwels the Seer, though he be hated, and scorned, and contemned for his paines. When I consider how many labourers God hath sent to this Vineyard, and yet how little fruit it yeeldeth to the Sower, I cannot impute it to the want of teaching, but to the want of *hearing*, neither so much to the want of *hearing*, as to a kinde of negligent *hearing*, like the high way which receiued the seede, but did not couer it. Therefore when this sentence came to my minde, me thought I should goe no further vntill I had taught you how to *heare*. I stoode in doubt a while whether I should take such a short text: but when I looked into longer than it, me thought this seemed

longer

longer than they, and as I iudge a text which ſhould be preached before all texts, which becauſe it was not taught and learned at the firſt, a thouſand Sermons haue been loſt and forgotten, as though they had neuer been preached at all: therefore let me ſay as my text ſaith, before I expound it: *Take heede how you heare*, while I teach you how to *heare*.

There is no ſentence in Scripture which the diuell had rather you ſhould not regarde then this leſſon of *hearing*: for if you *take heede how you heare*, you ſhall not onely profit by this Sermon, but euery Sermon after this ſhall leaue ſuch inſtruction, and peace, and comfort with you, as you neuer thought the *Word* contained for you: therefore no maruaile if the Tempter doe trouble you when you ſhould heare, as the foules cumbred Abraham when he ſhould offer Sacrifice. For be yee well aſſured that this is an infallible ſigne, that ſome excellent and notable good is toward you, when the diuell is ſo buſie to hinder your *hearing* of the *Word*, which of all other things he doth moſt enuie vnto you: therefore as he appoynted Adam to another tree, leaſt he ſhould goe to the tree of life: ſo, knowing the *Word* to bee like vnto the tree of life, he appoynteth you to other buſineſſe, to other exerciſes, to other workes, and to other ſtudies, leaſt you ſhould heare it, and be conuerted to God, whereby the tribute and reuenewe of his kingdome ſhould bee impayred: therefore marke how many forces he hath bent againſt one little ſcripture to fruſtrate this counſell of Chriſt, *Take heede how you heare*. Firſt, he labours all that he can to ſtay vs from hearing: to effect this, he keeps vs at tauernes, at playes, in our ſhops, and appoints vs ſome other buſineſſe at the ſame time, that when the bell cals to the Sermon, we ſay like the churliſh gueſts, we cannot come. If he cannot ſtay vs away with any buſineſſe or exerciſe, then he caſts fancies into our mindes, and drowſineſſe in our heads, and ſounds into our eares, and ſets temptations before our eyes, that though we *heare*, yet we ſhould not marke, like the birds which flie about the Church. If he cannot ſtay our eares, nor ſlacke our attention as he would, then he tickleth vs to miſlike ſome thing which was ſaid, and by that makes vs reiect all the reſt. If we cannot miſlike any thing which is ſayd, then he infecteth vs with ſome preiudice of the preacher, he doth not

Gen 3.

The diuels ſleight againſt hearing.

Matth. 22.

as hee teacheth, and therefore wee leſſe regard what he ſaith. If there be no faulte in the man, nor in the doctrine, then leaſt it would conuert vs and reclaime vs, he courſeth all meanes to keepe vs from the conſideration of it, vntill wee haue forgot it. To compaſſe this, ſo ſoone as we haue heard, he takes vs to dinner, or to companie, or to paſtime, to remoue our minds that we ſhould thinke no more of it. If it ſtay in our thoughts, and like vs well, then he hath this tricke in ſtead of applying the doctrine which we ſhould follow, he turnes vs to praiſe and extoll the preacher, he made an excellent Sermon, he hath a notable gift, I neuer heard any like him. Hee which can ſay ſo hath heard enough: this is the repetition which you make of our Sermons when you come home, and ſo to your buſineſſe againe, till the next Sermon come, a breath goeth from vs, and a ſound commeth to you, & ſo the matter is ended. If all theſe commers heare in vaine, and the tempter be ſo buſie to hinder this worke more then any other, Chriſts warning may ſerue for you, as well as his Diſciples, *Take heed how you heare.* There is a hearing, and a preparatiue before hearing; there is a praying, and a preparatiue before praying; there is a receiuing, and a preparatiue before receiuing. As I called examination the forerunner, which prepareth the way to the receiuer: ſo I may call attention the forerunner, which prepareth the way to the preacher, like the plough which cutteth vp the ground, that it may receiue the ſeede. As there is a foundation vpon which the ſtones, and lime, and timber are layd, which holdeth the buildings together: ſo where this foundation of *hearing* is layd, there the inſtructions and leſſons, and comforts doe ſtay and are remembred: but he which leaneth his eares on his pillow, goeth home againe like the childe which he leadeth in his hand, and ſcarſe remembreth the preachers text. A diuine tongue and a holy eare make ſweet muſick, but a deafe eare makes a dumb tongue. There is nothing ſo eaſie as to *heare*, and yet there is nothing ſo hard as to *heare* wel. You come not hither to learne how to *heare*, but you come hither to *heare* as you were wont: for there is none but thinkes before he come to *heare*, that he knowes how to *heare* alreadie. But when I haue ſhewed you Chriſts meaning in this caueat, you ſhall iudge whether you haue *heard* or not *heard*, before you learned how

Mar. 4.24.
Eccle. 2.17.
1. *Cor.* 11.28

how to *heare*. In the 17. chapter and the fift verſe of Saint Matthewes Goſpell, the Father teacheth you how to *heare*, now the Sonne teacheth you how to *heare*: ſhewing (as Iames ſaith) that *hearers* onely are not bleſſed, for many ſhall ſay vnto Chriſt, *Haue not we heard thee in our Synagogues?* whom he will anſwer with *I know you not*: and therefore it is not enough to *heare*, but you muſt care how you *heare*: it is not enough to *pray*, but you muſt care how you *pray*: it is not enough to *receiue*, but you muſt care how you *receiue*: it is not enough to *ſuffer*, but you muſt care how you *ſuffer*: it is not enough to *giue*, but you muſt care how you *giue*: it is not enough to *beleeue*, but you muſt care how you *beleeue*: for God hath appoynted the way as well as the end. Becauſe Caine regarded not the manner, God regarded not his Sacrifice. *Gen. 4.* It is better to doe well then to doe good: for a man cannot offend in doing well, but he may offend in doing good, if he doe not well. Therefore Chriſt (whom the Father bad vs *heare*) teacheth vs not onely to *heare*, but how to *heare*: in the fourteenth chapter of S. Marke, and the 24. verſe, teacheth vs not *Mat. 17. 5.* onely to *reade*, but how to *reade*: in the foure and twentieth of Saint Matthew, and the fifteenth verſe, teacheth vs not onely to *ſuffer*, but how to *ſuffer*: in the fifth of Matthew, and the tenth verſe, teacheth vs not onely to *receiue*, but how to *receiue*: Luke 22. verſ. 19. teacheth vs not onely to *pray*, but how to *pray*: Luke 11 verſ. 1. ſignifying, that more ſinne in *hearing*, and *reading*, and *praying*, and *ſuffering*, and *receiuing* amiſſe, then in not *hearing*, *reading*, *praying*, *ſuffering*, or *receiuing* at all. Therefore Paule takes the Chriſtian before his race, and giues him this watch-word: *So runne that thou maiſt obtaine*, 1. Corinth. 9. 24. that is, ſo ſeeke that thou maiſt finde, ſo aske that thou maiſt obtaine, ſo knocke that it may be opened, ſo giue that thou maiſt do good, ſo ſuffer that thou maiſt haue comfort, ſo heare that thou maiſt profit. How many haue faſted, and watched, and prayed more than we, and yet loſt all their deuotion? becauſe they thought not of this rule, *to do good in a good ſort*. The Papiſts ſo they pray, care not how they pray, for they thinke it enough to pray: and therefore when they haue gone ouer their beades, their prayer is done, although they neuer thought what they asked. But Ieremie ſayth, *Curſed bee hee that doth the buſineſſe of the Lorde negligently*,

negligently, whether he *heare negligently* or *pray negligently*, or
C *receiue negligently*, or *preach negligently*. The Scribes and Phariſies did faſt, and watch, and pray, and heare, and reade, and giue, and doe all that we can doe, and yet Chriſt rewardeth all their workes with a woe, *Woe be vnto you Scribes and Phariſies.* The Diſciple which betraied Chriſt, heard ſo much as the Diſciples that loued Chriſt, yet he had no feeling nor comfort, nor profit of all his company with Chriſt, becauſe he did not vſe it as the reſt did. The Iewes did heare more then all the world beſide, yet becauſe they tooke no heed to that which they heard, therfore they crucified him which came to ſaue them, and became the curſedſt people vpon the earth, which were the bleſſedſt Nation before: therefore the A. b. c. of a Chriſtian, is to learne the Art of *hearing*. We care how we ſow, leaſt our ſeede ſhould be loſt: ſo let vs care how wee *heare*, leaſt Gods ſeede bee loſt. There is no ſeede which groweth ſo faſt as Gods ſeede, if it be ſowne well: therefore that I may ſhew you that method of *hearing*, which Chriſt commendeth here to his Diſciples, it is neceſſarie to obſerue fiue things. Firſt, the neceſſity of *hearing*: ſecondly, the fruit which commeth by *hearing*: thirdly, the kinds of *hearers*: fourthly, the danger of *hearing* amiſſe: fiftly, that manner of *hearing*, which will make you remember that which is ſaid, and teach you more in a yeare then you haue learned all your life.

Fiue parts of this treatiſe.

Touching the neceſſitie of *hearing*. When Chriſt ſaith, *Take heede how you heare*, hee implieth that all his Diſciples ſhould heare, nay they which were excommunicate from the prayers, and from the councels, and from the Sacraments for their ſinnes, yet were not excommunicate from *hearing*, becauſe they ſhould learne to repent.

Here that large commandement of our Sauiour Chriſt ſtandeth, *That which I ſay vnto you, I ſay vnto all*: therefore it is a generall proclamatiõ, *Whoſoeuer hath an eare to heare let him heare*: The place implieth that al ſhuld heare, though it importeth that all cannot heare. When the voice ſpake from heauen it ſayd nothing, but *This is my beloued ſonne, heare him*: as though all the duties of man were compriſed in *hearing*. When Chriſt ſpake but of one thing which is neceſſary, he ſpake of *hearing*, Luk. 10. 30. As though it were ſo neceſſarie to *heare*, that all neceſſities

Luke 8.8.

Mat. 17. 5.

ſhould

ſhould giue place vnto it. When men would not *heare*, God ſpake to the ground; *Oh earth, earth, earth heare the word of the Lord:* Ierem. 22. 29. ſhewing that God ſo contemneth them which will not *heare*, that he regards the earth and the trees, and the ſtones being ſenſeleſſe creatures aboue them.

When God ſtroke Zacharias, he made him dumbe, but not deafe; When God ſtroke Saul, he made him blind, but not deafe; When God ſtroke Mephiboſheth, he made him lame, but not deafe. Thus God would haue them *heare* which cannot ſee, nor ſpeake, nor goe. But there is a diuell which is called the deafe diuell, Mark. 9. 25. ſhewing that the diuell would haue vs deafe. becauſe he that heareth inſtruction is in the way to life, but *He which heares not inſtruction goeth out of the way.* Prouerbs 10.17. To ſhew the neceſſitie of *hearing the word* which wee ſhould *heare*, is called *meate* in the fifth chapter and the eleuenth verſe of the Epiſtle to the Hebrues, and the want of the *Word* is called a *famine* in the eight chapter of Amos Propheſie and the eleuenth verſe, as though it were as neceſſarie for vs to *heare*, as it is to eate. *Luke* 1.5. 2. *Sam.* 4 4. *Act.* 9.3.4.

Although our hearts are contrarie to the *Word* more then to any thing beſide, yet no man can thinke that this is the *Word* of God, but he thinkes it neceſſarie to be heard. Beſides, if Chriſt be the *Word* (as S. Iohn calleth him in the firſt chapter and 14. verſe) and the *Word* is receiued by no other meanes but by *hearing* only, can any man then receiue Chriſt without *hearing*? Let not any be thus fond ſo vainely to dreame: for that were to receiue the *Word* without the *Word*.

Therefore as Iohn wept vntill the Booke was opened, and ſo ſoone as it was opened, all the Elders ſung: ſo we ſhould count it the greateſt cauſe of weeping when the *Worde* is taken from vs that we cannot heare it, and the greateſt cauſe of reioycing when it is open to vs that we may heare without let. Thus much of the neceſſitie of *hearing*.

Secondly, touching the fruit that commeth by *hearing*: Of all our ſenſes, *hearing* is the ſenſe of learning, and therfore Salomon begins his Wiſedome, with *Hearken my ſonne*, Pro. 1. 8. opening as it were the doore where Wiſedome muſt enter. Therefore except in *praying*, temptations neuer trouble a man ſo much as in

hearing,

hearing, which sheweth that these two are the destroyers of the destroyer: therefore as the tempter himselfe could not abide to heare the *Word* when Christ spake, so he cannot abide that wee should heare the *Word*. It must needs bee good for vs which our enemies would keepe from vs.

Matth.4.

Many hearing the *Word* haue met with knowledge, haue met with comfort, haue met with saluation, but without the *Word* neuer any was conuerted to God. Therefore whensoeuer the *Word* is preached, euery one may say to himselfe, as the Disciples said to the blinde man, *Be of good comfort, he calleth thee:* be of good comfort, the Lord calleth thee. When Christ heard a woman say, *Blessed are the breasts which gaue thee sucke*, Christ replied, *Blessed are they which heare the word of God:* shewing, that his Disciples were more blessed for hearing him, then his mother for bearing him. As Isaac gaue Iacob a double blessing, so Christ blesseth them againe: for in Matthew 16.17. he saith, *Blessed are the eares which heare the things which you heare:* shewing that the Iewes were more blessed then all the world, because they had this one blessing to *heare* the trueth. If they be blessed which *heare*, then you come hither for a blessing, & he which is blessed wanteth nothing. Euery priuiledge doth import some speciall good to him which hath it: but it is the priuiledge of man to *heare the Word*, and therefore *the Word became man*, because it belongeth onely to man. God hath giuen life and light and food to foules, and fishes, & beasts, but his *Word* is the prerogatiue of man. As to speake is the propertie of man, so to *heare* is the propertie of man. To shew the fruite which commeth by *hearing*, Christ calleth the *Word* which we should *heare*, *Verbum Regni*, *The Word of the Kingdome*, as though it brought a kingdome with it: to shew the fruit which commeth by *hearing:* The Disciples call the *Word* which we should *heare*, *Verbum vitæ*, *The word of life*, as though it brought life with it: to shew the fruite that commeth by *hearing*, Christ compareth the good *hearers* to the fruitful ground: to shew the fruit that commeth by *hearing*, Paul saith, *Faith commeth by hearing*, in the 10 to the Romanes, there is one fruite: *Knowledge commeth by hearing*, Matthew the fifteenth and tenth verse, there is another fruite: *Comfort commeth by hearing*, Psalm. 119. there is another fruite: the sense of

Mar.10.49.

Luk.11.28.

Mat.16.17.

Iohn 1.14.

Mat.13.14.

Iohn 6.18.

Verse 15.

sinne

fiue commeth by *hearing*, there is another fruit. As Christ with fiue loaues and two fishes fed fiue thousand men: so Peter with one Sermon conuerted three thousand soules. Agrippa hearing Paul but once, almost became a Christian: the Eunuch hearing Philip but once, straight receiued the faith: Zacheus hearing Christ but once, gaue halfe his goods to the poore: so I doubte not but some goe from our Sermons almost Christians like Agrippa, some whole Christians like the Eunuch, expressing their faith like Zacheus. Now a little and then a little the soule groweth like the bodie. If you heare well, our voyce is like the sound of the *Rammes hornes* that made the Walles of Iericho to reele, nay it will make the walles of Hell to reele, for the same *Word* made the prince of hell giue backe, Matthew 4.7. Although at all other times wee are as plaine and simple as Iacob, yet at this time we haue a promise, and it is giuen to vs (for your sake) to speake sometime that which we cõceiue not our selues, because the houre is come wherein God hath appoynted to call some of you as he hath done some of you before. Therfore as the princely spirite came vpon Saul when hee should raigne, to teach him how he should rule: so the propheticall spirite commeth vpon preachers when they should teach, to teach them how they should speake. Therfore as Christ was contented to be baptized of Iohn, so be you content to be instructed of vs, that if wee bee more simple then you, the glorie of God may appeare more in conuerting you by vs.

Acts 2. *Acts 2.41.* *Acts 26.27.* *Acts 8.38.* *Ioshu. 6.* *1. Sam. 11.* *Mat. 3.15.*

Thirdlie, touching the kinde of hearers: If all which come to heare, did heare as they should, Christ neede not warne vs, *Take heede how ye heare.* But as we pray, so we heare, the one is a lip-labour, and the other is an eare-labour. As children play the trewants in the schoole, so men play the trewants in the Church: how many come to heare me, and yet (peraduenture) some doe not heare, while I speake of *hearing?* One hath no pitcher, another hath left his pitcher behinde him, another hath brought a broken pitcher which will hold no water: therefore Christ calleth vs *Fishers:* for as a Fisher taketh but a fewe in respect of those which goe by, so we reforme but a few in respect of them which go as they came. First of Pauls *hearers*, and then of Christs *hearers*, and after our *hearers*. When the Athenians heard Paul

Act. 17.32.

Psalm.1. preach of the resurrection, it is said, that *some mocked*; there is one sort, *the chaire of scorners:* some sayd, *we will heare thee of this againe*; there is another sort which are not yet resolued, but desire to bee better instructed: some did assent vnto him and receiued his doctrine, as *Dionisius Areopagita*, and *Damaris* a woman; there is the best sort: we neuer preach but we haue all these *hearers*, some mocke, some wauer, and some beleeue. Now of Christs *hearers:* we finde in the Gospell that Christ had foure sortes of *hearers:* while I count them to you, thinke of what sort you are, for I doubt not but that there be here of all sorts. Some heard him to wonder at him, like Herod, which was moued with the fame that went of him: some came to *heare*, because they would know all things, that they might be able to talke of them. It seemes that Iudas was such a scholler, for he had learned to preach but not to follow: some came to cauill and to trip him in his speeches, of these *hearers* were the Scribes and Pharisies which would make him an enemie to Cæsar: some were like to the good ground, which came to know what they might doe, and how they should beleeue, like the humble Scribe which inquired the way to heauen.

Now to our *hearers*. As there were wise Virgins and foolish Virgins: so there are wise *hearers*, and foolish *hearers*. Some are so nice that they had rather pine thē take their food of any which is licensed by a Bishop, as if Helias should refuse his food because a rauen brought it to him and not an Angell: some come vnto the seruice to saue forfeiture, and then they stay the Sermon for shame: some come because they would not be coũted Atheists: some come because they would auoid the name of Papists: some come to please their friends, one hath a good man to his friend, and least he should offend him he frequents the preachers, that his friend may thinke well of him: some come with their masters & mistresses for attendance: some come with a fame, they haue heard great speech of the man, and therfore they will spend one houre to heare him once, but to see whether it be so as they say: some come because they be idle, to passe the time they goe to a Sermon, least they should be wearie of doing nothing: some come with their fellowes, one saith, let vs go to the Sermon: content saith he, and he goeth for companie: some heare the sound

of

of a voyce as they passe by the Church, and step in before they be aware: another hath some occasion of businesse, and he appoynts his friend to meete him at such a Sermon, as they doe at Pauls: all these are accidentall *hearers*, like children which sit in the market, and neither buy nor sell. But as many foxes haue beene taken when they came to take: so they which came to spie, or wonder, or gaze, or scoffe, haue chaunged their mindes before they went home, like one which findes when hee dooth not seeke.

As ye come with diuers motions, so yee heare in diuers manners: One is like an Athenian, and hee hearkeneth after newes: if the preacher say any thing of our Armies beyond the sea, or counsell at home, or matters of Court, that is his lure: another is like the Pharisie, and he watcheth if any thing bee sayd that may be wrested to be spoken against persons in high place, that hee may play the diuell in accusing of his brethren, let him write that in his tables too: another smackes of eloquence, and hee gapes for a phrase, that when hee commeth to his Ordinarie, he may haue one figure more to grace and worship his tale: another is male-content, and hee neuer pricketh vp his eares till the preacher come to gird against some whom he spiteth, & when the Sermon is done, hee remembreth nothing which was said to him, but that which was spoken against other: another commeth to gaze about the Church, hee hath an euill eye, which is still looking vpon that from which Iob did auert his eye: another commeth to muze, so soone as hee is set, hee falleth into a browne studie, sometimes his mind runnes on his market, sometimes of his iourney, sometimes of his suite, somtimes of his dinner, sometimes of his sport after dinner, and the Sermon is done before the man thinke where he is: another commeth to heare, but so soone as the preacher hath sayd his prayer, hee falles fast asleepe, as though hee had been brought in for a corps, and the preacher should preach at his funerall.

This is the generation of *hearers:* is not the saying of Christ fulfilled now, *Hearing you heare not?* because wee heare and heare not, like a couetous churle which goeth by a beggar when hee crieth in Christs name for reliefe, and heareth him crie, but will not heare him, because hee craueth that which hee will not

part with. May we not ſay againe with Chriſt. *What went ye out to ſee*, rather then *What went we out to heare*, ſeeing ye remember that which ye ſee, and forget all which ye heare? So you depart from our Sermons like a ſlidethrifts purſe which will holde no money, and as you goe home one ſayth he doth not edifie: another ſayth, I cannot profit by him: another ſayth, he keepes not to his text: another ſayth, he ſpeakes not to the heart: as if the ground ſhould complaine of the ſeede which wil not receiue the ſeede. Is not this the cauſe why your Preachers about the citie care not how they preach, becauſe their flockes haue no care to heare? Is not this the cauſe why God doth not heare vs, becauſe ye will not heare him? Is not this the cauſe why ye are ſuch Doctors in the world, and ſuch infants in the Church? Yee learned your trade in ſeuen yeares, but you haue not learned religion in all your yeares. Can you giue any reaſon for it but this? you marked when your maſter taught you your trade, becauſe you ſhuld liue by it: but you marked not the preacher when he taught you religion, becauſe you doe not liue by it.

Come now to the daunger by hearing amiſſe. Chriſt ſayth, *Take heede how you heare:* In the fourth chapter of Deuteronomie it is ſaid, *Take heed how ye forget that which ye heare.* This *Take heed* alwaies goeth before ſome daunger: therfore as Paul ſaith, that men receiue ỹ Sacrament to their ſaluation, or to their damnation, 1. Corinthians 11. ſo Chriſt ſaith, that men heare the word to their ſaluation, or to their damnation, *The word which I haue ſpoken ſhall iudge you in the latter day.* Iohn 12. It is called *the ſauour of life*, becauſe it ſaueth; and it is called *the ſauour of death*, becauſe it cõdemneth. An euil eye ingendreth luſt, and an euill tongue ingendreth ſtrife: but an euill eare maketh an heretike, and a Schiſmatike, and an Idolater. This careleſſe hearing made God take away his word from the Iewes: therefore you may heare the word ſo, as it may be taken from you, as the talent was from him that hid it: for God will not leaue his pearles with ſwine, but as he ſaith, *What haſt thou to do to take my words in thy mouth, ſeeing thou hateſt to bee reformed?* So he will ſay, what haſt thou to doe to take my word in thy eare, ſeeing thou hateſt to be reformed? If any of you goe away no better then you came, you are not like hearers, but like cyphers, which ſupplie a

2. Cor. 2. 16.

Matth. 25.

place,

place, but signifie nothing; so you take a roome but learne nothing: and they which are cyphers in the house of God, shall be cyphers in the kingdome of God. Therefore if thou haue an euill eye, and an euill tongue, and an euill hand, and an euill foote, yet haue not an euill eare too: for then all is euill, because the eare must teach all. If the eare hearken to euill, then the heart must learne euill. Therefore an euill eare is compared to a bad porter, which lets in euery one in a gay coate, though he be neuer so bad; and keepes out him that goes bare, though he be neuer so good: so an euill eare lets all that is euill enter into the heart, but all that is good shuttes the doore against it, least it should set the spirit and the flesh at variance. Oh, if the Adder had not stopped his eare, how long since had he been charmed? But the shortest time in Gods seruice is the longest time in all the day. The beasts came to the Arke to saue themselues, and men will not come to the Church to saue themselues. *It is too farre*, saith Ieroboam, but it were not too farre if Ieroboam were not vnwilling. One thing is necessarie, and all vnnecessaries are preferred before it. The greatest treasure in the world is most despised, the *Starre* which should leade vs to Christ, the *Ladder* which should mount vs to heauen, the *Water* that should cleanse our leprosie, the *Manna* that should refresh our hunger, and the *Booke* that we should meditate on day and night lieth in our windowes, no man readeth it, no man regardeth it: the loue of God, and the loue of knowledge, and the loue of saluation is so colde, that wee will not reade ouer one booke for it, for al we spende so many idle times while wee liue. If Samuel had thought that God had spoken to him, he would not haue slept; but because he thought it was not God but Eli, therefore he slept: so, because you remember not that it is God which speakes, therefore you marke not: but if you remember Christs saying, *He which heareth you heareth me, and he which despiseth you despiseth mee*, you would heare the voyce of the preacher as you would heare the voyce of GOD. Surely (beloued) wee knowe no other way to saue you nor our selues: if wee did, how wretched were wee to keepe it from you, which haue no other calling, but to shew you the way of saluation? If this bee the way and no other, if this bee shewed you and no other, and yet you will not take it, but chuse another; then are

Luke 10.

Psalm. 1. 2.

you not condemned by any other, but you condemne your ſelues. He which will not heare is worſe then Herod: for as bad as he was, yet it is ſayd of him, that hee heard Iohn. Nay, euen thoſe whom our Sauiour Chriſt in the Parable before this text compareth to the barren, the ſtonie, and the thornie ground, were all hearers, and therefore he which will not heare, is worſe then any ground. It is ſayd of Saul, that tho ugh he were haunted with an euill ſpirit, yet when hee heard Dauid play vpon the Harpe, the euill ſpirit departed from him: ſo they which heare, haue ſome eaſe of their ſinnes, ſome peace of conſcience, ſome intermiſſion of their feare, as Saul had when he heard the Harp: but they which will not heare, haue no intermiſſion of their feare, nor of their griefe, nor of their ſinnes, becauſe the euill ſpirit neuer departeth from them. Therefore as all the beaſts tremble when the Lion roreth, ſo let all men hearken when God teacheth.

The end of the firſt Sermon.

THE SECOND SERMON.

IN the end hereof is prooued, that none ſhould preach without due meditation: which is a common preſumption in theſe daies: and makes the Word and Miniſterie deſpiſed.

Now it remaineth that I ſhould teach you ſo to heare, that you may remember that which is ſayd, and learne more by one Sermon then you reape by tenne. Chriſt calleth none vnto him but them which hunger and thirſt, as if none were fit to heare the Word, but they which hunger after it, and bring a ſtomacke with them. It is written of the Hart, that when he lifteth vp his eares, he is quicke of hearing, and heareth euery noyſe: but when he laieth downe his eares, he is deafe, and heareth nothing: So it is, when you marke and when you marke not. They which are quicke of hearing, are ſure of remembrance, but they which are dull of hearing are ſhort in keeping: therefore before I teach you how to heare,

giue

giue me leaue to ſay againe as my text ſayth, *Take heede how ye heare*, that both our labours be not loſt.

As there be two ſpirits, ſo there be two doctrines, two wiſedomes, and two counſels. In 1. Timoth. 4. 1. there is a doctrine of diuels: if you heare that doctrine, you hearken to the diuell, as Saul did to a Witch. In the fifteenth of Matthew there is a doctrine of men, which Chriſt calles *Leauen*: if you hearken to that you ſha'l erre like men, becauſe the blind leade the blinde. *Mat.* 10. In Gene. 3. there is a counſell of the Serpent: if you hearken to that, you ſhall periſh like Eue. In the 2. Sam. 18. there is a wiſedome of Achitophel: if you hearken to that, you ſhall ſpeede like Abſolom. Of all theſe Salomon ſaith *Harken no more to the words which make thee to erre.* *Pro.* 16. 27. But there is another doctrine, Act. 13. 12. which is called, *The doctrine of the Lord:* of this it is ſaid, Luk. 8. *Whoſoeuer hath an eare to heare let him heare.*

Now to ſhew you how you ſhould heare, When Peter and Iohn would make the cripple attentiue, they ſayd vnto him, *Looke vpon vs:* ſo, many to ſharpen their attention, deſire to ſtand before the preacher, that they may looke him in the face. *Acts* 3. By this little helpe Peter ſheweth, that we had neede to vſe many helpes, to make vs heare well. In the thirteenth chapter, and fifteenth verſe of the propheſie of Ieremie, when the Lord ſpeaketh, it is ſayd: *Heare and giue eare*, as thongh we ſhould heare and more then heare. This more then heare, is to marke and vnderſtand, and remember, and beleeue, and followe that which we heare: like the Iewes which ſayd, *All which thou ſpeakeſt from the Lord, we will do it*, Exod. 24. So all that which we ſpeake vnto you from the Lord you ſhould doe it: Therefore all the commandements but the laſt, are commaundements of doing. And Salomon in the twelfth chapter of Eccleſiaſtes, and thirteenth verſe, concludes his doctrine with this, which he calleth the ſumme of all: *Feare the Lord and keepe his commandements.* In the third chapter of Exodus, and the fifth verſe, God teacheth vs how to heare, when he ſpeakes to Moſes, and bids him *put off his ſhoes*: ſo we ſhould put off our luſts, and our thoughts, and our cares, and our fancies, and all our buſineſſe, when God ſpeakes, for hee which thinkes or doth any thing elſe, when hee ſhould doe that which is better, though it bee good which hee

doth, yet hee doth ſinne in doing it.

In the tenth of the Reuelation, an Angell teacheth vs how to heare, when he willed Iohn to eate the booke: ſhewing that we ſhould hunger after the word, and digeſt it into euery part as we digeſt meate.

In Matthew 15. Chriſt teacheth vs how to heare, when hee ſayth, *Heare and vnderſtand.* And againe in Marke 4. when he ſayth, *Take heed what ye heare.* And Eſay teacheth you how to heare, when he ſaith: *Heare for afterwards:* ſhewing, that more doe heare for the preſent then for afterward, becauſe they forget it againe, and after a while are neuer the better. In 1. Corinth 6.1. Paul teacheth vs how to heare, when he ſayth, *Receiue not the grace of God in vaine*, ſhewing, that many heare comfort & are not comforted, many heare inſtruction, and are not inſtructed. Iames teacheth vs how to heare, chap.1.22. when he ſaith, *Be not hearers only, but doers:* ſhewing, that you ſhuld do as you heare, as you would haue vs to doe as we teach. In the 10. of Luke, Marie teacheth vs how to heare, when ſhe leaues all to ſit at Chriſts feete and marke his doctrine: ſhewing that we ſhould not ſay like the churliſh gueſts, we haue other buſineſſe: but that this is our buſineſſe, as Chriſt anſwered his parents, *I muſt goe about my fathers buſines.*

Eſa.42.23.

Matth.22.

In Luke 2. the Virgine teacheth vs how to heare, when ſhee heard the ſayings of Anna and Simeon, and Chriſt, it is ſaid, that *ſhe pondered them, and laid them vp in her heart:* ſhewing, that our eares ſhould be but meſſengers to the heart: for our treaſure ſhould be where the heart is, as the heart is where the treaſure is. In the ſeuenteenth of the Acts, the mē of Berœa teach vs how to heare, when they went home & ſearched the ſcriptures ſo ſoone as they had heard Paul preach, to ſee whether Moſes & the Prophets did teach the ſame, ſhewing that the word is our Touchſtone to trie the doctrines if we will not crie.

In the eight of Luke, all the Diſciples teach vs how to heare when they noted Chriſts parable, & repeated it againe vnto him to know the meaning: ſhewing that we ſhould not onely heare, and the preacher only preach, but if you doubt of any thing, you ſhould inquire, and they ſhould inſtruct you againe. In the third of Luke, the Souldiers and the Harlots, and the Publicans teach

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vs how to heare, when they come to require, and aske, *Master, what shall we doe?* shewing, that we should come to heare something which may incourage vs to this vertue, or arme vs against that vice, that we go from hearing to doing as Iohn taught them: all these are glasses in the scripture for the hearer to addresse himselfe by, before he come to the Sermon.

Beside these, other things doe teach vs too. As Salomon sayth, *Goe to the Pismire and learne to labour:* so Christ in the beginning of this chapter sendes vs to the husbandman to learne to heare, as he prepareth the ground before he soweth his seede, least his seede should be lost: so wee should prepare our hearts before we heare; least Gods seede be lost. In the tenth of Iohn he sends vs to the sheepe: as they know the voyce of their shepheard, and will not heare a stranger; so we should know the voyce of Christ from the voyce of Popes, or Doctors, or Councels, or Traditions, least we goe like Samuel, from God to Eli. When you haue been in the sheepe-folds, go to the woods, and learne of the birds; for they will listen to him which teacheth them to sing, that they learne to sing the same note after him; so wee should learne to sing the tune of the spirit: for they which heare the word aright, learne to speake euen as the Word speaketh.

Beside these schoolemasters, we haue other Teachers too, all the titles which are giuen to the Word, doe teach vs how wee should heare the Word. The Apostles cal their writings *Epistles, The Epistle to the Romanes, The Epistle to the Corinthians, &c.* shewing that the Word is like an Epistle sent from God to man, wherein he writes his minde familiarly vntó vs, and therfore we should reade it, heare it, marke it, and scanne it, as wee woulde scanne a letter which comes from some of our familiar & deere friends.

In Marke 14 the Gospell of Christ is called his Testament or Will, shewing that our Legacies are written in it, and that wee should heare it and marke it, and plie it till wee bee as cunning in Gods will, as wee are in our Fathers will. In the first Epistle of Saint Paul to Timothie, the sixt chapter, the Word is called a *charge*, and in the second to Timothie, the fourth chapter, God is called a *Iudge*, shewing that we should heare the word of God

as wee hearken to a Iudge, when he giues a charge, or pronounceth a ſentence: for euery ſentence in this book is a charge to the King, or the Counſeller, or the Lawyer, or the preacher, or one, or other, let euery one heare his charge.

In the fifth chapter of the Epiſtle to the Hebrues, verſe 14. the *Word* is called *meate*, ſhewing that we ſhould deſire and hunger to heare it. And as the ſtomacke ſends the ſtrength of the meate into euery member of the bodie: ſo we ſhould ſend to the eye, that which is ſpoken to the eye: and to the eare, that which is ſpoken to the eare: and to the tongue, that which is ſpoken to the tongue: and to the hand, that which is ſpoken to the hand. If thou heare comfort, apply that to thy feare. If thou heare a promiſe, apply that to thy diſtruſt. If thou heare a threatning, apply that to thy preſumption, and fill vp the gap ſtill where the diuel entereth.

In the parable before my text, the *Word* is compared to ſeede: the Preachers to ſowers, and the hearers to the ground, ſhewing, that ye come hither to bee watered and dreſſed, and manured: therefore if Gods ſeede be ſowne, and the diuels fruite come vp, you are like the Iewes which brought Chriſt vineger when hee thirſted for wine.

As the little birds perke vp their heads when their damme comes with meate, and prepare their beakes to take it, ſtriuing who ſhall catch moſt; now this lookes to bee ſerued, and now that lookes for a bit, and euery mouth is open till it be filled: ſo you are here like birds, and wee the damme, and the Worde the food, therfore you muſt prepare a mouth to take it. They which are hungrie will ſtriue for the bread which is caſt amongſt them, and thinke this is ſpokē to me, this is ſpoken to me, I haue neede of this, and I haue neede of this: comfort goe thou to my feare, promiſe goe thou to my diſtruſt, threatning goe thou to my ſecuritie, and the word ſhall bee like a perfume, which hath odour for euery one.

Theſe are good remembrances for all hearers to thinke that the Word is an Epiſtle from God vnto them, that it is the Will wherein their Legacies are written, ẏ it is a charge frō the Iudge of life and death, that it is the meate whereby they liue, that it is the ſeede, which if it grow they are fruitfull, if it growe not, they

haue

haue no fruit: but these are general matters, my desire is to teach you a compendious way of hearing, which you haue not heard before, that as the *Word* is called a briefe word, so you may learne it briefly: for it is not gainfull vnto vs as it is to Lawyers, Phisitions and Surgeons, to keepe you long in hand, but to heale you and dispatch you quickly as Christ healed the Leapers.

This age hath deuised diuers methodes to learne many things in shorter time then they were learned of old: A man may spend seuen yeares in learning to write, and hee may meete with a Scribe which will teach him as much in a moneth. A prentise may spend nine yeares in learning a trade, & some master (if he were disposed) would teach him as much in a twelue moneth. A man may fetch such a compasse that he may be a whole moneth in going to Barwicke, and another which knoweth the way will go it in lesse then a weeke: so to euery thing there is a farther way and a neerer way, and so there is to knowledge. You doe not remember the hundreth part of that which you haue heard, and to morrow you will not remember the tenth note which you heare this day. It may bee that some will remember more: and why not thou as well as he? because one vseth an helpe of his memorie, which the other vseth not. If you will vse his policie, you shall remember as well as hee: for let him neglect his helpe, and the best memorie here shall not carrie away halfe which he marketh now, vntill it be night. When the womã of Samaria heard Christ speake of a water, *of which he that drinketh shal thirst no more*, Oh (saith she) *giue me of that water:* so now you heare of such a way, you would faine know it: but will you vse it? I wish that I were such a messenger, that I could compell you vnto it: for truly vntill you vse it, you shall neuer learne faster then you doe. Now I thinke you haue a desire to heare it, I will shew it vnto you: First in mine opinion two things out of euery Sermon are espcially to be noted, that which thou diddest not knowe before, and that which speaketh to thine owne sinne: for so thou shalt increase thy knowledge, and lessen thy vices. *Matt. 22.*

Now if thou wouldest remember both these a yeere hence as fresh as now, this is the best policie that euer thou shalt learne, to put them presently in practise, that is, to send them abroad to all the parts of thy soule, and members of thy body, and reforme thy

selfe

ſelfe ſemblably to them, & thou ſhalt neuer forget them, for thy practiſe remembreth thē. But before this you muſt vſe another helpe, that is, recorde euery note in thy minde as the preacher goeth, and after before thou doeſt eate, or drinke, or talke, or doe any thing els, repeate all to thy ſelfe. I do know ſome in the Vniuerſitie, which did neuer heare good Sermō, but as ſoone as they were gone, they rehearſed it thus, and learned more by this (as they ſayd) then by their reading and ſtudie: for recording that which they had heard when it was freſh, they could remember all, and hereby got a better facilitie in preaching, then they could learne in bookes. The like profit I remember I gained when I was a ſcholler by the like practiſe.

The Philoſophers & Orators that haue written ſuch volumes, haue left in their writings, that this was the keeper of their learning, like the bagge which beareth the treaſures. Therfore I may ſay with Chriſt, that the wicked are wiſer then Chriſtians: for the Orators and Philoſophers vſed this helpe in hearing of earthlie things, and we will not vſe it in hearing of heauenly things. The onely cauſe why you forget ſo faſt as you heare, and all of the Sermons which you haue heard, haue ſcarſe the ſubſtāce of one in our hearts, to comfort or counſaile you when you haue need, is becauſe you went from ſermon to dinner, and neuer thought any more of the matter, as though it were enough to heare, like ſieues which hold water no longer then they are in a riuer.

What a ſhame is this to remember euerie clauſe in your Leaſe, and euery poynt in your Fathers Will, nay, to remember an old tale ſo long as you liue, though it be long ſince you heard it, and the leſſons which ye heare now, will be gone within this houre, that you may aske what hath ſtollen my ſermō from me? Therefore that you may not heare vs in vaine, as you haue heard others, my exhortation vnto you is to record when you are gone, that which you haue heard. If I could teach you a better way, I would: but Chriſts Diſciples vſed this way when their thoughts ranne vpon his ſpeech, and made them come againe to him to aske the meaning: the Virgin his Mother vſed this way when ſhe pondered his ſayings, and layd them vp in her heart: the good hearers of Bercœa vſed this way, when they carried Pauls Sermō home with them, that they might examine it by the Scriptures.

Luke 2.

Luke 1.

Acts 17.

This

This difference is noted betweene Iacob and his sonnes; when Ioseph vttred his dreame, his brethren gaue no regarde to it: but it is sayd that Father *Iacob noted the saying*. Therefore this must needes be an excellent way. For if Ioseph, and Mary, and Christs Disciples should speake vnto you as I doe, and shew you a way to heare, they would shew you the same way that they vsed thē-selues. You cannot tell how much it will profite you vntill you practise it: do but trie it one moneth, and if you loue knowledge, I am sure you will vse it while you liue: but if you will not vse it for all that can be sayd, truly you shall be like the olde women which Saint Paul speakes of, which were alwaies learning, and neuer the wiser. *Gen.37.11.*

This is our first lesson vnto you, *Take heede how you heare:* I may say now, Take heede how you reade too. For there are bookes abroade like Ismaels scoffes, like Rabsheketh his raylings, like the songs which were made agaynst Dauid, which may write for the title of their bookes, *Fooles in print.* If Hiel hath not built Iericho agayne, these might be fit workmen for such a frame. If you must *Take heed how you heare*, then we must take heede how we preach, for you heare that which we preach. Therefore Paul putteth none amongst the number of preachers but they which cut the worde aright: that is, in right words, in right sense, and in right methode: and because none can doe this without studie and meditation, therfore he teacheth Timothie to giue attendance to Doctrine: that is, to make a studie & labour of it: for as Saint Paul sayth, that in Peters Epistles there bee many things hard to vnderstand: so in Paules Epistles, and Iohns Epistles, and Iames Epistle, there bee many harde thinges too, which Dauid before called *The wonders of the Law*, and Paule calleth *The misterie of saluation*, and Christ calleth *A Treasure hid in the ground*. Therefore Salomon confesseth that hee studied for his doctrines, Ecclesiastes 12. vers. 10. Although he was the wisest & learnedst man that euer was, yet he thought that without studie he could not doe much good. Daniel was a Prophet, and yet hee desired respite to interprete Nabuchadnezzars dreame. Is the Scripture lighter then a dreame, that we should interprete it without meditatiō? It seemes then that Salomon and Daniel would not count them Sermons, which come *Esa.36.* *1.Kin.16.34* *Dan.2.16.* Of negligēt preaching.

forth

forth like vntimely births from vncircumciſed lips, & vnwaſhen hands, as though they had the ſpirit at commandement. Wheate is good, but they which ſell the refuſe thereof, are reproued, Amos 8.6. So preaching is good, but this refuſe of preaching is but like ſwearing: for one takes the name of God in vaine, and the other takes the word of God in vaine. As euery ſound is not muſicke, ſo euery Sermon is not preaching, but worſe then if hee ſhould reade an Homilie. For if Iames would haue vs conſider what we aske before wee come to pray, much more ſhould wee conſider before wee come to preach: for it is harder to ſpeake Gods word, then to ſpeake to God: Yet there are preachers riſen lately vp, which ſhrowd euery abſurd ſermon vnder the name of the ſimple kinde of teaching, like the popiſh prieſts, which made ignorance the mother of deuotion: but indeed to preach ſimply, is not to preach vnlearnedly, nor confuſedly, but plainly and perſpicuouſly, that the ſimpleſt which doth heare, may vnderſtande what is taught, as if he did heare his name.

But if you will knowe why many preachers preach ſo barely, looſely, and ſimply, it is your own ſimplicitie which makes them thinke that if they goe on and ſay ſomething all is one, and no fault will bee found, becauſe you are not able to iudge in or out: and ſo becauſe they giue no attendance to doctrine, as Paul teacheth them, it is almoſt come to paſſe, that in a whole Sermon, the hearer cannot picke out one note more then he could gather himſelfe: and many loath preaching, as the Iewes abhorred the ſacrifice for the ſlubbering Prieſts, which cared not what they offered: and the greater ſorte imagine that there is no more wiſedome in ỹ word of God, thẽ their teachers ſhew out of it. What a ſhame is this, that the preachers ſhould make preaching be deſpiſed? In the 48. of Ieremiah, there is a curſe vpon them which doe the buſineſſe of the Lord negligently: if this curſe doe not touch them which doe the chiefeſt buſineſſe of the Lord negligently, it cannot take hold of any other. Therfore let euery preacher firſt ſee how his notes doe moue himſelfe, and then he ſhall haue comfort to deliuer them to other, like an experienced medicine, which himſelfe hath proued.

Thus much of preaching: now to you which *heare*. Thinke that you are gathering Manna, and that it is God which ſpeakes vnto

vnto you, and that you ſhall giue account for euery leſſon which you *heare:* and therefore recorde like Marie when you are gone, and the ſeede which wee ſowe, ſhall grow faſter then the ſeede which you ſow.

FINIS.

THE HEAVENLY THRIFT.

Luke 8. verſ. 18.

Whoſoeuer hath, to him ſhall be giuen: and whoſoeuer hath not, from him ſhall bee taken, euen that which it ſeemeth that he hath.

THE next wordes before, are, *Take heede how you heare:* the reaſon followes, to make vs take heede how we heare, he ſayth, *Whoſoeuer hath, &c.* This ſentence hath two hands (as it were) one giueth, and the other taketh: therfore one calleth it a comfortable ſaying, and a dreadfull ſaying: for it bleſſeth ſome, and curſeth other, like Moſes which ſaued the Iſralite, and ſlew the Egyptian: *Whoſoeuer hath, to him ſhall be giuen:* there goeth the bleſſing: *Whoſoeuer hath not, from him ſhall be taken:* there runneth the curſe. Thus looking back to the words before, viz. *Take heede how you heare:* This doctrine commeth vnto vs, that he which taketh heed how he heareth, ſprouteth and flouriſheth like a twigge which hath life in it, till it come to a tree: but he which taketh no heed how he heareth, faderh and withereth like a ſtock which is dead, vntill he hath not only loſt the gifts which he had, but till the ſpirite doe leaue him to, and hee ſeeme as naked to men as Adam did to God. The like ſentence is in the twentie one of Matthew, where it is ſayd, *The kingdome of heauen ſhall be taken from you, and ſhall bee giuen to a Nation which will bring foorth the fruits thereof:* there is a taking from them which bring no fruits, and a giuing to them which bring fruits. The like is in the 21. of the Reuelation, where it is ſayd, *Let him which is iuſt be*

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iuſt ſtill, and let him which is filthie bee filthie ſtill: whereby it is meant, that the iuſt ſhall bee more iuſt, and the filthie ſhall bee more filthie, The like is in the 15. of Iohn 2. where it is ſayd, *Euerie braunch which bringeth no fruite, hee taketh away, but euery branch which bringeth foorth fruite he purgeth, that it may bring foorth more fruite.* The like is in the twentie fiue of Matthew, where this ſentence is repeated againe after the parable of the Talents: as to one ſeruant were committed fiue Talents, and to another two, and to another one, to increaſe and multiplie, and he which vſed his Talent doubled it, & he which hid his Talent, loſt it: euen ſo to euery man God hath giuen ſome gift, of iudgement, of tongues, or interpretation, or counſell to employ and doe good, and hee which vſeth that gift which God hath giuen him to the profite of others and Gods glorie, ſhall receiue more gifts of God, as the ſeruãt which vſed two Talents, receiued two more: but he which vſeth it not, but abuſeth it, as many do, that gift which he hath ſhall bee taken from him, as the odde Talent was from the ſeruant which had but one: ſhewing that one gift is too much for the wicked, and therefore it ſhall not ſtay with him. One would thinke it ſhould bee ſaid: Whoſoeuer hath not, to him ſhall be giuen: and whoſoeuer hath, from him ſhal be taken: for God biddeth vs giue to them which want. But this is contrarie: for hee taketh from them which want, and giueth to them which haue. It is ſaid, that our thoughts are not like Gods thoughts; and ſo our gifts are not like Gods gifts: for he giueth ſpirituall things, and we giue temporal things. Temporal things are to bee giuen to them which haue not, but ſpirituall things to them which haue. Therefore Chriſt calleth none to receiue his worde, and ſpirit, and grace, but them which hunger and thirſt, which is the firſt poſſeſſion of heauen. When it is ſaid, *It ſhall be giuen:* God ſheweth himſelfe rich and bountiful, becauſe he giueth to thẽ which haue: that is, he giueth after he hath giuen: for *What hath any which he hath not receiued?* Therefore none can ſay as Eſau ſaid to Iſaac: *Haſt thou but one bleſſing my father?* For he bleſſeth whẽ he hath bleſſed, as a ſpring runneth when it hath runne. Firſt, marke the growth of Gods gifts in them which vſe them, how he watereth his ſeede like a Gardener, vntill it ſpring in the earth: and then hee watereth it againe, vntill it ſpring aboue

boue the earth: and after hee watereth it againe, vntill it bring foorth fruit vpon the earth: therefore God is called *The Lord of the Harueſt*, becauſe the ſeede, and the blade, and the eare, and the corne, and al do come from him. After you ſhal ſee the wane and the eclipſe of their gifts which vſe them not, how their learning and knowledge and iudgement doth betray thē, as ſtrength went from Sampſon when he had loſt his haire: till at laſt they may ſay like Zedechiah, *When did the ſpirit depart from me?* Whē did loue depart from mee? When did knowledge depart from me? When did my zeale depart from me? Ma. 9.38. 1. Kin. 22.

The firſt part of this ſentence is like the gratulation to him which vſeth his Talent in the 25. of Matthew, *Good and faithful ſeruant, I will make thee Lord ouer much.*

The ſecond part is like the Obiurgation to him which hid his Talent, *Naughtie and ſlouthfull ſeruant: take his Talent from him.* So God beginneth here to ſeparate betweene the ſheep and the goates. Iacob ſhal not be curſed becauſe Eſau is curſed. Neither ſhall Eſau be bleſſed becauſe Iacob is bleſſed: But the Lord knoweth who are his, and who are not: and therefore he ſayth, *whoſoeuer hath*, and *whoſoeuer hath not:* as though hee knewe them all, whoſoeuer they be.

This Scripture was performed before it was written. For whē Adam ſerued God, God ſerued him: he conſulted for a Manſion for him: hee conſulted for meate for him: hee conſulted for a companion for him, vntill Adam rebelled againſt GOD, wee reade of nothing that God did, but his workes for Adam ſixe daies together, as though he had been hired to labour for him. But when hee left his innocencie, then GOD began to take againe that which hee had giuen: hee loſt his wiſedome, he loſt his quietneſſe, hee loſt his libertie, hee loſt his glorie, hee loſt his dwelling, like the man which fell amongſt theeues. Thus while Adam had righteouſneſſe, it might be ſayd of him: *Whſooeuer hath, to him ſhall be giuen.* And when he had not righteouſneſſe, it might bee ſayd of him too: *From him which hath not, ſhall bee taken.* God is called a *Father*, becauſe hee is like a Father, which taketh a pleaſure to ſee his ſonne thriue, and grieueth to ſee him an vnthriftie. Firſt, he giueth vs a ſtocke, to proue our husbandrie: and then if wee thriue with that, he doth adde more

vnto

vnto it, now a little, and then a little, vntill at laſt the inheritance come too: As they which trie a veſſell, firſt put water into it, to ſee whether it will holde water, then they commit wine vnto it: ſo, firſt God giueth vs one grace, if we vſe that well, then he giueth another, and another, and another, according to that, *Hee which is found faithfull in a little, ſhall be made Lord ouer much.* *My father* (ſaith Chriſt) *is an huſbandman*, Iohn 15. ſhewing, that as wee dreſſe the ground, that it may bring foorth fruite, ſo GOD dreſſeth vs that wee may bring foorth fruite. All commeth not at once, but as the bodie groweth, ſo the ſpirite groweth: firſt good thoughts, and then good ſpeeches, and then good workes: as the blade followeth the ſeede, and the eare the blade, and the corne the eare. Looke how in our firſt generatiõ one thing comes after another, ſo it is in our ſecond generation: As the child ſpringeth in the mothers wombe, from a gellie vnto milke, and from milke to bloud, and from bloud to fleſh, and ſhe knoweth not how it groweth till it come foorth: ſo the ſpirit groweth in vs, and we ſee not how it groweth, but that it is growen. Faith calleth to loue, and loue calleth tõ obedience, and obedience calleth to conſtancie, and one grace is the foundation of another. Therefore Paul ſaith, *Whom he predeſtinated, them he called: whom he called, them he iuſtified, and whom he iuſtified, them he glorified.* Thus the rich eaſily growe richer, ſo the good eaſily grow better: he which hath power to aske, hath power to receiue: for it is ſayd, *Aske, and you ſhall receiue:* he which hath power to ſeeke, hath power to finde, for it is ſayd, *Seeke and you ſhall finde:* he which hath power to knocke, hath power to enter: for it is ſaid, *Knocke, & it ſhall be opened vnto you.* As Gods riches are infinite, ſo he is neuer wearie of giuing: when a man ſerueth God, at laſt it commeth to this, that God delighteth (as it were) to doe him good, as it is ſayd, Iere. 32, and Micah. 7, *I will delight to doe them good.*

Now whẽ it commeth to this paſſe, that God hath a delight to doe a man good, then *Aſk what thou wilt* (ſaith Salomon to his mother) *and I will not ſay thee nay:* ſo, Aske what thou wilt, and God will not ſay thee nay. He which hath the Sonne, may haue the Father; he that hath the *Wedding garment*, may haue ỹ wedding feaſt; he which hath the ſpirit of Eliſha, may haue the ſpirit

1. *Kin.* 2. 20

of

of Eliah; hee which commeth vnto Christ, may make Christ come vnto him: as when the Sonne came toward the father, the Father met him in ỹ way, shewing that God is as readie to giue, as we to aske. When Dauid did wel, Nathan said vnto him, *The Lord had giuen thee this, and this, and this: and if that had not been enough, he would haue giuen thee such & such things:* shewing vs, that the cause why wee haue not such and such things, is, for that we are not thankfull for these and these things. When the Eunuch beleeued, he said, *What letteth me to be baptized?* so whē thou beleeuest thou maist say, What letteth me to be loued? what letteth me to be blessed? what letteth me to be saued? And as Philip said, *Nothing:* so Christ saith *Nothing:* but *Be it vnto thee as thou beleeuest.* From that day righteousnes standeth ouer their heads, as the Sunne did ouer Ioshua, & they renew their vertues, as the Eagle reneweth her youth. Therefore when Isaac had said, *Iacob haue I blessed:* he addeth, *and he shall be blessed:* as if he should say, he beginneth to be blessed now, but he shall be more blessed: so they which are blessed of God, shall be more blessed, rising and rising like the Sunne, vntill it come to the height. *Acts 8.*

When God hath begun to blesse, hee saith as he said to Abraham, *What shall I hide from him? What shall I keepe from him?* As though one of his gifts did binde him to giue another: therefore his mercies are called *euerlasting mercies*, because whē they begin, they haue no ende. So soone as hee had moued Salomon to pray for wisedome, hee gaue him wisedome: so soone as he had mooued Abraham to goe from his countrey, he began to guide him: so soone as he had mooued Gedeon to fight, he began to strēgthē him. Gods mercies are resembled to raine, first it raines small drops, and after fall great drops, and the small are signes of the great. First, you see Elisha with a single spirit, and after you see him with a double spirit: first you see Paul sitting at Gamaliels feete, and afterward you see him preaching in Moses chaire: first you see Timothie a student, & after you see him an Euangelist: first you see Cornelius praying, and after you see Peter instructing: first you see Dauid repenting, and after you see Nathan comforting: first ye see the Disciples worshipping, after you see the holy Ghost descending: first you see the Wisemē seeking Christ, and after you see them together with Christ: first you see

the ſonne comming toward the father, & after you ſee the father comming toward the ſonne: firſt you ſee the Eunuch reading, and after you ſee him vnderſtanding, and after you ſee him beleeuing, and after you ſee him baptized. Moſt notable is the example of Nathaniel, ſo ſoone as he beleeued, Chriſt remembred this promiſe & ſaid, *Beleeueſt thou for this, thou ſhalt ſee greater things then theſe?* ſo he gaue more to him which had ſome. That which he ſaid to Nathaniel. he ſaith to all which are like Nathaniel, Beleeueſt thou this Sermon, thou ſhalt heare other Sermons then this? repenteſt thou for this example, thou ſhalt ſee other examples then this? loueſt thou for one benefite, thou ſhalt receiue moe benefites then one? honoureſt thou God for his gifts vpon others, thou ſhalt feele his gifts vpon thy ſelfe? for *He which keepeth Iſrael doth not ſleepe, but watch.* What doth he watch? Hee watcheth who ſeeketh for comfort, and who looketh for wiſedome, and who prayeth for faith, and who intreateth for patience, that he may giue abundantly to him which deſires feruently.

If hee ſee one pray like Cornelius, hee ſendeth another to ſtrengthen him like Peter: if he ſee one ſtudie like the Eunuch, he ſendeth another to inſtruct him like Philip: if he ſee one mourne like Dauid, he ſendeth another to comfort him like Nathan: if he ſee one willing like Eſay, he ſendeth another to enable him like the Seraphim: if he ſee one that thinketh well, he teacheth him to ſpeake well: if hee ſee one that ſpeaketh well, he teacheth him to do wel: if he ſee one do well, he teacheth him to continue well: if he ſee one meeke like Moſes, he maketh him wiſe like Salomon: if he ſee one wiſe like Salomon, he maketh him righteous like Abraham: if he ſee one righteous like Abraham, he maketh him patient like Iob: if he ſee one patient like Iob he maketh him penitent like Peter: if he ſee one loue one vertue, he maketh him loue another vertue: if he ſee one hate one vice, he maketh him hate another vice: if he ſee one like one Sermon he maketh him like another Sermon: when hee hath him in his ſchoole, and hee commeth once to this, to ſay like Samuel, *Speake Lord, for thy ſeruant heareth*, then he taketh him vp to the mount like Moſes, and openeth his heart vnto him, teaching him a way to make vſe of all that he ſeeth, and of all that hee heareth, and of all that hee

1. Sam. 3.

readeth

readeth, and of all that he feeleth. Thus when God hath ſtrayned and fined him, he is apt to euery good worke, and takes al occaſions to do them. If he but ſee one pray, his heart burneth to pray too: if he ſee one reading, he hath a minde to reade too: if he ſee one meditating, hee hath a zeale to meditate too: if hee ſee one ſorrowing, he hath a deſire to ſorrowe too: like the Diſciples, which when they heard Peter ſay, we goe a fiſhing, they ſaid, we wil go a fiſhing too. After this, euery benefit maketh him thankfull, euery inſtruction maketh him fearefull, and he is neuer wel, but when he is walking with God like Enoch, or when Chriſt is ſpeaking to him, or when he is ſpeaking to Chriſt: for when God meeteth with his children, like a nurſe, he emptieth himſelf of his milke, according to this text which wee now handle, *To him which hath, ſhall be giuen.*

Thus when you vſe thoſe gifts well which you haue, the Lord wil come vnto you, and ſay that your heart may heare him, *Good ſeruant and faithfull, I will make thee Lord ouer much:* thy ſeede ſhall become a tree, thy ſpirit ſhall be doubled. Firſt, thou ſhalt haue a loue to heare, reade and meditate: after thou ſhalt haue a little knowledge to iudge & ſpeake of Gods word, of the ſpirit, and of doctrines: then thou ſhalt aſcend to faith, which wil bring thee vnto peace of conſcience: then thou ſhalt meete with good bookes, and God wil ſend thee Teachers to inſtruct thee, and incourage thee, like the Angels which came to Chriſt when hee hungered. Thus a trauailer paſſeth from towne vnto towne, vntill he come to his Inne: ſo a Chriſtian paſſeth from vertue to vertue, vntill he come to heauen, which is the iourney that euery man muſt endeuour to goe till death.

It followeth: *And whoſoeuer hath not, from him ſhall be taken, euen that which it ſeemeth that he hath.*

As the Lord ſayth to his faithfull ſeruant, *Thou ſhalt be ruler ouer much:* ſo he ſayth of his ſlouthfull ſeruant, *Take his talent from him.* Here is one like Iacob whom God loueth, *to him* (he ſayth) *ſhall be giuen:* here is another like Eſau whom GOD hateth, *from him* (he ſayth) *ſhall be taken:* ſo one may ſay like Iob, *The Lord hath giuen:* and the other may ſay like Iob, *The Lord hath taken.* But from whom doth he take? *From him which hath not.* And to whom doth he giue? *To him which hath.* In this

God ſeemeth not to deale his gifts charitably: for he ſhould giue to them which want. Ioſeph marueiled to ſee Iacob lay his left hand vpon Manaſſes, & his right hand vpō Ephraim, as though the younger ſhould bee more bleſſed then the elder. Iſhai marueiled to ſee Samuel chuſe the leaſt of his ſonnes before the talleſt, as though the vnfitteſt were the fitteſt: ſo it is marueile that he which commandeth vs to giue vnto them which want, ſhuld take from them which want, & giue to them which haue, Iſaac would not haue bleſſed Iacob but Eſau, but God would haue him bleſſe Iacob and not Eſau: Ioſeph would that Manaſſeh ſhould haue more then Ephraim, but God would that Ephraim ſhould haue more then Manaſſeh. As God loueth not as man loueth, ſo he giueth not as man giueth. Why ſhould Abraham haue three Angels, and Lot but two, and Balaam but one, and Balaac none? Why ſhould not Philip go vp the mount, as wel as Iames? Why ſhould not Aaron beholde God, as well as Moſes? Why ſhould not Moſes goe to Canaan, as well as Caleb?

According to our loue is Gods loue, and according to our hatred is Gods hatred. Reuben ſhould haue had as good a bleſſing as Iudah, but when Iacob bleſſed him (Geneſis the 35. chapter and 22. verſe) he remembred his ſinne with Bilhah, and therefore curbed his bleſſing: for when he bleſſed him, he ſaid, *Thou ſhalt not be excellent*: as if he ſhould ſay, Reuben thou ſhalt haue ſome thing, but thou ſhalt not haue ſo much as thou ſhouldeſt haue had, becauſe of thy vncleannes with Bilhah. So Moſes ſhould haue gone to Canaan as well as Caleb: but God remembred his murmuring at the waters of bitternes. And when he deſired to goe vn to it, God would not heare him, but let him ſee it from an hill, and ſo he dyed. So the third ſeruant ſhould haue receiued as many Talents as his fellowes: but the Lord remembred how he hid the Talent which hee had, and therefore would giue him no more, leaſt hee ſhould hide them too: ſo wee ſhould haue more vnderſtanding, more iudgement & more knowledge, but God ſeeth what wee doe with this, and therefore ſtaieth his hand, leaſt wee ſhould abuſe any more. This is Saint Iohns meaning when he ſaith, *God giueth grace for grace*: that is, where he findes one grace, there he giueth another. This is S. Pauls meaning, Rom. 1. where he ſaith, *The righteouſneſſe of God is reuealed from faith to faith*:

Gen. 49. 4.

Iohn. 1. 16.

faith: signifying that they which haue faith shal haue more faith. Therefore this is the fearefullest signe, that we haue no faith nor grace, if God do not increase our faith and his graces in vs: For *to him which hath, shall be giuen:* Therefore if we had faith, wee should haue loue: if we had loue, we should haue knowledge: if we had knowledge wee should haue zeale: if we had zeale, we should haue holines: As he which hath broken one commandement, is made guiltie of all: so he which hath one vertue, is made partaker of all. It is said: so long as Iehoiada liued, Ioash prospered and did wel, because Iehoiada instructed & guided him, but when Iehoiada dyed, Ioash goodnes dyed with him, and he was neuer like himselfe after, but turned like his fathers: So there is a seede in the heart, which while it liueth and is fostred, we sprout and prosper as Ioash did: but when that seede dyeth for want of cherishing, then we begin to droupe and fade, and decay againe as Ioash did. If one vertue be offended, she lureth all her fellowes from vs, as many of Ishbosheths friends shronke with Abner. 2. *Chro.* 24.

Dauid seetteth foorth the godly man *like a tree planted by the waters side, which sprouteth, & groweth, and bringeth forth fruit.* Straight vpon this, he saith: *It is not so with the wicked,* When he spake of *growing, and flourishing, and fructifying,* he saith: *It is not so with the wicked.* That is, it is contrarie with the wicked: therefore their gifts are not like *the tree planted by the waters side,* but *like the chaffe which the winde bloweth away.* Nay, saith Dauid, themselues are *like chaffe which the winde bloweth away.* If they be *chaffe,* thē their fruit is *chaffe.* The Gluttons table was for the vngodly, but the Lords table was for ỹ holy, Therefore he which had not the *Wedding Garment,* had not the wedding feast. For if the Lord would cast pearles vnto Swine, why doth he forbid vs to doe so? Therefore it is not said, *Be it vnto thee as thou desirest,* least al shuld looke to receiue: but, *Be it vnto thee as thou beleeest,* that al might care to *beleeue.* It is not said to thē that seek not, *ye shall find:* but *Seeke, and you shall find.* How should they *enter* which haue not a hand to knock at the doore? How should they *receiue,* which haue not a tongue to aske the giuer? How should they haue *wisedome,* which haue not *the feare of the Lord,* which *is the beginning of wisedome?* Thus as Iames saith, *Shew me thy faith, and I will shew thee my faith?* so God saith, shew me thy loue, *Psal.* 1. 3. *Psal.* 1. 5. *Luke* 16. *Matth.* 22. *Pro.* 1.

loue, and I will ſhew thee my loue: as Chriſt was knowne at Emaus by breaking of bread, ſo you may know him here by dealing his gifte. It is ſaid when Ioſeph feaſted his brethren, Beniamins meſſe had fiue times more then any of his brethrē, becauſe Ioſeph loued him more then the reſt: ſo the mercie and graces of God will ſhew to whom his affection ſtandeth. If you ſee Chriſt leaning on a mans breaſt, as Iohn did on Chriſts breaſt, then may you ſay, this is a beloued diſciple: for as Lydia perſwaded Paul and Silas to come to her houſe, ſaying, *If you iudge me to be faithfull, come to my houſe:* ſo you may iudge them to be faithfull to whoſe houſe the Lord commeth.

Gen. 43.

Acts 16.13.

If you aske Salomon to whom the Lord giueth wiſedome & knowledge, he anſwereth, *To a man which is good in his ſight*, Eccleſiaſtes the ſecond chapter, and twentie ſixe verſe, ſhewing that thoſe men are gracious in Gods ſight, as Ioſeph was in Pharaohs. Contrariwiſe, if you ſee God flying from a man, as Dauid fled from Saul, that is, withdrawing his ſpirit as the maſter did his Talent, then you may ſay, this is not a faithfull ſeruant to his maſter: for if he had vſed his Talent well, the Lord would increaſe it as he promiſed, but becauſe he doth abuſe it, therefore the Lord doth withdraw it againe as he threatned.

To ſome God giueth, and neuer recalleth againe, to ſome he giueth and after taketh it from them: As ſome Angels went vp the ladder, and ſome went downe; ſo ſome mens gifts increaſe, and ſome decreaſe. To the Epheſians the 4. chapter, you haue God giuing. In Matthew 21. you haue him taking. In Gen. 1. you haue God bleſſing. In Gen. 4 you haue God curſing. In Act. 26. you haue God opening eyes. In Eſay 6. you haue God ſhutting eyes. In Dan. 2. you haue God making wiſe. In Eſay 44. you haue God making fooles. In Iohn 15. you haue God dreſſing trees. In Mathew 3. you haue God hewing downe trees. When one ſea floweth, another ebbeth. When one ſtarre riſeth, another ſetteth. When light is in Goſhen, darkneſſe is in Egypt. When Mordecai groweth into fauour, Haman groweth out of fauour. When Beniamin beginneth Rachel endeth. Thus we are riſing, or ſetting: getting, or ſpending: winning, or looſing: growing, or fading, vntill we arriue at Heauen or Hell. As Eliſha his ſpirit was doubled; ſo Sauls ſpirit departed. As the Gentiles become beleeuers,

beleeuers, ſo the Iewes become infidels. As Saul becometh an Apoſtle, ſo Iudas becommeth an Apoſtata. As Iohn groweth in the ſpirit, ſo Ioaſh decayeth in the ſpirit. As Zacheus turneth frō the world, ſo Demas turneth to the world. As Lidias heart is opened, ſo Pharaohs heart is hardened: euen as the thornes burne while the Vines fructifie. When Iſhboſheth was aſleepe vpon his bed, Baanab and Rechab came and tooke away his life: So while men ſleepe and do no good, God commeth and taketh away their gifts. It was neuer ſaid, Sampſon hath loſt his ſtrength, vntil he hearkened vnto Dalilah. It was neuer ſaid, *Saul hath loſt his ſpirit*, vntill he hearkened not to Samuel. It was neuer ſayd, *Take his Talent from him* vntill he hid it in the ground. One ſin openeth the doore for many vertues to goe out. While Iacob ſtayed with Laban, Labans cattell increaſed, becauſe God bleſſed him for Iacobs ſake: but when Iacob went from him, many of Labans ſheepe went with him, and he grew poore againe: ſo while the loue of righteouſneſſe is with thee, to husband thy knowledge and wiſedome like Iacob, thou ſhalt thriue in graces, and one day ſhall teach another; but when that ſteward departeth from thee, then look that thy wiſdome, and knowledge, and iudgement ſhould decreaſe, as faſt as the widowes oyle increaſed: the world will win the fleſh, & the fleſh wil win the ſpirit, & one ſin wil cry to another as the Moabites did at the riuer, *Now Moab to the ſpoyle*, now ſins to your ſpoyle: thē thy knowledge ſhal fly as though it were afraid to be takē captiue of ignorance; thy loue ſhal not abide thy hatred, thy humilitie ſhall not abide thy pride, thy tēperance ſhal not abide thy cōcupiſcence. As thou ſeeſt the leaues fall from the trees in a boyſterous wind; ſo thy graces ſhall drop away one after another, as though thou were in a conſumptiō. As the Arke would not ſtay with the Philiſtines, ſo the grace of God will not ſtay with ſinners, but flyeth from them like perſecutors. Dauid was not ſo ready to flie from Saul, but the ſpirit was as ready to flie from him too. This muſt come vpon al which ſin like Sampſon, their ſtrength muſt depart from thē vntill they learne like Nabuchadnezzar frō whence it came. This ſentence is ſuch a meditation, that he which would preach it to the quick, had need to haue an eye in al mens hearts, to ſee how one vertue dieth after another, vntil the ſoule dy too.

Acts 16.

Dan. 4.

As there is a fall of leaues, and an Eclipſe of the Sunne, and a conſumption of the bodie: ſo there is a fal of gifts, and an eclipſe of knowledge, and a conſumption of the ſpirit. It is ſtrange to ſee, how wiſedome, and knowledge, and iudgement do ſhunne the wicked, as though they were afraid to bee defiled. As Barak would not goe vnleſſe Deborah would goe with him: ſo knowledge will not ſtay, vnleſſe vertue will ſtay with her. To this Ieremie pointed when he mocked the Iewes for ſaying, *Knowledge ſhall not depart from the Prieſt, nor counſell from the wiſe, nor the word from the Prophet:* to this Eſay pointed when he ſaith: *The wiſedome of the wiſe men ſhall periſh, and the vnderſtanding of the prudent ſhall be hid:* as if hee ſhould ſay, one day Chriſt will tell you, that *Whoſoeuer hath not from him &c.* And when you heare that ſaying, thē remember theſe examples how he hath fulfilled it before. After come the Apoſtles, & they ſhew ſome *hardened*, ſome *bewitched*, ſome *blinded*. Paul tels how Demas *fell away*, and Iohn ſheweth how *many fell away*. Thus the Prophets & Apoſtles on either ſide, & Chriſt in the midſt holde vp this threatning as if it were a pit, which all are falling into. The ſoule of mā is called *the temple of the holie Ghoſt*. As God pulled downe his *temple* when it became *a denne of theeues:* ſo he forſaketh *the temple of the ſoule*, and taketh his graces from her (as from a diuorſed ſpouſe) when it luſteth after other loues. With any Talent he giueth this charge, *Vſe and increaſe it vntill I come*: being left, at laſt he commeth againe to ſee what wee haue done. The ſeede was ſowen, this yeare the Lord cals for fruit and none will come, the next yeare, and the next after, and none comes: at laſt the curſe goeth forth, *Neuer fruite grow vpō thee moore*. Then as the figge-tree began to wither: ſo his gifts begin to paire, as if a worme were ſtill gnawing at them: his knowledge leeſeth his reliſh like the Iewes *Manna:* his iudgement ruſts like a ſworde which is not vſed: his zeale trembleth as though it were in a palſie: his faith withereth as though it were blaſted, and the image of death is vpō all his religion. After this, he thinketh like Sampſon to pray as he did, & ſpeake as he did, and hath no power, but wondereth like Zedekias how the ſpirit is gone from him. Now when the good ſpirit is gone, then commeth the ſpirit of blindnes, and the ſpirit of error, and the ſpirit of feare, and all to ſeduce the

Ierē. 18. 18.

Eſay 26. 14.

1. Cor. 6. 16.

the ſpirit of man. After this, by little and little firſt he falles into errour, then he comes vnto hereſie, at laſt he plungeth into deſpaire: after this if he enquire, God will not ſuffer him to learne: if he reade, God will not ſuffer him to vnderſtand: if he heare, God will not ſuffer him to remember: if he pray, God ſeemeth vnto him like Baal, which could not heare: at laſt he beholdeth his wretchedneſſe, as Adam looked vpon his nakedneſſe, and mourneth for his gifts as Rachel wept for her children *becauſe they were not.* All this commeth to paſſe, that the Scripture might bee fulfilled, *Whoſoeuer hath not, from him ſhall be taken that which he ſeemeth to haue.* As the ſhip ſinketh vpon the ſea, while the Merchant ſporteth vpon the lande, and makes him a banquerout when he thinketh that his goods are comming in: ſo while we are ſecure, and the heart ſpendeth, & the eare bringeth not in, by little and little the ſtocke decaieth, and more become banquerouts in Religion, then in all trades beſide. When a man ſinneth, hee thinketh with himſelfe, I will doe this no more after another ſinne promiſeth as much profit as that, and he ſaith againe, I will doe this and no more. There goeth ſtrength and there commeth a wound, ſo the ſoule bleedeth to death and knoweth not her ſickneſſe til ſhe be at the laſt gaſpe. Euen as a man vndreſſeth himſelfe to bed, firſt he caſteth off his cloake, and then his coate, and then his doublet: ſo whē God rifleth our hearts, he pulleth away one feather after another: firſt he wounds his faith, after he ſtrikes his loue, then he blindeth his knowledge, then he ſhall haue no delight to heare the Worde, after hee ſhall growe to hate the preachers of the Worde, at laſt hee ſhall euen hate the Word it ſelfe. This is the bleeding of the ſoule, or the ſpirituall conſumption, when graces drop away, as the haires fall from an hoarie head before death. Let Achitophel bee a ſpectacle for all to feare, he was counted a wiſe mā and a deepe Counſellor, yet becauſe it was the wiſdom of the fleſh, the ſtorie ſaith, that God turned his wiſedome into follie, and that he might ſeeme fooliſh (as he was indeede) God made him to hang himſelfe, whereby his follie was more notorious then his wiſdome. But moſt notable is the exa mple of perſecuting Saul when he began to fall, he ran headlong. Firſt he fel

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in hatred of Dauid, then he fell in hatred of God, after God fel in hatred of him: Anon the ſpirit departed frō him: at laſt, he ſought for helpe at Witches, which he had condemned before. This is the propertie of ſinne to ſpurre a man forward, vntil he commit that which he condemneth himſelfe, that he may be tormented of his owne conſcience. Now, if I might applie this ſcripture as Chriſt ſayth, Are there no moe ſinners but they, vpon whom the Tower of Shilo fell? So I may ſay, is the Talent taken from none but from him which hid it in the ground? Nay, Saul was but a type of many which ſhould looſe the ſpirit, Sampſon was but a type of many which ſhould looſe their ſtrength, Demas was but a type of many which ſhuld imbrace the world: as Dauid crieth, *How are the mightie ouerthrowne?* So we may mourne and ſay, how are the zealous cooled, how are the diligent tired? They which ſhuld ſeaſon others, are become like the white of an egge which hath no taſte: once they ſeemed to haue fruite, but now they are not hanged with leaues. As God cried vnto Adam, *Adam where art thou?* ſo they may cry, zeale where art thou? Learning where art thou? Conſcience where art thou? Loue where art thou? They which ſhined like the Sun when they roſe, ſeeme now to bee eclipſed of their light. The world hath wonne the fleſh, the fleſh hath wonne the ſpirit, and *Iordane is turned back.* As God tooke heate from the fire when it would burne his children, ſo he taketh knowledge from the learned when they turne it to euill. Now, when they ſee ſuch ruines of their gifts, with what heart can they think, I am the tree whom Chriſt accurſeth, or I am the ſeruant of whom it is ſaid, *Take his talent from him?* Therefore I ſay to you as Chriſt ſayd, Remember Lots wife: as her bodie was turned into ſalt; ſo your wiſedome may turne into follie, your knowledge may turne into ignorance, your vnderſtanding may turne into blindnes, your zeale may turne into coldneſſe: therefore let all which haue a Talent take heede how they vſe it. Three things I note in theſe words, and then I ende. Firſt, Chriſt ſayth not, It ſhall bee taken from them which haue, but from thē *which ſeeme to haue:* leaſt they which ſtand ſhuld feare to fall. Paul ſayth not, Let him which ſtandeth, take heede leaſt he fall, but *let him which thinketh he ſtandeth*: ſo leaſt they which haue the ſpirit ſhould feare, Chriſt ſayth, *It ſhall be taken*

from

from them which ſeeme to haue. Marke how warily the ſcripture ſpeaketh, for this ſpeech doth ſhew that many ſhal fall, and yet it doth ſhew that none ſhall fall, but they which ſeeme to ſtande, that none ſhal loſe the ſpirit but they which ſeeme to haue it. For if Chriſt would take from them which haue, as he giueth to thē which haue, he would not ſay, they which *ſeeme to haue* at his taking no more then he ſayd it at his giuing. So we haue a comfort in this terror, like the honey which Sampſon found in the Lyons iawes: for if God will take from none but them which ſeeme to haue, then we need not feare vnleſſe wee be hypocrites: for the threatning is made to none but them which ſeeme. Secondly, this ſpeech doth ſhew that many haue that ſhew of holineſſe which Paul ſpeaketh of, wherewith they would deceiue God & deceiue themſelues: you haue Pilate waſhing his hands in hypocriſie, as well as you haue Dauid waſhing his hands in innocencie: you haue the Sichemites with their Circumciſion, as wel as the Iſraelites with their Circumciſion: you haue the Sadduces with their doctrine, as well as the apoſtles with their doctrine: you haue the Phariſie with his prayer, as well as the Publican with his prayer: you haue the Pythoniſt with her confeſſion, as well as Peter with his confeſſion: you haue the Exorciſts with their Ieſus, as well as Paul with his Ieſus, you haue Sathan with his ſcripture, as well as Chriſt with his ſcripture: you haue Iudas with his kiſſe, as well as Ionathan with his kiſſe: you haue Caine with his ſacrifice, as well as Abel with his ſacrifice: you haue Eſau with his teares, as well as Mary with her teares: you haue Achitophel with his wiſedome, as well as Salomon with his wiſedome: you haue Zedechia with his ſpirit, as well as Eliah with his ſpirit: you haue Ieſabell with her faſts, as well as Anna with her faſts: you haue the harlot with her vowes, as well as Iacob with his vow. Of all theſe this ſcripture is fulfilled, *That which they ſeemed to haue was taken from them.* *Acts 19.* *Matth 4.*

This is the firſt note, the very ſhew of goodneſſe ſhall bee taken from them which haue not goodneſſe it ſelfe: leaſt men ſhould content themſelues with ſhewes and ſhadowes, Chriſt ſayth, *That which he ſeemeth to haue ſhall be taken from him:* as if he ſhould ſay, Take away his Talent and his napkin too, that he may not ſeeme to haue a Talēt. As Moſes ſaith, *I wil not leaue*

a hoofe

a hoofe behinde. Thou ſhalt not ſeeme iuſt, nor wiſe, nor honeſt, but I will make thee as naked to mẽ, as Adam was to me. Euen as the figge-tree becauſe it had no fruit was ſpoyled of his leaues which ſhewed like fruit: ſo they which haue made ſhipwracke of honeſtie, ſhall make ſhipwracke of credite too. Their name ſhal go with a brande vpõ it like Caine the murderer, Achan the theefe, Abſolon the rebell, Magus the ſorcerer: Iudas had for his title, *Iudas which betraied the Lord*, Act. 1. Ieroboam had for his title, *Ieroboam which made Iſrael to ſin.* Demas had for his title, *Demas which imbraced the world.* Marke how ſinne doth perſecute & vexe the ſinner. Indeed Demas had imbraced the world, but he would not haue al the world to know it: but ſee firſt how God makes Paul to know it, & after he makes him to proclaime it, that now Demas is not only an hypocrite, but knowne to be an hypocrite, like a Rogue which is burned in the eare, When Ieroboams wife came to the Prophet to enquire of her ſonne, ſhe diſguiſed her ſelf becauſe ſhe would not be known, yet the Prophet knew her, for ſo ſoone as ſhe knockt at the doore, he called, come in Iereboans wife: ſo though men diſguiſe themſelues with ſober countenances, and holy ſpeeches, and honeſt companie, becauſe they would not be knowne, yet when God ſeeth an hypocrite, he wil pul his vizard from his face, as Adam was ſtript of his figge leaues, & ſhew the Anatomie of his heart, as though his life were written in his forehead, and he ſhall marueile how men knowe that, which he ſcarſe thought had been knowne to God.

Thus he which hath made the day, can bring foorth thy righteouſnes like the light: he which hath made the night, can bring foorth thy wickedneſſe like the darke. Therefore Salomon ſaith, *The candle of the wicked ſhall be put out:* that is, the leaſt light that he hath ſhall be quenched, Prou. 15.

Thus you ſee how God will increaſe your gifts, if you vſe thẽ, and how he will decreaſe them, if you vſe them not. Now let vs pray that he will teach vs this vſe, that we may receiue his bleſſing.

FINIS.

THE

THE MAGISTRATES SCRIPTVRE.

Pſalm.82.6.7.

6 *I haue ſayd, ye are Gods, and ye all are the children of the moſt higheſt:*
7 *But ye ſhall dye as a man, and ye Princes ſhall dye like others.*

I May call this text, *The Magiſtrates Scripture.* Conſidering the ſtate of Kings and Gouernours, how much good they might doe, and how little they performe, God becomes a remembrancer vnto them. And firſt ſhewes what a high calling Princes and Rulers haue, and then leaſt they ſhould bee proud of it, and make their Magiſtracie a chaire of eaſe, hee turnes vpon them againe, as though he had another meſſage vnto them, and tels them that though they be aboue other, yet they ſhall die like other, and though they iudge here, yet they ſhall be iudged hereafter, and giue account of their Stewardſhip how they haue gouerned, as ſtraight as their ſubiects how they haue obeyed. A good *Memorandum* for al in authoritie, ſo to deale in this kingdome, that they loſe not the kingdome to come.

I haue ſaid, ye are Gods, &c. How can he cal them *Gods*, which calles himſelfe *the only God*, and ſayth, *There are no more Gods, but he?* Eſay 44.5. and 45.21. *I haue made thee Pharao his God*, ſaith God to Moſes, Exod. 7.1. becauſe he had giuen him power to ſpeake vnto Pharao in his name, and to execute his iudgements vpon him: ſo he calleth Magiſtrates *Gods*, becauſe he hath giuen them power to ſpeake to the people in his name, and to execute his iudgements vpon them. Out of this name, Rulers may learne how to gouerne, & ſubiects how to obey. As the inferiour Magiſtrates do nothing but as the ſuperiour Magiſtrate preſcribeth: ſo they which rule vnder God for God, muſt rule by the preſcript of God, and doe nothing but as their conſcience tels them, that God would doe himſelfe. Therefore they which vſe their power againſt God, which beare the perſon of God, and execute the will of the diuell, which make lawes againſt Gods

law

law, and be enemies to his seruãts; are worse then Balaam, which
*Num.*22.18 would not curse whom God blessed: and so much as in them lyeth make God a lyar, because they cannot so well bee called
Esay 30.33. *Gods*, as diuels: such *Gods* goe to hell.

I haue sayd, ye are Gods, &c. First this name informes vs what kind of Rulers and Magistrates wee should chuse: those which excell all other men like *Gods* amongst men. For a king should be a man after Gods owne heart like Dauid, as appeareth in the first book of Samuel, the thirteenth chapter & fourteenth verse. As al those whó God set ouer his people in his mercie, and not in his anger, had some note of excellency aboue ỳ rest, which God chose them by, as it were the Magistrates marke: the mildest man, Numb. 12.3. or the wisest man, 1. Reg. 4, 31. or the iustest man, Hebr. 7.2. as though if all these had met in one, the inquisition should haue stayed there, and all giue place to him: but our vertues are so singled, that he which was called the mildest, is not called the wisest, and he which was called the wisest, is not called the iustest, as though God found some defect in his owne election. For when he chose one milde, another wise, and another iust, he shewed that he would haue one which is milde, and wise, and iust like himselfe, that is (as I may say) a man made euen in print.

As Paul biddeth to *chuse widowes which were widowes indeed*: 1. Timothie 5. 3. so we should chuse Magistrates which are Magistrates indeede, that is, such as seeme to be sent of God for that purpose, as Pharaoh chose Ioseph because he was the fittest in al the Land, Genesis 41. 38. Elisha thought that the single spirit
*2. King.*2.2. was not enough, but required that the spirit of Eliah might be doubled vpon him, because he was a Prophet which should teach others: so we should picke out them which haue a double spirit to be Magistrates, because they must gouerne others, as GOD picked foorth Ioshua in Moses roome: hee might haue chosen many out of all Israel which had the spirit of wisedome; but he chose Ioshua, of whom he sayth, that *hee was full of the spirit of*
*Deut.*24.9. *wisedome*, Deut 24.9. shewing, that if one bee better then another, he should be chosen before the rest, because the best haue said, *Send another*, Exodus 4 14. as though none were fit: but for want of Angels we are faine to make Magistrates of men. Therefore

fore as Samuel went ouer al the sonnes of Isai to annoynt a suc- 1.*Sam.*16.5.
cessour to Saul, and put backe one after another which thought themselues fit, yet there was but one amongst them which pleased God, & the Prophet could scarse discerne him: so necessary it is that this choyce be committed to none but to the godly, because he which would haue chosen the best, yet liked another before him. Therfore there was such a scrutinie amongst the Tribes to finde out the man whom God had chosen, as Iethro taught Moses to cull out of all the people those which had best courage, and feared God, and dealt trulie, and hated couetousnes. There- *Exo.*18.21.
fore a wicked mã may not supply ỹ place of God, as the Scribes and Pharisies sate in Moses chaire: but as it is said of Iudas, *Let another take his place*: so let better take their place, for they which *Mat.*23.2.
are called *Gods*, must be like God. If all should bee *holie as he is* *Acts* 1.20.
holie, how much more should they be pure as he is pure, wise as 1.*Iohn* 3.3.
he is wise, iust as he is iust, which beare his name, which supplie his person, and guide the world vnto good or euill? If the race *Eccle.*9.11.
should be to the swift, and the battell to the strong, then as Saul 2.*Sam.*9.2.
did exceed al the men of Israel from the shoulders vpward, so he which commands others, should exceede other in gifts of grace, that they may know him from the rest, and say, this is he, for he exceedes the rest in vertue, as Saul did in stature, like the king of Bees, which is faireſt of all the hiue. Therefore if Pharao would let none but Ioseph gouerne Egypt, Pharao shall rise vp against *Gen.*43.18.
those kings, which care not whom they place ouer their people, imitating Reboboam, which made thē his companions, whom he should haue expelled from his Court. 1.King. 12.8.

Secondly, this extolleth the calling of Magistrates. As Iacob honoured Iosephs children, when he sayd, they should be called *Gen.*48 16.
after his name: so God honoreth the Magistrates, when he giues them his owne name, calling them *Gods*, as though there were a kinde of Godhead in them. These things pertaine to the wise, and they themselues doe not alwaies see it, yet he which hath a spirituall eye, and caries the patterne of God in his heart, may see *Pro.*24.23.
another likenesse of GOD in Magistrates then in common persons. As the builders of the temple had a speciall wisedome and spirite, which GOD gaue them for that worke which they were *Exod.*31 3.
chosen to: so when Samuel had annointed Dauid, hee saith, *&* 35.31.

That

1.Sa.16.13. *That the ſpirit of the Lord came vpon Dauid from that day forward:* as though he had another ſpirit after then he had before. There is difference betweene Kings and inferiour Magiſtrates: 1.Sa.28.26. for the Prince is like a great Image of God, the Magiſtrates are like little Images of God, appoynted to rule for God, to make 2.Cor.9.6. lawes for God, to rewarde for God, to puniſh for God, to ſpeake Numb 9.8. for God, to fight for God, to reforme for God: and therfore their Pſalm.2.6. battels are called *the Lords battels*, and their iudgements *the Lords iudgements*, and their Throne *the Lords Throne*, and the Kings themſelues *his Kings* to ſhew that they are al for *God*, like Mat.14.18. his hands: by ſome he teacheth mercie, by ſome iuſtice, by ſome peace, by ſome counſell, as Chriſt diſtributed the loaues and the fiſhes by the hands of his Diſciples. This God requires of al whē 2.Cor.9.8. he calles them *Gods*, to rule as he would rule, iudge as he would iudge, correct as he would correct, rewarde as he would reward, becauſe it is ſayd, *that they are inſtead of the Lord God:* that is, to do as he would do, as a ſcholler writes by a copie. This is a good ſtudie for Magiſtrates in all their iudgements, to conſider what God would doe, becauſe they are in ſtead of *God*, I rule for *God*, I ſpeake for *God*, I iudge for *God*, I reward for *God*, I correct for Mat.11.29. *God*: then as he would doe and determine, ſo muſt bee my ſentence. As we ſhould thinke how Chriſt prayed before we pray, and how he ſpake before wee ſpeake, becauſe his actions are our inſtructions: ſo they ſhould thinke how Chriſt would iudge, before they iudge, becauſe Gods lawe is appoynted for their law. Deut.17.10 Such a thought muſt needes leuell the way before them, and put them in minde of a good and iuſt and holy iudgement, becauſe God is good and iuſt and holie.

Thirdly, they are called *Gods*, to teach them how they ſhould gouerne. Howſoeuer other care for the glorie of God, the performance of his wil, the reformation of his Church, Princes and Rulers which are Gods themſelues, are to doe the buſineſſe of God as their owne buſineſſe, becauſe they are Gods. Gods buſineſſe is their buſineſſe, Gods law is their law, Gods honour is their honour. When the King, or Iudge, or Magiſtrate, doth ſeeke the kingdome and glorie of God, hee ſhould thinke he ſeeketh his owne kingdome and glorie. And therefore ſeeke it, and further it as earneſtly and diligently as hee would his owne, and rule, and iudge,

iudge, and speak, and punish, and counsaile as he would for himselfe. Euen as Dauid counted Gods foes his foes, & Gods friends his friends. And Moses persecuted them that were Idolaters against God, as he did them which were traytors to himselfe. *Psal.* 139.21 *Exo.* 42.27. *Num.* 16.16

If this were obserued, we should see such a change, that diuers which take should giue, and they which giue should take, they which labour should rest, and they which rest should labour, How can they pray to God, which know that the lawes of God are not obeyed, that his will is not regarded, but the poore vnpitied, because of their remissenes, in not brideling the insolent? It may seeme that in Eliah his answere to Achab, it was propheſied who should trouble Israel to the worlds end, for speaking to the wicked Magistrate, he said, *It is thou which troublest it.* So the vngodly Rulers, and graceles striuers against lawful rule, in their own hearts calling themselues *Gods*, not being so called of God, are cause of all disorder in euery Common weale. 1. *Kin.* 18.18

Fourthly, they are called *Gods*, to encourage them in their office, and to teach them that they neede not dread the persons of men: but as God doth that which is iust and good without the iealousie of men, so they, vpon the Bench, and in all causes of iustice, should forget themselues to be men, which are lead by the armes betweene fauour and feare, and thinke themselues *Gods* which feare nothing. This boldnes is so necessary in them which should iudge all alike, that in Deut. 3.28. Moses encouraged Ioshua, in Iosh. 1.18. the people encourage him, in v. 9. God doth encourage him, saying, that he will bee with him: but here he is with him: for hearing God call them *Gods*, shewes that God is there, nay, that they are he: which shuld strike a wonderful mind in them. As a princely spirite came vpon Saul so soone as he was king, so hearing that they are *Gods*, it should chaunge them, and make them excell the order of men, vntil they resemble God, after whom they are named, as Salomon studied and prayed til he was wiser then all that he gouerned: then they neede not blush to reade this testimonie, *I haue said ye are Gods:* or els it wil seem a checke vnto them like the mocke which God gaue vnto Adam when hee said, that *he was become like himselfe.* As many sit in Gods place, and yet neuer knew that the Scripture called them *Gods*, nor why they haue this name, no more thē Nabal: so many *Kin.* 3.6. *Kin.* 4.33. *Gen.* 3 22.

1.Sa.25.25. play Nabal in their offices, and are readier to aske, *Who is Dauid? Who is Christ?* then (when his cause comes before thē) speake or doe any thing for him, but the women goe before them againe like Abigail, as though God would shame thē with the weaker vessell, I cannot compare them fitter then with king Agrippa, who thought it better to be a Christian almost, then altogether. This is the religion of these times, they feare nothing more then to be counted too precise: but GOD doth call them more then precise, for he calles them *Gods*, of all men then they should not forget his name. Princes and Rulers haue many names of honor, but this is the honorablest name in their titles, that they are called *Gods*: other names haue been giuen them of men for reuerence or flatterie, but no man could giue thē this name but God himselfe. Therefore their name is a glasse wherein they may see their dutie, how God doth honour them, and how they should honor him. What am I more thē he, that God shuld set me in his own Chaire, and giue me his owne name, and more then others? he hath not done so to all: but if they which are called his *children* are *happy*, they which are called his *disciples* are *happy*, they which
Matth.5. are called his seruants are *happie*: how *happie* are they whom he
1.Sa.18.23. calleth *Gods*? It seemes, that if God could haue called them by a higher name then his owne, he would haue called them by some other name: but this word is enough to put them in minde of all that they should doe. Thinke that *ye are Gods*, and it will make you ashamed to obey the diuel, for thē ye are like *Gods* no more, but like sinfull men: and the poorest vassall which serues God in a Cottage, is liker God then you. Are they *Gods* which oppresse Gods Children? Nay, doth not hee lye which calles them worshipfull, or noble? If such deserue not their titles, how can Antichrist of Rome thinke of his vsurped names, and not be abashed? Can he sit downe in Gods place and speake against him, iudge against him, decree against him, euen in the Temple of God resisting God?

Again, for another sort of *Gods*: Doth iniquitie become *Gods*?
2.Thes.2.4. Doth partialitie become *Gods*? Do bribes become *Gods*? They are greedie *Gods*, Idoll *Gods*, bellie *Gods*, and may be tearmed
1.Cor.4.4. *Gods*, because they are like *the God of this world*, which doe but
Dan.4. stay (like Nabuchadnezzar) vntill their iniquitie be full, that they may

may be cast out like beasts, as a derision to them they gouerne. But they which regarde this honourable testimonie of God as Nehemiah said when he was tempted to flie, *Should such a man as I fly?* so whē they are tempted with bribes, should such a man as I take bribes? should such a man as I doe wrong? should such a man as I be a liar, or a swearer, or a scoffer, or a drunkard, or a gamester, or a vsurer, or a prophaner, vpon whom all eyes are set to take their example, and would hearken sooner then to God himself? Then he resolueth to rule according to his name, knowing that all the soules which might bee wonne by him, shall be required of him, as the sinnes of Israel were imputed to Ieroboam. *Nehe.6.11.*

Thus God doth catechize them in their own names, and cals them *Gods*, to teach them their dutie to God. Al should be godly, but they should be like *God*: that is, (as I may say) more then godly, or the next to God in godlinesse. If any come betweene them, they loose al their honour, and would thinke themselues put downe like a guest which is set lower, or a Iustice which is turned out of office. For so God doth humble them and disgrace them, which dishonour their calling, as hee did Saul when the princely spirit departed from him, his sonnes, and his daughters, and his subiects did fauour Dauid more then him, that he could do nothing with them, because God did not loue him, he would not let his seruants loue him. But when Dauid came to the Crowne, because he had grace with God, he prospered in al that he went about, and euer reformed what he would: for *the Lord* (as he sayd) *subdued the people vnto him*: that is, made them incline to his will: as wee reade of Saul in the beginning of his raigne before he had rebelled, *a band of men did cleane to him*, of whom it is said, *whose hearts God hath touched*: as though while the Rulers hearts do stand toward God, the peoples hearts should stand towards them, and they should carry them like God to all their desires: as it is said of Dauid, *What soeuer the King did, pleased all the people*. *1.King.15. 30.* *1.Sam.22.7* *1.Sam.19.4* *1.Szm.18.7.* *1.Sa.22.17.* *2.Sam.5.10* *Psal.18.48.* *1.Sa.10.26.* *1.Sam.32.6*

Therefore looking into this diuine ordinance, what a power they haue ouer the people, which they should neuer haue got frō men, if God had not giuen it thē, I haue thought it an easie matter to redresse an hundred things which trouble Christendome

without reason, and none would kicke against it, if these *Gods* would cast downe their Crownes, and begin to the rest, for all stay vpon them, like the alarme which soundeth first to the battell: for our experience shewes, that there will be no great good done, if the example of the best giue not light vnto the rest.

Oh, would that princely spirit would once come vpon them to goe before the people, which Moses appoynted for the kings place, and not lagge after them like Herod which sayd, he would come after the Wisemen to Christ: for if Nicodemus came by night, no maruaile though the rest come not at all. Thus their name tels them how they should rule, and by consequence teacheth how we should obey: God calles them *Gods*, therefore he which contemneth them, contemneth God: God calles them *Fathers*, therefore wee must reuerence them like *Fathers*: God calles them *Kings*, *Princes*, *Lords*, *Iudges*, *Powers*, *Rulers*, *Gouernours*, which are names of honour; and shall we dishonour them whom God doth honour? Our first lesson is, *Feare God:* the next is, *Honor the King:* that is (as Paul interpreteth) *we must obey for conscience*, not against conscience: for that were to put a stranger before the *King*, & the *King* before *God*, which Christ saith, *haue no power but from God:* and therefore cannot make themselues Magistrates, no more then they can make thẽselues *Gods*. As none could giue this name but God, so no man which exalteth himself can challenge this honor, no more then Simon Magus was great, because he called himself *a great man*. But they to whom God saith, *I haue called ye Gods*, as if hee had the naming and appoynting of them. *Euery power is from God*; for by nature no man can challenge power ouer other, but by the *Worde*, and therfore *euery soule which is subiect to God, must be subiect to thẽ*, for he which calles them *Kings*, calles vs *Subiects*: this is their patent (as the Queene of Sheba sayd to Salomon) that *God had chosen them Kings and set them vpon the throne*. As he sayd, and all things were made, so as he saith, all things should be. Therefore vnlesse ye heare this, *I say* that ye are Lords, Iudges, & Magistrates, ye are no Lords, no Iudges, no Magistrates of God. And therefore the Pope and his Clergie, to whom God neuer sayd, ye are Lords, or Iudges, or Magistrates, are no Lords, no Iudges, no Magistrates of God, but that which the Lord sayth they are, that they

*Num.*27.17
*Matth.*2.8.
Iohn 3.1.
*Pro.*24.21.
1.*Pet.*2.17.
*Rom.*13.5.
*Ioh.*19.11.
*Heb.*5.4.
Acts 8.9.
*Rom.*13.2.
1.*Pet.*2.13.
*Ier.*27.12.
2.*Chro.*9.3.
*Gen.*1.

they are, and no more, though they put on a triple crowne. If they were worthie to bee called as others, Pastors, Doctors, and Teachers, we would giue thē those titles. They which giue them more then the Lord giues them, make them proud, and insolent, and tyrannous, more then they which are Lords, Iudges, & Magistrates indeede. But for these vsurped titles and base-borne honour which they haue incroched from men (which puffe them vp, and trouble them like Sauls armour) they would haue intended the duty of Ministers & Teachers, as ỹ Apostles did, where- 1. *Sa.* 17. 39.
as now they are so cumbred and mingled by their vsurping ouer Princes, that they are neither good Ministers, nor good Magistrates, but Linsie wolsie, a mingle mangle betweene both, nay vtterly falne frō both, being no shepheards but wolues, of whose slaughters all Christian kingdoms haue been the shambles, who seeking a superfluous title, they haue forgone al necessary duties: and but for their formalities, a mā could not know of what professiō they are, for they neuer preach nor write, but to maintaine their kingdome which falles (like the tower of Babell) faster then they build. Therefore as Naomi said, *Call me no more Nao-* Gen. 11.
mi, which signifieth beautifull: but call me Mara, which signifieth
bitter: so they may say, Cal vs no more Bishoppes, or Pastors, or Ruth. 1. 20.
Doctors, or Preachers, but call vs robbers, and sleepers, and giants, and Pharises, whom we succeed. For why should they be called Bishops which doe not watch, or Pastors which doe not feede, or Doctors which do not teach, or Iustices which do not iustice? except this bee the reason, The Idols were called Gods, though they were vnlike God. If their bodies had growē as farre Exo. 20. 23.
out of square since Christs ascension, as their titles, pompe and honour, they might stand in the maine seas & not be drowned, for their heads would crow aboue the water.

It followeth: *But ye shall dye as a man.* Here he distinguisheth betweene mortall *Gods* and the immortall *God.* Ye haue seene their glorie, now behold their ende, *They shall all dye like others.* Though they be neuer so rich, so godly, so mightie, so honorable while their date lasteth, yet they may as truly as Iob call *Corruption their father, and the worme their mother: for the graue shall* Iob. 17. 1.
bee the last bed of all flesh. As they were borne like men, so they *shall dye like men,* the same comming in and going out is to all:

nay, if ye reſpect but the body, hee might ſay, yee ſhall dye like
Pſal.49. beaſts: for *Man being in honor* (ſaith Dauid) *may well be compared vnto beaſts that periſh*: though he be in honor, yet he periſheth like the beaſts which haue no honour, & death will not take his kingdome for a ranſome, when God doth but ſay, his time is
Eſay 40. come. When Eſay had ſaid, that *All fleſh was graſſe*: as though he would correct his ſpeech, hee addes, *and the glory of it is as the flower of the field.* As if he ſhould ſay, Some men haue more glory then other, and they are like *flowers*, the other are like *graſſe*: no great difference, the *flower* ſhewes fayrer, but *graſſe* ſtands longer, noe ſieth cuts both downe, like the fat ſheep and the leane, that feed in two paſtures, but are killed in one ſlaughter. So though the great man liue in his palace, and the poore man dwels in his cottage, yet both ſhall meet at the graue, and vaniſh together. Euen they which are Lordes and Iudges and Counſellors now, are but ſucceſſors to them which are dead, and are neerer to death now then when I began to preach of this theame. It had been a great Seſſions for all other to *dye*, but for Magiſtrates, Princes, for Kings, for Emperors to *dye* as they *dye*: What a battell is this, that leaues no man aliue? Shall the Gods *dye too?* He giues them their title, but he tels them their lot. Though their power, though their wealth, though their honour, though their titles, though their traine, though their friends, though their eaſe, though their pleaſures, though their diet, though their cloathing be not like other, yet their end ſhall be like other: nay, their ends are like to be more fearefull then other: for God makes him examples of great men, as he did of Pharaoh, and therefore wee ſee ſo many ſtrange and ſudden deaths of Princes more then of other. Therefore he ſpake here with the leaſt when he ſayd, *Ye ſhall dye like other*, for very few of them eſcape the ſword, or knife, or poyſon, which other neuer or very ſeldome feare. But if all your ſubiects were your friends, *yet ye ſhall dye like them*: for are ye not cold when winter comes? are yee not withered when age comes? are yee not
Exod. 9.16. weake when ſickneſſe comes? and ſhall ye not goe (as well as the meaneſt) when death comes? Therefore be not proude of thine honor, as though it would laſt alwayes, for thou ſhalt die, and then all thine honour ſhall forſake thee, and another ſhall

riſe

riſe in thy place as great as thou: and when his glaſſe is runne, another ſhall follow him, and ſo another, till death haue all.

Be not cruell in thine authoritie, as though it would laſt alwaies: for thou ſhalt *dye*, and then thy authoritie ſhall *dye* with thee: and they which remaine aliue, will ſend infinit curſes after thee, becauſe thy life was as a ſcourge vnto them.

Be not ſecure for thy wealth, as though it would laſt alwaies: for thou ſhalt *dye*, and then another ſhall take thy riches, & thou ſhalt goe to giue account how thou commeſt by them. How many things doth he implie when he ſaith, *ye ſhall dye?* This is a barre in their armes, which makes the proudeſt peacocke lay downe his feathers, when he thinkes vpon it, though he pricke them vp againe: whereby the holy Ghoſt would haue them learne that nothing will make them liue, and rule and deale ſo well in their thrones, as to remember that *they ſhall dye*, and ſhortly giue account for all: ſignifying, that proſperitie makes vs forgetfull of our endes, and that theſe mortall *Gods* liue as though they were immortall. A hard thing for Princes to remember death: they haue no leiſure to thinke of it, but chop into the earth before they beware, like a man which walketh ouer a field couered with ſnow, and ſees not his way, but when he thinketh to runne on, ſuddenly falles into a pit: euen ſo they which haue all things at will, and ſwim in pleaſure, which as a ſnow couereth their way, and dazeleth their ſight: while they thinke to liue on, and reioyce ſtill, ſuddenly ruſh vpon death, and make ſhipwracke in the calme ſea.

Therefore, as it is good for them to heare they are *Gods*: ſo it is meete to knowe they *ſhall dye*. Wherefore *yee ſhall dye* ſayth hee, in the next words: as if hee would preuent ſome conceit that they would take of the words which hee caſt out before, hee cooles them quickly before they ſwell, and deferres not to another time, but where hee calles them *Gods*, there hee calles them wormes meate, leaſt they ſhould crow between the praiſe and the check, *I haue ſaid ye are Gods, but ye ſhall dy like other men*: but for this *dye*, many would liue a merrie life, and feaſt, and ſporte, and let the worlde ſlide: but the remembrance of death is like a dampe, which puts out all the lights of pleaſure, and makes him rub and frounce and whine

which thinkes vpon it, as if a moate were in his eye. O how heauie tidings is this to heare thou shalt *dye*, from him which hath life and death in his owne hands, when the message is sent to them which raigne like *Gods*, as if hee should say, Euen you which glister like Angels, whome all the world admires, and sues, and bowes to, which are called honourable, mightie, and gracious Lords, I will tell you to what your honour shall come: First, ye shall waxe olde *like others*, then ye shall fall sicke *like other*, then *ye shall dye like others*, then ye shall be buried *like other*, then ye shall bee consumed *like other*, then ye shall bee iudged *like other*, euen like the beggers which crie at your gates; one sickens, the other sickens; one dyes, the other dyes; one rots, the other rots; looke in the graue, and shew me which was Dines, and which was Lazarus. This is some comfort to the poore, that once he shall be like the rich, one day he shall be as wealthie, as mightie and as glorious as a king, one houre of death wil make all alike: they which crowed ouer other, and looked downe vpon them like Oakes, other shall walke vpon them like wormes, and they shall be gone as if they had neuer been. Where is Alexander that conquered all the world, and after sought for another: because one would not satisfie him? Where is Xerxes which could not number his Armie for multitude? Where is Nemrod, which built his nest in the clowdes? Where is Sampson which slue an armie with the iawe of an Asse? *Iud.*15.15. Where is Constantine, Nero, Caligula, Titus, Vespasian, Domi-
*Gen.*11.4. tian, thunderbolts in their times? One hundred Princes of England are dead, and but one aliue, the rest are gone to giue account how they ruled here when they sustayned the person of God.

*Lam.*4.11. *Who would haue thought* (saith Ieremie) *that the enemie should haue entred into Ierusalem, and spoyled that faire citie?* Yet hee brake into it, and Ierusalem was ransackt *like other*. Who would haue thought that Herod, which was honoured like a God, should haue been deuoured with wormes, and sauoured
*Acts.*12.13. that none could abide him? Yet while he was in his pompe like an Idoll, suddenly hee was stroken, and all his glorie like the
*Iob.*12.5. snuffe of a candle, which all men looked vpon euen now when it shined, and now it so sauours that they tread it vnder foote.

Who

Who would haue thought Iezabel that beautifull temptation, ſhould haue been gnawed with dogges? Yet ſhe was caſt vnto dogges, and not an eare left to ſeaſon the graue. What would hee thinke, that had ſeene Salomon in his royaltie, and after ſeene him in the clay? O world vnworthie to bee beloued, who hath made this proud ſlaughter? *Age*, *Sickneſs*, and *Death*, the three ſumners which haue no reſpect of perſons, made them pay the ranſome themſelues, and bow to the earth from whence they came: there lie the men that were called *Gods*. How ſoone the flower of this world is faded? Yeſterday the talleſt Cedar in Libanus, to day like a broken ſticke troden vnder foote: yeſterday the ſtate lieth vpon earth, to day ſhrouded in earth, forſaken, forgotten, that the pooreſt wretch would not be like vnto him, which yeſterday crouched and bowed to his knees. Then woe to them which had the name of God, and ſinnes of men, for the mightie *ſhall be mightily tormented*. All their friends and ſubiects, and ſeruants forſake them, becauſe they goe to priſon to trie the mercie of hell, and take what the ſpirits of darkneſſe will heape vpon them: there lie many of the men which were called *Gods*, and thus ends the pilgrimage of Kings, Princes, and Rulers. This is our life, while we enioy it, we loſe it, like the Sun which flies ſwifter then an arrow, and yet no man perceiues that it moues. He which laſted nine hundred yeares, could not hold out one houre longer, and what hath he now more than a childe which liued but a yeare? Where are they which founded this goodly Citie, which poſſeſſed theſe faire houſes, and walked theſe pleaſant fields, which erected theſe ſtately Temples, which kneeled in theſe ſeates; which preached out of this place but thirtie yeares agoe? Is not earth turned to earth, and ſhall not our Sunne ſet like theirs when the night comes? yet we cannot beleeue that death will finde out vs, as he hath found out them: though all men dye, yet euery man dreames I ſhall ſcape, or at the leaſt I ſhall liue till I be old. This is ſtraunge, men cannot thinke that God will doe againe that which hee doth daily, or that he will deale with them as hee deales with other: tell one of vs that all other ſhall dye, we beleeue it: tell one of vs we ſhal dye, and we beleeue it ſooner of all then of one, though we be ſore, though we be weake, though we be ſicke, though we be elder

1. *Kin.* 9. 36.

Gen. 5. 27.

elder then thoſe whome wee followe to the ground. So they thought which lye in this mould vnder your feete, as you doe. If wiſedome, or riches, or fauour, could haue intreated death, thoſe which haue liued before vs would haue kept our poſſeſſions from vs, but death would take no bale, we are all Tenants at will, and we muſt leaue this Cottage whenſoeuer the Landlord will put another in our roome, at a yeares, at a moneths, at a weeks, at a daies, at an houres warning or leſſe: the clothes which we weare vpon our backs, the graues, which are vnder our feet, the Sunne which ſets ouer our heads, and the meates which goe into our mouthes, doe crie vnto vs, that we ſhall weare, and ſet, and dye like the beaſts, and foules, and fiſhes which now are dead in our diſhes, and but euen now were liuing in the Elements. Our Fathers haue ſummoned vs, and we muſt ſummon our children to the graue. Euery thing euery day ſuffers ſome eclipſe, nothing ſtandeth at a ſtay, but one creature calles to an other, *Let vs leaue this world.* While wee play our pageants vpon this ſtage of ſhort continuance, euery man hath a part, ſome longer, and ſome ſhorter, and while the actors are at it, ſuddenly death ſteps vpon the ſtage like a hauke, which ſeparates one of the Doues from the flight, he ſhootes his dart; where it lights, there falles one of the Actors death before them, and makes all the reſt agaſt, they muſe and mourne, and burie him, and then to the ſport againe. While they ſing, play, and dance, death comes againe and ſtrikes another, there hee lies, they mourne him, and burie him as they did the former, and play againe: ſo one after another, till the players be vaniſhed like the accuſers which came before Chriſt, & death is the laſt vpon the ſtage, ſo *the figure of this world paſſeth away.* Many which ſtand here, may lie here or elſewhere within this twelue moneth. But thou thinkeſt, it is not I, and hee thinketh, it is not hee: but hee which thinkes ſo commeth ſooneſt to it. If I could make you beleeue that you haue but a yeare to liue, and that all which heare mee this daye, ſhall come to the barre before this day twelue moneth returne againe, ye would prepare your ſelues to *dye* and leaue your ſinnes behind you, and depart Chriſtians out of the Church, with a minde to doe all that God will haue you, that when the twelue moneth is ended, ye might liue with the

Iohn 8.9.

Angels

Angels in heauen, and escape that fierie lake, where the glutton begges but a drop of water to coole the tip of his tongue, and it will not bee granted him, least it should case him. But now we know not whether we shall liue a weeke to an end, we will doe nothing that he bids vs, but abide the venture, and trie the market what God will giue for sinne, so one is taken after another, and because we are not ready, we goe against our will, like Lots wife out of Sodome. This is our fashion to set the best last, till wee can neither forsake our sinne, nor hope of mercie. Thus I haue proclamed to all Kings, Princes, Iudges, Counsellors and Magistrates, that which Esay foretolde to one, *set thy things in order for thou shalt dye*: Yet fifteene yeares were behind when the Prophet warned him to set all things in order? But I cannot promise you fifteene yeares, for many Princes doe not raigne so long, for one that doth. That which Esay spake to one, God here pronounceth of all, *yee shall dye*, therefore the message is sent to you, and when ye thinke of your *honour*, thinke of your *end*. These two notes, *that ye are Gods*, and *that ye shall dye*, the holy Ghost thought enough to teach you how to liue and how to rule. And that we may bee all like Gods hereafter, let vs prepare before the account: for none are in Heauen but they that left the world, before it left them.

Gen. 19. 26.

1 *Kin.* 20.

Therefore let vs pray that God would keepe vs in remembrance of his iudgements, that the subtlety of sinne neuer steale our hearts from him, but that wee may count this life a respite to repent before the Iudge sit to deuide betweene the sheepe and the goates, when wee shall giue account of all his instructions, corrections and benefits, euen of this seed which hath bin sowne since ye came in, how ye haue receiued his word this houre.

FINIS.

THE

THE TRIALL OF VANITIE.

Eccles. 1.2.

Vanitie of vanities, sayth the Preacher: Vanitie of vanities: All is vanitie.

THis booke begins with *All is vanitie*, and endes with *Feare God, and keepe his commaundements.* If that sentence were knit to this which Salomon keepeth to the ende, as the hauen of rest, after the turmoyles of vanitie: it is like that which Christ sayd to Martha: *Thou art troubled about many things, but one thing is necessarie.* That which troubleth vs, Salomon calles *Vanitie*: That which is necessarie he calles the *Feare of God*: from that to this, should bee euery mans pilgrimage in this world: we begin at *Vanitie*, & neuer know perfectly that we are vaine, vntill we repent with Salomon. Therefore this is his first greeting and lesson to all after his conuersion, to warne them that *All is vanitie*, as if God had sayd to him as he said to Ezechiel, *Cause Ierusalem to know her abominations*, as though men did not know their sinnes how vaine they are, as Eliphaz saith, *He beleeueth not that he is vaine*, which makes euery man deferre his repentance vntill the very houre commeth, that sinne maketh preparation to leaue him, and then fainting he is vnwilling to depart, because hee is not readie. Therefore I haue chosen this sentence, which speakes of nothing but *vanitie*, to shew how we take the way to miserie for the way to happines, and turne the *day of saluation* to the *day of vanitie*. Let euery man thinke as I go in this matter, why he should loue that which Salomon repented, if he thinke Salomon happier after hee repented then hee was before. This verse is the summe or contents of all this booke, and therefore Salomon begins with it, and ends with it, as if he should say: first, this is the matter which I will prooue, and after, this is the matter which I haue proued, now you see whether I told you true, that *All is vanitie*. I may call it Salomons Theame, or the fardle of vanities, which when hee hath bound

Eccle. 12.3.

Luk. 10.40.

Ezec. 16.2.

Iob. 15.31.

bound in a bundle, he bids vs caſt it into the fire: for after he hath done with them in his laſt chapter and 13. verſe, as though hee would haue no more thought of them, hee turnes away from them, as if he had buried them, and goes to another matter, ſaying; *Now let vs heare the end of all, Feare God and keepe his commaundements: for this is the whole dutie of man:* as though hee were exceeding glad, that after ſo many dangers through the rout of vanitie, yet God let him ſee the hauen of reſt, & brought him to the right end, and ſet him vpon ſhoare, where he might ſee his vanities, as Moſes looked backe vpon his enemies, and ſaw them drowned behind him. *Exo.* 14. 30.

The whole narration doth ſhew that Salomon wrote this booke after his fall. When hee had the experience of vanities, and ſeene the follie of the world, what euill comes of pleaſure, and what fruite groweth of ſinne, he was bold to ſay, *Vanitie of vanities, &c.* which hee auoucheth with ſuch proteſtation, as though he would iuſtifie it againſt many aduerſaries: For all the world is in loue with that which he calles *vanitie.* Therefore hee puts to his name in the midſt of his ſentence, as if he would defend it againſt all commers: if any man aske, who broached this ſtrange doctrine? *the Preacher* (ſaith Salomon) To teſtifie his heartie conuerſion to God, he calles himſelfe a *Preacher*, in the witneſſe of his vnfained repentance, as if God had ſayd vnto him, *Thou being conuerted, conuert thy brethren*, and bee a *Preacher*, as thou art a *King:* ſo when wee are conuerted, we ſhould become preachers vnto other, and ſhew ſome fruites of our calling, as Salomon left this booke for a monument to all ages of his conuerſion. Therefore they which write, that Salomon dyed in his ſinne, and that ſuch a famous inſtrument of God went to the damned, doe great wrong to the worthie king which giues them ſuch an example to repent, and would correct their raſh iudgement, if they conſidered. Firſt, that he was the cleereſt figure of Chriſt (except Melchiſedech) which paſſed all kings in proſperitie, and all men in wiſedome. Secondly, that he was inſpired by the holy Ghoſt like the Prophets, to bee one of the pennes of God to write his holy word, the word of ſaluation, which was not fit for a reprobate. Thirdly, that God promiſed to his father: that he would not take his ſpirit and his *Pſal.* 45. 2.

mercie

1.Co..17.13 mercie from him as he did from Saul, nor forsake him as he did
2.Sam.7.13. Saul, but correct him in another sort. Fourthly, that God is said
2.Sam.12. to loue him, therefore as Paul concludes that Iacob was elected,
Nehe 13.6. because God sayth, *Iacob haue I loued:* So wee may conclude,
that Salomon was elected, because God saith *Salomon haue I*
Rom.9. *loued.* Fiftly, that in Luke 13.28. All the Prophets of God are
Gen.27. sayd to bee in heauen: and therefore Salomon being an holie
Prophet must bee holden to bee in heauen. To shew that hee
was a holy Prophet, in the 2. Pet. chap. 3. verse 2. Peter cal-
leth all the Prophets which wrote the Scripture, *Holy Prophets.*
Lastly, we may gather out of the seuenth chapter of this booke
and the thirteenth verse, and out of the fist of the Prouerbs, and
the fourteenth verse, that Salomon had left his Concubines and
1.King.11. vanities before he wrote this booke. Therefore to say that the
45.
2.Cor 9.31. figure of christ, the penne of the holy Scripture, the man whom
God loued, the wisest man that euer was, and one of the holie
Prophets died a reprobate, is presumption against the Word,
1.King.11. impietie against God, and wrong to the dead. Although, be-
45.
1.Co..10.12 cause of his grieuous fall into Idolatrie, and vncleanneſse, God
left him in disgrace, and makes no mention of his repentance,
where hee speakes of his death, that *they which stand, may take*
heede least they fall, and see how easie it is to slip, by the example
of him which was wiser then they. Salomon being wicked and
yet saued, was a figure of the Church whose sinnes are for-
giuen.

Thus hauing found as it were the Mine; now let vs dig for the
treasure. *Vanitie of vanities, &c.* This is Salomons conclusion,
when he had gone through the whole world and tried al things
like a spie sent into a strange countrey, as if he were now come
home from his pilgrimage, they gather about him to enquire
what he hath heard and seene abroad, and what he thinkes of
the world, and these things which are so loued among men,
like a man in admiration of that which he had seen, & not able
to expresse particularly one after another he cõtracts his newes
into a word: you aske me what I haue seene, and what I haue
heard: *Vanitie*, saith Salomon: and what els? *Vanitie of vanities:*
Eccle.2.11. and what els? *All is vanitie.* This is the historie of my voyage,
I haue seene nothing but *vanitie* ouer the world. Carrie this for
the

the newes from the Preacher: *Vanitie of vanities, All is vanitie*, as if he ſhould ſay, *Vanitie*, and greater *Vanitie*, and more then *Vanitie*: ſo the further he did goe, the more *Vanitie* he did ſee, and the neerer hee looked, the greater he ſeemed: till at the laſt he could ſee nothing but *Vanitie*. When he was come to this, that he did ſee all things vaine, vpon which men ſet their hearts, he was moued with compaſſion and could be ſilent no longer, but needes he muſt write to them which ſeeke felicitie (as he did in tranſitorie things) to warne them that they ſeeke it not any longer in theſe fooliſh things, which haue no ſtabilitie nor contentation, but flye from them to *The feare of God*, which hath the promiſes of this life and the life to come. Therefore he begins with *All is vanitie*, as if he ſhuld ſay, *Loue not the world, nor the things of the world*, for I haue tried that there is no certaintie in them. Thus he withdraweth them. Firſt, from the wrong way, and then ſets them in the right way to happines, which he defineth at laſt, to *Feare God and keepe his commandements*. When he had gone through a thouſand *vanities*, then that comes in at the ende, euen like our repentance which ſtaies till death: ſo his drift is to ſhew that mans happineſſe is not in theſe things which wee count of, but in thoſe which wee deferre: his reaſon is, they are all *vanitie*: his proofe is, becauſe there is no ſtabilitie in them, nor contentation of mind: his concluſion is, therefore contemne the world, and looke vp to heauen from whence ye came, and whither ye ſhall goe.

2. *Tim.* 3. 2. 1. *Ioh.* 2. 15.

This is the ſcope which Salomon aimes at, as though we did all ſeeke happines: but we goe a wrong way vnto it: therefore he ſounds a retire, ſhewing that if we holde on our courſe, and goe forwards as we haue begun, we ſhall not finde happines, but great miſerie, becauſe we goe by *vanitie*. Therefore to fright vs out of this way, he breakes foorth into an exclamation, *Vanities of vanities, all is vanitie*.

Eccle. 12. 13

Now, Salomon full of wiſedome, and ſchooled with experience, is licenſed to giue his ſentence of the whole world. For *the ſpirituall man iudgeth all things*, his iudgement is ſo certaine that it runnes before the Euidence, and condemnes all for *Vanitie*, before he conuince them to be vaine, whereas wee prooue firſt and condemne after, becauſe our words are no authorities:

1. *Cor.* 2. 15.

he

he concludes firſt, and proues after: neuer any Iudge did condemne ſo many together. Salomon reſolued all the queſtions
2.*Cor.*9.2. of the Queene of Sheba, yet Salomon neuer anſwered ſo many queſtions at once as now: for what can you enquire, but here you haue an anſwere? Aske him as the Souldiers, and harlots, and Publicans asked Iohn, What is *Sinne? Vanitie* ſaith Salomon, What is *Pleaſure? Vanitie* too, What is *Beautie? Vanitie*
*Luk.*12.14. too. What is *Riches? Vanitie* too. What is *Honour? Vanitie* too. What is *Long life? Vanitie* too. This is the ſtate of all things after the fall, all turne to *Vanitie*. This is no reproach to the things, but ſhame to him which ſo abuſed them, that all things ſhould bee called *Vanitie* for him. What a teſtimonie is this of him which ſhould be the onely ſeruant of God on earth, whom hee created in holines and righteouſneſſe, whom hee framed to his owne image, whom he placed in paradiſe, and would haue raiſed to heauen, to heare that he hath ſo polluted his life with euery ſinne, that now there is nothing but vanitie? That is a lamentable ſong which will make him weepe that tunes it, if hee thinke what hee ſayth, how his ſtate is changed ſince Adam his
*Gen.*1. father dyed. Once God ſaith, that *all was good*, and now he ſayth that all is naught and vaine, as though he forbad man, that which he created for man. That is not Salomons meaning to debarre men from the vſe of creatures: although all things chaunged with man, and became worſe then they were: yet he doth here
*Rom.*8.20. rather ſhew, that man reapes nothing but vanitie out of theſe things, by reaſon of his corruption, then that the things themſelues are vaine, if they were well vſed. For euer ſince the creation, Paul ſayth, 1.Tim.4. *That euery creature of God is good, and nothing is to be reiected, if it be receiued, or vſed with thankeſgiuing, for it is ſanctified by the word of God and prayer*. That is it which maketh them profitable to vs, which becauſe it is wanting for the moſt part, therefore Salomon ſaith, that all are vaine to vs, not vaine of themſelues, but becauſe they are not ſanctified as they ſhould bee, therefore in the 2.24. the 3.12. and 22. the 5.17. the 8. and 15. hee ſhewes a way how wee may make profit of all, and reioyce in our labours, and finde a lawfull pleaſure in earthly things, ſo often hee calles to the vſe, leaſt wee ſhould erre as the Monkes and Eremites haue done before,

miſtaking

miſtaking theſe words, when hee ſayth, that *All is vanitie*, they haue forſaken all companie, and gouernment, and office and trade, and got themſelues into the wilderneſſe amongſt beaſts, to liue in quiet and ſilence, ſaying that men could not liue in the world, and pleaſe God, becauſe *all is vanitie*. So while they counted all things vaine, they became vaine themſelues, and left thoſe bleſſings which Salomon inioyed after his knowledge, more then he did before. Therefore it is vaine man which Salomon reproueth, which is not onely called *vanitie*, but *lighter then vanitie*. If hee did not things vainly, nothing ſhould bee vaine in the world, whereas now by abuſe wee may ſee ſometime as great vanitie in the beſt things, as in the worſt. For are not many vaine in their knowledge, vaine in their policies, vaine in their learning, as other are vaine in their ignorance? Was not the wiſedome of Achitophel a vaine thing? The ſwiftnes of Hazael a vaine thing? The ſtrength of Goliah a vaine thing? The treaſures of Nabuchadnezzar a vaine thing? The honour of Amnon a vaine thing? The beautie of Abſolon a vaine thing? The knowledge of the Scribes a vaine thing? The deuotion of the Phariſies a vaine thing? And ſo is the learning of all thoſe a vaine thing, that doe no good with it, but either it lyes vnder a buſhell and moulds, or elſe it prattles like Tertullus, alwayes againſt Paul, ſtriuing to make warre betweene them which loue dearer then any brethren. *Pſal. 62. 9.* *Acts 24. 5.*

By this you may ſee that vanitie is bolde when ſhee breakes into houſes, and Churches, and Palaces, and ſometime vanitie may come to infect, where Trueth may not come to reproue. Is it not high time then to ſound this Alarme againe, *Vanitie of vanities, &c.*

If we could heare how vehemently, and how pitifullie Salomon pronounced this outcrie, happily it would moue vs a little to heare how he did exclaime of his owne life, and condemned himſelfe, as it were by the ſound of a Trumpet, that all might heare. For we are all by nature ſuch deafe Adders, that whether the Prophets come piping, or mourning, or crying, they goe away from vs againe mourning like Ieremie, *We would haue cured Babel, but ſhe would not be cured.* Nay, *the citie of Ieruſalem would not* (ſaith our Sauiour Chriſt) when he wept for his Iſrae- *Iere. 5. 9.*

lites. Therefore Salomon ſpeakes thrice, like a Cryer, *Vanitie of vanities:* as the mother which would faine make her ſonne to heare, ſhe doubles and trebles her words: *What my ſonne*, and
Pro 31.1. *what the ſonne of my wombe*, and *what the ſonne of my deſires?* So whē God would ſtirre vs vp to heare, he crieth thrice to the earth
Iere.22.29. and ſaith, *Earth, earth, earth, heare the word of the Lord:* ſo when Salomon would diſſwade from the companie of the wicked: reade Prou.4.14. how often he repeates the charge: *Enter not into the way of the wicked, walke not in it, auoyd it go not by it, turne from it and paſſe by*, as though hee would neuer haue done, or as though we would neuer heare. So Chriſt when he taught Peter
Iohn 21.16. what was his dutie, rehearſed it thrice: *Feede, feede, feede.* Ioſeph
Gen.41.32. ſheweth the reaſon of theſe repetitions, whē he tels Pharaoh why his dreame was doubled, becauſe the matter was important and certaine. Therefore when Salomon repeates this ſaying ſo often, he calles for audience, as though he had ſome waightie and great matter to vtter. Such a poynt of wiſedome it is for euery man to know that *All is vanitie*, if we direct not things to their right end, as when the holy Ghoſt would ſignifie that God is all holy,
Eſay.6. he repeated thrice, *holy, holy, holy*: ſo when he ſhould ſhew that man is all vaine, thrice he repeateth *vanitie*, to ſhew how hardly man beleeues that he is vaine; therefore he brings in three aſſer-
Iob.15.31. tions, as it were three witneſſes to prooue it. All agree vpon the ſame words, but that the laſt is more plaine, and ſayth that *All is vanitie:* that is, that man is not only changed and become vaine:
Rom.8.20. but for the vanitie of man, as the Apoſtle ſayth, *The creatures are ſubiect to vanitie, and haue not the glorie and libertie which they ſhould haue, for the ſinne of man.* A ſpiritual eye doth ſee ſome vanitie or other in euery thing, as appeareth betwixt Chriſt and his diſciples at Ieruſalem. They gazed vpō the building of the Tem-
Luk.21.5. ple as a braue thing, and would haue Chriſt to behold it with them: but he did ſee that it was but *vanitie*, and therefore ſayd, *Are theſe the things that ye looke vpon?* as if he ſhould ſay: How vaine are you to gaze vpon this? If Chriſt thought the beautie of his temple a vaine thing, and not worth the ſight, which yet was beautified and built by his owne preſcription; how ſhould Salo-
Matth.24.1 mon expreſſe all the vanitie of the world, to which all men haue
Iohn 21.5. added more and more ſince the beginning? Therefore as if hee

wanted

wanted words to expreſſe it, as he did ſee it, he breakes foorth into an exclamation, and repeates the ſame often, *Vanitie of vanities:* as if he ſhould ſay, I cannot ſpeake how vaine the world is, but vaine it is, and very vaine, and nought but vaine, ſpeaking as if he had the feeling & ſenſe of it, as though the world ſtood naked before him, & it grieued him to ſee, he cuts his words in chiding manner, and makes ſhort riddance, as if it yrked him to ſpeake al that he knew, therfore that which he ſpeakes he ſpeakes roundly, that if they reade no more, but ſleepe all the Sermon after; yet the firſt ſentence ſhall ſtrike a ſting into their hearts, and leaue a ſound behind to waken them whē they are gone, as many (you know) remember this ſentence, which remember no ſentence in al this booke beſide. Who hath not heard *Vanitie of vanities, &c.* though few haue conceiued it? This is the phraſe of Scripture, when the holy Ghoſt would commend the ſong of Salomon aboue all other ſongs, he calles it *The ſong of ſongs*, ſo called in the Hebrew, & mentioned in the firſt booke of Kings, the fourth chapter, and 32. verſe. When he would exalt the heauenly king aboue all, hee calles him *the King of Kings*: ſo when hee would note a great vanitie, and yet a greater, and a greater then that, which is the greateſt of all, he calles it *Vanitie of vanities*, as when we would note a great foole, we will ſay, a foole of fooles a ſinne of ſinnes, a ſeruant of ſeruants. Theſe are ſcornefull names to the world, and homely titles to giue our pleaſures, to cal them *Vanitie of vanities*, and a gaine, *Vanitie of vanities*, & yet a gaine *Vanitie*, as though we would prouoke them to fall out with vs; like a mā which ſharpens his enemie with taunts, whē he would egge him to fight. He might haue mollified his termes, before hee condemned the world thrice: but the world is no chaungling that Salomon ſhould chaunge his iudgement, but vaine it was, vaine it is, and vaine it will be, and therefore a thrice vaine world he may call it: firſt, *Vanitie*, ſtraight *Vanitie of vanities*, and ſuddenlie *All is vanitie*. What a tranſcendent is this? as though it increaſed while he ſpake, ſo faſt groweth this weede to worſe and worſe, like the image which appeared to Nabuchadnezzar, the firſt part was of gold, the ſecond of ſiluer, the third of braſſe, the fourth of iron, the fifth of clay: ſo by many chaunges the world growes worſe and worſe, and all they which follow it. *Dan.2.*

When a man begins to like of pleasure, and opens the doore to
1.*King.*11.3 one vanitie which he loues, straight as many vanities flocke to him, as Salomon had Concubines, till the *Temple of God* be like *a denne of theeues*. Therefore when Salomon beheld such a plu-ralitie, and Totquot of vanities, like surges comming one vpon another in pletes and in foldes, he spake as though hee would shew vs vanitie hatching vanities, *Vanitie of vanities, all is vani-tie*. The first saying doth passe without let, but the last rubs and sinkes not into the hearts of men so easily as it is spoken. Me thinkes I heare some dispute for Baal, and did Salomon stay be-fore he come to *All is vanitie*. It may bee that sinne is vanitie, and pleasure is vanitie: but shall we condemne all for sinne and pleasure? What say you to Beautie which is Natures dowrie, and cheareth the eye, as sweete meate doth the taste? Beautie is like a faire picture, take away the colour and there is nothing left. Beautie indeed is but a colour and a temptation, the colour fadeth, and the temptation snareth. But what say you to Riches which make men Lords ouer the rest, and allow them to goe braue, and lie soft, and fare daintily, and haue what they list? Ri-ches are like painted grapes, which looke as though they would satisfie a man, but do not slake his hunger, nor quench his thirst. Riches indeed doe make a man couet more, and get enuie, and keepe the minde in care. But what say you to Honor, which sets a man aloft, and makes the knee bowe, and the tongue sooth, and the head stand bare, as though they were other kinde of creatures aboue them? Honour is like a king in a play: when his part is done, his ornaments are take from him, and he which helde the bason to him is as good as he. Honour indeede may commaund all but life: he makes a faire shew now: but when death comes, all is one. But what say you to profound know-ledge in deepe mysteries, which makes men sought vnto, and
2.*Sam.*11. called deepe Clarkes, and great Doctors? Knowledge is like the letters which Vriah carried against himselfe: so knowledge draweth a greater iudgement, and oftentimes condemnes the bearer. Knowledge without vertue, leaues a man without ex-cuse, and is a witnesse against him, because he vnderstands what is good, and will not doe it. Yet there is another darling of ac-
*Psal.*128. count behind: what say you to Long life, which causeth a man

to

to ſee his childrens children, and makes him reuerent before the people? Long life is like a long night, when a man cannot ſleepe: ſo age is wearifome with ſickneſs, and ſtriues with it ſelfe, becauſe it cannot walke, nor talke, nor heare, nor ſee, nor taſte, nor ſleepe, as it was wont: therefore wiſheth often the night were gone, that the paine were paſt. Indeed he that ſees many daies, ſees many miſeries: and therfore what is not vaine in life, ſith life it ſelfe is vaine? Shew me the light which will not darken, ſhew me the flower which will not fade, ſhew me the fruit which wil not corrupt, ſhew me the garment which will not weare, ſhew me the beautie which will not wither, ſhew me the ſtrength which will not weaken, ſhew me the time which wil not paſſe, and I wil reclame that *All is vanitie*: but if al things vaniſh, then all things are vaine, yet this wil not go for trueth, before men haue ſmarted for the triall. Some are ſo vaine that they count nothing vanitie, but that which is vainer then the reſt delights them moſt, for there is as it were a common weale of vaine perſons, & he which *Pro.* 12.12.
can bee vaineſt, is like a king of the reſt. Some are of this minde, *Pro.* 14.9.
that they thinke *all is vanitie* but that which they loue, and there- *Pro.* 28.4.
fore they call them vaine, and curious, and phantaſticall, which ſpeake againſt their vanities, and ſay that it is neceſſarie to bee vaine, for they cannot liue vnles they deceiue, they cannot pleaſe vnleſſe they flatter, they cannot be beleeued vnleſſe they ſweare, they cannot be eſteemed vnles they royſt, as Demetrius thought that he ſhould beg vnleſſe he might ſell Images. There is another *Acts* 16.24.
ſort like ỹ buyer in Pro. 20. which ſaith: *It is naught, it is naught, but when he is gone apart he boaſteth.* So they wil ſay of the world, It is naught, it is naught, before men, and ſweare that all is vanitie, but when they are gone apart, they reconcile themſelues vnto it and kiſſe it, and promiſe to be vaine ſtill, but they cannot abide to bee counted vaine, the vaineſt man that is. This ſhewes that the folly of the world is ſo open and ſhamefull, that her louers muſt needes condemne her. You ſhall heare them ſay oftentimes: It is a vaine world, a wicked world, a naughtie world, yet they will not forſake it to dye, like daſtard ſoldiers, who rayle againſt the enemie, but dare not fight againſt him. *All is vanitie.* but this is *vanitie of vanities*, that men will follow that which they condemne. But this is that euery ſinner might condemne

himselfe: for the conscience must iudge first and then God, as
1.Iohn 3.20 our Sauiour saith: *Out of thine owne mouth*, and so *out of thine owne heart I will condemne thee, naughtie seruant*: Shewing that the wicked condemne themselues before they are condemned of God. These are ỹ worlds fooles, which care not what is their end, so that their way be pleasant.

Oh that here were a full end or conclusion of vanities, but behold, a greater vanitie is behinde: for our Religion is vanitie, like
Matth. 23. the Scribes and Pharisies, as Matthew saith in the 23. chapter and
27. 27. verse, hauing a bare *shew of holines*, as he saith he could call it but *a shew of holines*, and scarse that: our *vanitie is vanitie*, but our holinesse is but a *shew of holinesse*, not worthie to be called *holinesse*, but like *holinesse*: yet the most part haue not so much as the *shew of holinesse*, as the Pharisies had, but are vaine in shew, inside and outside too. Thus we finde nothing yet but *vanitie*. I cannot leade you from one vnto another, to shew you the seuerall vanities of euery person, or euery thing, because Salomon saith, *All is vanitie*. How many sins then haue we to condemne vs, whose vanities are sprinkled in euery thing? Which haue not only so many vanities as there bee things, but many vanities in euery thing. As in our fare, how many vanities, be there, which makes vs rise sometime sicke, sometime sleepie. sometime drunken. Yet are there more vanities: in our sports, our laughing, and swearing, and iesting, and scoffing, and dallying, and playing with the Scriptures, which oftentimes leaues such a sting behind, that we had rather haue lost our sport, then feele the worme that gnawes vs for it. And yet there be more vanities in our apparell, ruffe vpon ruffe, lace vpon lace, cut vpon cut, foure and twentie orders to the third & fourth degree, as though our apparell were apparelled, vntil the woman be not worth so much as her attyre, that if we would see *Vanitie* her selfe how she would goe if she did weare apparell, she would euen goe like our women: for she should not go, nor speake, nor look vainer. Who doth not know that these are vanities, and that they might leaue them, if they would? But that ye might see there is a heart within vainer then the apparell is without: therefore when these vanities are worne out they will haue new, and still new, till al bee spent vpon vanitie, and then they begin like the prodigal childe to see how vaine

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they were, when they haue bought wisdome with sorrow. What would Salomõ say, if he should see how vanity is growen since his time, what a height she is mounted, what a traine followes her, that there is no prince in the world hath so many attendants as *Vanitie?* She was but an Impe then, but now she is a mother, and who can number her sonnes and daughters: the childe is vaine in playing, the mother vaine in dandling, the father vaine in giuing, the courtier vaine in spending, the souldier vaine in boasting the suter vain in striuing, the trauailer vain in talking, the Merchant vaine in swearing, the gentelman vain in building, the husbandman vaine in carking, the old man vaine in coueting, the Seruing man vaine in soothing, the young man vaine in sporting, the Papists vaine in superstition, the Protestant vaine in conuersation. Euery vanitie is so pleasant to one or other, that they cãnot misse one. So she gads by sea and by land, and still moe disciples flock vnto her of gamesters, & swearers, and players, and tiplers, and hacksters, and Courtiers, as thicke as the flyes of Egypt, which buzzed in their eares, and their eyes, and their neckes before, and behinde, that a man cannot set his foote but vpon vanitie. As the waters couered the earth, when but eight persons were saued: so vanitie hath couered it againe, a worse deluge then the first, because it hath not suffered eight persons to escape, but euery man is tainted with some vanitie or other, which God seeing in that place and citie which should be best in the world, (that al men in the citie were vaine (cals it *the citie of vanitie*: So we may say the world of vanitie, because she hath an interest in euery person of it, she sits vpon the earth like a Serpent, and hatcheth al the sins which you see amongst men. As full as heauen is of blisse, so the world is fraught with vanitie, Court, Citie & Countrey, whither doth not vanitie goe, but to heauen? Seeing then that vanitie is so extolled amongst men, Salomon giues his sentence, that *all is vanitie*. Christ like a Mediatour concludes vpon it, that *there is but one thing necessarie*: therefore let our sentence be like theirs: for sure, if we had Salomons repentance, we should see such an image of vanitie before vs, as would make vs crie againe and againe as often as Salomon: *Vanitie of vanities, vanitie of vanities, and all is vanitie.* What a sweet sentence is this from a king, who may liue as they list by authoritie, to say, that *all is vanitie?*

Luke. 15. 12.

Gen 8.30.

Gen 7.27.

Esa. 24.10.

Luke. 10.40

Oh, that we might heare kings ſpeake ſo againe: for it is a ſpeech which hath need of ſome to contenãce it, for none are counted vaine now but they that ſpeake againſt vanitie. Then Salomon cryed it, but now we muſt whiſper it. You may ſee how times are changed: Once this was ſound diuinity, now it is flat rayling: to ſay that *all is vanitie*, is euen the vpſhot of a diſturber. If yee aske the Atheiſt or Epicure, or theſe rogiſh players, what is a diſturber? you ſhall ſee that they will make Salomon one, becauſe he ſpeaketh againſt vanitie: for this is their definition, he which will not allow men to prophane the Sabbath, but ſaith, that cards and dice, and ſtage-playes, and Maygames and May poales, and May fooles, and Morris-dancers are vanitie, is a pratler, a diſturber, and an Arch-puritane, by the law which the Iewes had to kil Chriſt. The reaſon is, becauſe men cannot abide to be controlled of their pleaſures. Therefore they hold it as an offence, to ſpeake againſt their ſports, or their cuſtomes, or their follies, or their pleaſures, or their titles, or their toyes: and they which would not bee counted preciſe in theſe times, muſt take heede that they go not ſo farre as Salomon to terme all *Vanitie*. But they muſt ſay, that the vanities of great men are neceſſarie recreations, and the vanities of the people are meanes to make vnitie. Greater bookes are written to maintaine this then Salomon made to refute it, ſo they haue made their wit and their learning vanitie, and are vain in print. But they that would know now of what ſtanding ſuch preciſe reprouers are, and how ancient this reproofe is, may ſee here, that if this bee a crime to call *Vanitie, Vanitie*: the wiſeſt man that euer was before Chriſt, was herein criminate, not whē he ſtrayed, but when he repented, in his beſt minde (when he became like a Preacher) he preached this firſt. *Vanitie of vanities all is vanitie*: yet many had rather trie it with Salomon, thē beleeue it of Salomon: and while they are wandring with him, ſome are taken out of their way, & cut ſhort of the time which they ſet to repent: from others God taketh away his grace, ſo they neuer returne becauſe their guide is gone. This the holy Ghoſt poynted at when he ſayth, *They followed vanitie, and became vaine*, ſhewing that the things we follow, will make vs like themſelues, and leade vs whether they belong to heauen or hell. In Rom. 8. 20. *vanitie* is put for *deſtruction*, but it is neuer put for *ſaluation*. If o-

Iohn. 19. 7.
Pro. 13. 1.
2. *King.* 17. 13.

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ther creatures are subiect to a kind of destruction for the sinne of man, as Paul sheweth, what destruction shal light vpon man for his owne sinne? Therefore let our sentence runne with Salomon, *Vanitie of vanities, all is vanitie.* We could affoord the world better words and fairer titles, then *Vanitie of vanities:* but cal it what we will, Salomon shewes what it is, and what we will say in the end when we haue tried it, then *Vanitie of vanities:* yet it is comfort of comforts, glorie of glories, and life of liues. But as Laban shewed himselfe at parting: so at parting you shall see how it will serue you. *Gen. 31.*

They seeme pleasant vanities, and honest vanities, and profitable vanities: but Dauid calles them *deceitful vanities.* *Psal. 31 6.* Ionas comes after & calles them *lying vanities*, that is, which promise pleasure, and profit, and all, but deceiue all, when they should performe. *Iohn 2.8.* They play Laban which gaue Leah for Rachel. If they be *lying vanities*, and *deceitfull vanities:* then are they wofull and miserable vanities. Therefore, if we be not come to Salomons conclusion, to thinke *all is vanitie*, it is becausse our owne vanitie will not suffer vs to see the vanitie of other things. When we haue proued like Salomon, as fast as euery man groweth in knowledge, & experience, so he begins to cry *vanitie*, and after *Vanitie of vanities*, and at last, *all is vanitie:* so we contemne not all at once, but one sin after another, one pleasure after another, till at last we count *All is vanitie*, and then we are come home with Salomon and may be preachers vnto other. Thus I haue shewed vnto you as it were a limme of vanitie, you may looke about you and see the whole body: for if she be any where in this lād, this is her pontifical seate, where she is neuer nonresident: now I will leaue you to examine these sayings, whether all things haue not been in vaine vnto you yet. If they haue been vaine to you and yet are good in their owne nature, then thinke how vaine you are who haue turned so many good things to vanitie. Yet to set you in the way before I end, I will answere them which aske, if *All things be vaine*, as Salomon sayth, *Tell vs what we should chuse, that we be not vaine?* Christ sayth, that *one thing is necessarie.* Is Salomon contrarie to Christ? No, therefore one thing Salomon excepts too, *to feare God and keepe his commandements.* Therefore if all bee vaine but this, let the Tempter take thee vp againe, and shew thee the kingdomes of the world, *Luke. 10.* *Mat. 4.*

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when he ſaith, *All theſe will I giue thee*, thou maieſt ſay, All theſe I contemne, for all is vaine.

Pſal. 119. What then? *Turne away my eyes* (ſaith the Prophet Dauid) *and my eares, and my heart too from vanitie.* Trie and prooue thou no longer, for Salomon hath prooued for thee, it is better to beleeue him then trie with him. Therefore now it remaineth, that as they brought foorth their vaine bookes after Pauls preaching, & caſt
Acts. 19. 19. them into the fire: ſo ye ſhould caſt out all your vanities this day, and ſacrifice them to God, for they haue been your Idols, there-
Gen 35. 4. fore burie them as Iacob did the Idols, that neuer mā ſaw them after. And as God gaue Iob other children, ſo they will giue you other pleaſures, feare not that your ioyes wil go away with your vanities, as many thinke they ſhall neuer bee merrie againe, if they would bee conuerted to religion, But as Dauid danced be-
2. Sam. 6 14. fore the Arke as merrily as Herodias daunced before the king: ſo know vndoubtedly that the righteous finde more ioy in good-
Pſalm. 4. 7. nes, then euer the wicked found in filthines. *Nay* (ſaith Dauid) *more then they can finde in riches or honors, when their wheate &*
Pſal. 53. 17. *wine abound.* As *a horſe is a vaine thing to ſaue a man:* ſo all theſe things are too vaine to make a man happie. I appeale to your ſelues, if ye haue tried the pleaſures of vanitie alreadie, (as I know
Pro. 14. 18. ye haue) whether ye may readily ſay with Saint Paul, *What profit haue we of theſe things whereof we are aſhamed?* no prophet but ſhame and griefe, and guilt, & a dreadfull expectation of iudge-ment: As Salomon calles follie *the inheritance of follie:* ſo vanitie is the inheritance of vanitie. Ten times Laban chaunged Iacobs wages, but ten thouſand times ſinne hath changed your wages,
Eſay 22. and deceiued you with other ſucceſſe then you looked for: like Shebna which built his ſepulchre in one countrie, & was buried in the other: and yet how many changes are behind, you know not, for if you did, you would make inquiſition now and baniſh them at firſt: for whē ſoeuer ye go about to caſt thē out, they wil
Mat. 8. 29. ſay ſtill like the diuels, *that thou tormenteſt them before the time.* It ſeemes that many are touched with compaſſion of this, and therfore repriue their vanities, and ſlack the execution, as though they were afraide to offend the diuell: euen we perhaps are in the trace of vanitie, hunting with Salomon to finde that which wee loue, and finde it not: becauſe we ſeeke out of the way. What is

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the remedie, *So runne* (saith Paul) *that he may obtaine:* you haue 1.Cor.9.24.
tried the euill way to happinesse, now trie the good way, and then that which ye loue now, shal not only seeme vaine, but *vanitie of vanities:* that ye will marueile how ye could loue them so long, and would not be in that dotage of them againe for all the world Vntil these earthly things seeme vaine, no heauenly things shal seeme pretious, therefore lose no more time, the day comes when *Vanitie of vanities* shall be turned to miserie of miseries, and *All is vanitie*, to *All is miserie.*

There is a certaine place called Hel, where God keepes generall Sessions, there Iustice shall sit to examine Vanitie, who hath embraced her, and who hath forsakē her God, & he which made his pleasure of sinne, so soone as hee heard this doome, *Depart from me ye wicked*, shall go downe by a blacke way with many a sigh and sob, from God, from the Angels, from the Saints, from ioy, from glorie, from blisse, with the fiends of hell, to sup in the place of darknes with the princes of horror, at the table of vengeance, in the chaire of calamitie, with *the crowne of death vpon his head:* and he which tempted him to sinne, shall plague him for sinning, vntil he crie like Cain, *My punishment is greater thē I can beare:* for as the griefes, and feares, and cares, and troubles, which fed vpon him while he liued, shall meete in an houre, and exceed them so farre, that he suffers for al, and marueile how any torment can be left for other. What faith or feare haue they, that goe dancing and leaping to this fire, as it were to a banquet, like a foole which runneth to the stockes? How happie were it for men, as we liue in these daies, if there were no iudgement at all? What will we answer when he which made Salomon to write this, shall aske why we would not beleeue it? What shall we say 2.Sa.11.26.
when he which came from his kingdome to bring vs vnto it, demands why we did turne *the day of saluation* vnto *the day of vanitie*? If ye cannot excuse it here, how will ye defend it there? we were borne in vanitie, and we liue in vanitie, but we would not dye in vanitie, because no man lookes for any good of his sinnes after hee is past this world: therefore let vs remember that whither the vaine men are gone, thither vaine men shall goe. There bee not two endes for sinners, but one: what a wofull bargaine will not seeme then to remember that thou diddest sell thy soule

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for vanitie? If any thing will reclame vs, this will be a trerour in our hearts, to thinke that we ſhall giue account vnto him, which will meaſure to vs as much miſerie as wee haue taken vanitie: therefore as Abner ſayd to Ioab, *Knoweſt thou not that it will be bitternes in the latter end?* So let euery man conſider with himſelfe, though his vanities be ſweete now, yet they will bee bitter in the ende: As Amon ofter hee had fulfilled his luſt, did hate Thamar (which defiled her) more then hee loued her before; ſo when the ſport is paſt, and death lookes vs in the face, we ſhall hate our vanities more, then wee loue them now. All this doth conclude that our Sauiour ſayd to Martha, *but one thing is neceſſarie.* Which God grant we may chuſe for his Sonne Ieſus Chriſt, and then we haue learned this leſſon.

1. Sa. 14. 15.

Luke 10. 40.

FINIS.

THE LADDER OF PEACE

1. Theſſ. 5. 16. &c.

Reioyce euermore, pray continually, in all things giue thankes.

WHen I ſpake laſt of theſe words, I ſhewed you how the Apoſtle commendeth vnto vs three vertues, of greater price then the three preſents which the Wiſemen brought vnto Chriſt: the firſt is, *Reioyce euermore:* the ſecond is, *Pray continually:* the third, *In all things giue thankes.* All three are of one laſt, for wee muſt *reioyce continually*, becauſe he ſayth, *reioyce continually*: and we muſt *pray continually*, becauſe he ſaith *pray continually*: and we muſt *giue thankes continually*, becauſe he ſaith, *In all things giue thankes.* Theſe are the three things which one ſaith, All men do, and no man doth, becauſe euery man doth them, and ſcarſe one doth them as he ſhould. Therefore the Apoſtle to ſhew vs, how wee ſhould doe them well, doth put *continually* vnto them, as though continuance were the perfection of all vertues. I choſe this ſcripture for a conſolation to thē which are afflicted in conſcience, which is commonly the diſeaſe of the innocenteſt ſoule:

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for they think that they do well to mourne *continually*, and Paul sayth, *Reioyce continually:* and therfore I will speake a little more of these words then I did before. If you marke it, it may well be called. *The Ladder of Peace:* for it stands vpon three steps, and euery step is a step from trouble to peace, from sorrow to ioy: for he which can reioyce, is past his griefe: and he which can pray, is passing from his griefe: and he which can giue thankes, hath obtained his desire. A man cannot reioyce, and mourne; a man cannot pray, and despaire; a man cannot giue thankes, and be offended. therfore keepe still vpon one of these three steppes, and you shall neuer sorrow too much. If thou canst not reioyce, as if thy paine were past, then giue thanks, because thy paine is profitable: if thou canst not think that thy paine is worth thanks, then pray that thou maist haue patience to beare it: & it is vnpossible that in praying, or thanking, or reioycing, that any griefe should want patience enough to beare it. But when you forget to reioyce in the Lord, then you begin to muse, and after to feare, and after to distrust, and at last to despayre, and then euery thought seemes to be a sinne against the holy Ghost. How many sinnes doth the afflicted conscience recorde against it self, repenting for breaking this commandement, and that commandement, and neuer repenteth for breaking this commandement, *Reioyce euermore?*

It is not an indifferent thing to reioyce or not to reioyce, but we are commaunded to reioyce, to shew that we breake a commandement if we reioyce not. Oh what a comfort is this when the comforter himselfe shal commaund vs to reioyce? God was wont to say, *Repent*, and not reioyce, because men reioyce too much; but here God commaundeth to reioyce, as though some men did not reioyce enough. Therefore you must vnderstand to whom he speaketh. In Psalme 149.5. it is sayd. *Let the Saints be glad*, not let the wicked bee glad: and in Esaiah 40.1. hee sayth, *Comfort my people*, not comfort mine enemies shewing to whō this commandement of Paul is sent *Reioyce euermore.* It is not in this as Christ sayth, *That which I say vnto you I say vnto all*, but that which I say vnto you I say not vnto all. *Giue wine* (sayth Salomon) *vnto him that is sorrowfull, that he may forget his griefe:* So giue cōfort vnto him which is penitent, that he may forget his feare. Salomon saith fiue times that *this is the portion of man vnder*

Psal. 149.5.

Esay 40.1.

Pro. 13.8.

Eccl. 1.24. Leuit.11. 1.Pet.1.16. *der the Sunne, to receiue the gifts of God with thankefulnes, and to reioyce in thē*; he which would haue vs *holy as he is holy*, would haue vs *ioyfull* as he is *ioyfull*; he which would haue vs doe his will vpon earth, as the Angels do it in heauen, would haue vs reioyce vpon earth, as the Angels reioyce in heauen; he which hath ordained vs to the kingdome of Saints, would haue vs reioyce that we haue such a kingdome to receiue. Therefore he saith to Luk.10.20. his Disciples, *Reioyce that your names are written in the booke of life*, as Boaz said vnto Ruth, *Goe not out of this field to gleane in a-* Ruth.2.8. *ny other field, for here thou shalt haue enough*: so he would not haue vs goe from this comfort vnto any other comfort, for here we shall haue enough: the spirit of God is called *the Comforter*, Iob.14.16. because we should haue comfort in it, *I will send you the Comforter*, sayth Christ, to shew that they which haue the spirite haue comfort too, & they which resist comfortresist the spirit: there- Luk.2.25. fore the Sonne of God is called *the Consolation of Israel*, to shew that hee bringeth consolation with him, and that ioy is where Christ is, as light is where the Sunne is. Therefore the chiefest ioy Rom.14.17. is called *the ioy of the holy Ghost*, to shew that they haue the chiefest ioy which haue the holy Ghost, therefore the greatest peace Phil.4.7. is called *the peace of conscience*, to shew that they haue the greatest peace, which haue a good conscience: therefore the faithfull Esay.61.3. are sayd, to be *annointed with the oyle of ioy*, as though ioy were in their countenance: therefore they are sayd to be *cloathed with* Rom.1.17. *the garment of gladnesse*, as though gladnesse did compasse them 1.Cor.1.3. like a garment: therefore Paule (in all his Epistles) doth ioyne 1 Cor.1.2. *grace and peace* together, and shew that *the peace of God* doth Gal.1.3. follow them which haue *the grace of God*. It is not in vaine that Eph.1.2. the holy Ghost when he named Barnabas, interpreted his name Col.1.2. too, because it signifieth *the sonne of consolation*: as though hee 2.Thes.2.1. delighted in such men as were the sonnes of consolation. *Com-* Tit.1.4. *fort one another*, saith Paul: How shall we comfort one another Philem.3. without comfort? Therefore Paul saith, *God comforteth vs, that* Acts 4.39. *we may bee able to comfort other by the comfort whereby wee our* 1.The.4.18. *selues are comforted of God*: shewing, that we cannot comfort 2.Cor.14. other, vnlesse we be comfortable our selues: & therefore that we may performe this dutie, we are bound to nourish comfort in our selues. Paul saith, *I am ful of comfort*: who thē can say, I am ful 2.Cor.7.4. of

of ſorrowe, but he muſt contrarie Paul? As the body may not offend the ſoule, ſo the ſoule may not iniure the body, becauſe it is the bodies keeper: but a penſiue man doth iniure the bodie, and the ſoule too: for Salomon ſaith, *A ſound ſpirit will beare his infirmities, but a wounded ſpirit who can beare?* As if he ſhould ſay, The heart muſt be kept couragious, and ſtrong, and liuely like an inſtrument which is tuned to tune all the reſt, or elſe euery griefe will make thee impatient. In Deut. 30.9, it is ſaid that God *reioyceth to doe vs good:* and therefore in the eight and twentieth chap. of Deuteronomie, the Iewes are reprooued becauſe they reioyced not in the ſeruice of God. As he loueth *a cheerful giuer*, ſo he loueth a cheerefull ſeruer, and a cheerefull preacher, and a cheerefull hearer, and a cheerefull worſhipper: and there Dauid ſaith, *Let vs ſing heartily vnto the Lord*, ſhewing as it were the tune which delighteth Gods eares. If you would knowe with what tune ye ſhould ſing vnto God; Dauid ſaith *Heartily*, that is, you muſt *giue heartily*, you muſt *loue heartily*, you muſt *obey heartily*, you muſt *pray heartily*: and when you doe all things *heartily*, then you ſhall doe all things *cheerefully*.

Pro. 18.14.

Pſal. 65.1.

Therefore now I may ſay vnto them which reſiſt comfort and nouriſh griefe, as the Prophet ſayth, *Who hath required theſe things of you?* God doth require no ſorrow but the ſorrow for ſinne, no feare but the feare to ſin, no care but the care to pleaſe him, nay he hath forbidden all other care: & therefore Paul ſaith, *Caſt your care vpon him.* As though God did not allow vs to care, he ſent his Apoſtle with this charge, *Caſt your care vpō him:* As we doe caſt our ſinnes vpon Chriſt, ſo we muſt caſt our cares vpon him: for God hath commaunded vs to labour, but not to care, becauſe care hindereth our labour, like the Samaritanes, which ſeemed to helpe the Iewes to build the Temple, and hindered them to builde the Temple: ſo care, and ſorrowe, and thought ſeeme to helpe vs in our labours, and our ſtudies, and our prayers, and our ſtrife, but indeede they hinder vs, for they take all the time from that which we ſhould doe, and diſable vs to doe it: and therefore when care commeth to vs, we ſhall anſwer it as Chriſt ſaid vnto Sathan, *Auoyd Sathan*, auoyd care, for euery care which is not of God, is of Satan, & we may not beare that which God commandeth vs to caſt vpon him: ſhall I hang

Iſa 1.12.

1. *Pet.* 5.7.

Ezra. 9.

Matth. 4.

my

my ioy,& my faith,and my hope,becauſe I haue ſinned,as Iudas hanged himſelfe? The Scripture ſayth not, let him which hath ſtolne deſpayre of mercy,but *Let him which hath ſtolne ſteale no more*, and it is enough. As we are taught to diſcerne of ſpirits and of doctrines; ſo we muſt diſcerne of cares and ſorrowes:for whē Paul ſaith, *There is a repentance not to be repented of.* He ſheweth that there is a repentance to be repented of,that is,a repentance which is a ſin like the teares of Eſau,which wept not for his ſins, but for his patrimonie. When we ſorrow for any thing but ſin, as Eſau did,then our ſorrow is murmuring:and when we ſorrow more for ſin then we ſhould,as ſome doe,then our ſorrow is diſtruſt,which hurteth vs more then the thing which wee ſorrow for. For, *The ſorrowe of the heart* (ſaith Salomon) *is the conſuming of the bones:* not onely the conſuming of the ſoft fleſh,but the conſuming of the hard bones, that is, it will pull downe the ſtrongeſt man that is: and he which entertaineth it,ſhall quickly ſay with Naomi: *Call me no more beautifull but bitter.* Call me no more ſtrong but weake,for it will change him like a ſickneſſe: therefore as Chriſt refuſed the vineger and would not drinke it when he had taſted it: So let no man drinke of ſorrow before he taſte it: but if any thing eate thee vp, let the zeale of Gods houſe eate thee vp: for thy charge is not to get thy liuing with the care of thy mind,but with *the ſweat of thy browes.* Now (as Iames ſayth) *Reſiſt the diuell,and he will fly from you:* So reſiſt ſorrow and it wll flie from you. This is all the care, and all the feare,and all the repentance,which euer I could find in the ſcripture. Therefore let vs pray God euery day to turne all our ioy into the ioy of the holy Ghoſt,& all our peace into the peace of conſcience,and all our ſorrow into the ſorrow for ſinne, and all our feare into the feare to ſinne, that ſo we may ſorrow and reioyce together, feare and hope together: that is, haue one eye to the Law to keepe vs from preſumption,and another eye to the Goſpel to keepe vs from deſpayre,and then this comfort is ſent to vs, *Reioyce euermore*,or els we haue nothing to doe with it.

1. Kin. 3. 15. It followeth: *Pray continually.* As Eliſha would not propheſie vntill the Muſitian came, and while the Muſitian played Eliſha propheſied: ſo when the heart reioyceth in God,then it is fitteſt to cal vpon God,and therefore Paul putteth *reioyce* before *pray*,

like

Iohn 4.

2. Cor. 7. 10.

Gen. 25. 33.

Gen. 27. 34.

Pro 17. 22.

Ruth. 1. 10.

Pſal. 66 6.

Gen. 3. 19.

Iames 4. 7.

like the Musitian which played before Elisha prophesied. After *Reioyce continually*, he biddeth vs *Pray continually*: shewing that it must be such a *reioycing continually*, that we may *pray continually too*, or els he doth not allow vs to *reioyce*. How can these two ioyne together, *Pray* and *reioyce*? Some if they should *pray*, cannot *reioyce* for their hearts. Nay their hearts are sicke vntill their prayers be done, although they pray not themselues, but heare an other pray for them: this is the difference betweene the reioycing of the wicked, and the reioycing of the godly.

The comfort of the wicked is like a cõpound medicine made of many mixtures: for there must be piping and dauncing, and leaping, and feasting, and dallying at their game, or els they can not be merrie: but the comfort of the faithfull is like a light in the ayre, which shines when no matter is seene: so the godly reioyce when no cause is seene: if they do but thinke vpon God, they reioyce straight. If there be but a prayer, and a thankfulnesse, and a meditation, there are instruments enough for them, and they can bee as merrie as birds in May. The reason of it is this, as Christ sayd; *I haue another meate which you know not of*: so the godlie haue another ioy which the world knoweth not of: of this ioy, a man may *reioyce continually*. And therefore Salomon sayth, *A good conscience is a continuall feast*, that is a continuall ioy. But of the wickeds ioy hee sayth, *In laughter their heart is sorrowfull*: that is, their laughter is sorrow: as if he should say, the wicked neuer reioyce indeed but coũterfeit ioy, as they counterfeit vertue. Thus Paul ioyneth *reioyce continually*, with *pray continually*, as if hee should say: by this thou shalt know whether thou *reioyce* well, if thou canst *pray* too: that is, if thy *reioycing* mooue thee to *prayer*, as the ioy of the Angels makes them praise God and sing, *Holy, holy, holy* vnto him. This is according to that in the fifth of Iames: *If any man be merrie let him sing Psalmes*: marke how Iames ioyneth mirth and Psalmes, as Paul ioyneth *reioycing* and *praying*: all this doth conclude, that as we should do Gods *will in earth as it is done in heauen*, so we should *reioyce* in earth as they *reioyce* in heauen, and then this ioy is a signe of another ioy: but if we cannot *reioyce* in *praying*, how shal we *reioyce* in suffering? I am now in a large field where I might shew you to whõ we should *pray*, and the cause why we shuld *pray*, and the things

Iohn 4.32.

Pro. 15.15.

Iam. 5.13.

Luk. 11.2.

which we ſhould *pray* for, and the Mediatour which we ſhould *pray* by, and the affections which we ſhould bring to *prayer*: but I wil keepe my ſelf within my text, which ſaith no more but *pray continually*. Firſt, we are commanded to *pray*, and then we are commanded to *pray continually*, of all our duties this is our only
Mat.4.10. dutie, which is giuen to none but God, according to that, *him onely ſhalt thou ſerue*: Such an excellent thing is prayer, that it is offered to none but to him which Salomon calleth *Excellent*.

Secondly, it is ſuch a pleaſant thing, that Paul ioyneth *Pray*
Pro.26.10. *continually*, with *Reioyce continually*, to ſhew that no man hath ſuch ioy as he which is often talking with God by prayer, as if he ſhould ſay, if thou haue the skill to *pray continually*, it will make thee *reioyce continually*, for in the companie of God is nothing but ioy and gladnes of heart.

Thirdly, it is ſuch a neceſſary thing, that Chriſt calleth his temple *the houſe of prayer*, to ſhew that as we ſell in our ſhops, & as we buy in the market, and as we eate in our parlours, and as we ſleepe in our chambers, and as we walke in our galleries, ſo we ſhould pray in the Temple, which is ſuch a neceſſarie Trade for men, that God built a houſe for it, & called it *the houſe of Prayer*, as though *prayer* brought God and vs to dwell continually in one houſe together.

Further, he hath made a day for it in euery weeke, as though he would binde vs to pray: and becauſe we cannot pray before we be ſanctified, therefore he ſet downe an order for vs to obſerue and keepe, which is this, that before euery Sabboth he appoynted another day beſide, in which wee ſhould prouide our ſelues to ſanctifie and prepare vs, that we might pray in ſo effectuall manner as we ought.

Fourthly, if we indeuour our ſelues to liue vprightly and in the feare of God, according to the preciſe rule of his commaundements, we ſhall finde it ſuch a heauenly life, that it will make vs like the Angels which are in Heauen: for when we reade, God ſpeaketh to vs, becauſe we reade his word: but when we *pray*, we ſpeake to God, becauſe we commence our ſuite to him: and ſo *prayer* makes vs like the Angels which are alwaies ſinging to God. Now if the companie of wiſe men can ſo change one, that in a ſhort time he repreſenteth their ſpeeches and qualities: how

will their nature and their manners alter, which are still talking with God, like the beloued Disciple which leaned on Christs bosome? *Ioh.13.23.*

Fiftly, it is such a sweete thing aboue other things, that we do for God, that in Reuelat.7. the *Prayers of the Saints* are called *incense*, because when they ascend to heauen, God seemes to smell a sweete sauour like *incense*.

Sixtly, it is such a profitable thing, that it doth more good thē almes: for with mine almes, I helpe but three or foure: but with my *prayer* I help thousands. *Prayer* is the rich mans almes as wel as the poore mans. For Pharaoh begged for *Prayers*, as well as Lazarus begged for crummes.

Lastly, it is victorious and powerfull, that it ouercommeth God himselfe which ouercommeth all things. For if we will ouercome our Lord as Iacob did, we must ouercome him with *prayer*. This God sheweth when he saith to Ieremiah: *Pray not for this people*. Shewing that the prayer of the righteous is of such force and power, that God is faine to forbid them to *pray* when he would not graunt, least he should be ouercome. This Christ sheweth again, whē he resembleth his father to the deafe Iudge, and his suppliants to the importunate woman which cried vpon him, and made him hearken to her, as if she had compelled him. Therefore one compareth *prayer* vnto Sampsons haire: As all Sampsons strength lay in his haire, so all our strength lieth in *prayer*. I haue read of many which write, that they did learne more, by praying then they could by reading. And I haue heard some say, that they haue done ỹ by *prayer*, which they could not doe by counsell. In the seuenteenth of Exodus, wee reade that the Iewes preuailed more by *prayer*, then they could by fight. Therfore one sayth, that he which can pray can do all things, because he can ouercome God which helpeth him to do al things. And he which can ouercome God, can ouercome the diuell too, which hindereth all things. *Gen.22.38.* *Iere.11.14.* *Luke 18.23.* *Iud.16.17.*

Who euer fell into Heresie, or into Apostasie, or into despayre, before he fell from prayer the preseruatiue of the soule? *If thou hadst been here*, (sayth Martha to Christ) *my brother had not dyed*: so if prayer had been here, these euils had not happened. This is the *Holie water* which driueth away vncleane spirits, *Mat.17.22.*

as Christ sheweth when he speaketh of the diuel which is not cast out by *fasting and prayer*. This is the *Crosse* which saueth vs from euill, as Christ sheweth when he teacheth vs to pray, as it is
Mat.6.13. written in the 11. of Luke, *Deliuer vs from euill*. This is the oyle which healeth our sicknes, as Iames sheweth in his fift chapter, vers. 15. when he saith, *The prayer of faith shall saue the sicke*. It hath such a hand in all things, that it is like the sanctifier of euery thing. It blesseth our thoughts and blesseth our speeches, and
Gen.24. blesseth our actions. As Abraham blessed his seruant before he went from him: so prayer blesseth our works before they goe from vs. What-soeuer thou dost before thou haue blessed it with prayer, thou hast no promise that it shall prosper or doe good, because he which should blesse it is not made a counsell to it. Therefore we should not presume to vse any of Gods gifts, or any of Gods graces without praier, least that which is good, do not good but hurt vnto vs.

For this cause S. Paul in the 14. to the Romanes, and the 6. ver. teacheth vs to *pray* before we eate. For this cause Paul praied
Acts 20.36. 38. before he iournied. For this cause Eliah praied before he sacrificed, as it appeareth in the first booke of Kings 18. 36. For this cause the Israelites prayed before they fought: and for this cause we pray before wee preach. It is a good thing to preach, and yet you see we doe not presume to preach before we pray, because
1.Cor.3.6. *Paul planteth, Apollo watereth, but God giueth the increase*. Euē so, we should not presume to giue Almes, nor to giue counsell, nor to giue helpe before we haue prayed that it may doe good. Nay, we should not presume to exercise our faith, nor our repentāce, nor our obedience without prayer, because there is no faith so perfect, but it had need of prayer to strengthē it. Also there is no loue so perfect, but it had need of prayer to confirme it. There is no repentance so perfect, but it had need of prayer to continue it. There is no obedience so perfect, but it had neede of prayer to direct it. Therefore he doth sinne which presumeth to doe any good worke without prayer, because hee seemes to doe it by his owne power, for that he craueth not assistance from God which giueth power to faith to bring forth workes, as well as he doth to trees to bring foorth fruites, or to Phisicke to bring foorth health. Therefore no vertue hath done so much as prayer hath done: for

all vertues haue had their power from prayer: and therefore one ſaith, that praier hath done as many exployts, as al vertues beſide.

The Apoſtle Paul in the 11. to the Hebrues ſaith, that *by faith Noah did this*, and *Abraham did this*, and *Dauid did this*, and *Enoch did this*, but did their faith any thing without praier? For their faith was ſtrengthened by prayer: & therfore the Diſciples praied Chriſt to ſtrengthen their faith. By praier Eliah made the cloudes to fall. By praier Ioſhua made the Sunne to ſtand ſtill. By praier Eliſha raiſed the dead to life. By praier Moſes made the enemies to flie. By praier Salomon obtained wiſdome. So that as Paul in the firſt to Timothie, and fourth chapter ſaith of godlines: *Godlines is profitable to all things*. So I may ſay of prayer: *Prayer* is profitable to all things. The Doue could finde no reſt for the ſole of her foote, vntill ſhe returned to the Arke: ſo the ſinner when he can flie no longer, nor ſuffer any longer, nor help himſelfe any longer: at laſt he turneth to praier, which is like the citie of refuge, where no enemie, where no aduerſitie, and where no temptation hath power to hurt him.

Luke 17.5. 1. *King*. 18.14 *Ioſh*. 10.12. 23. 1. *King*. 4. 33,34,35. *Exod*. 16.11. 1. *King*. 3.12 *Gen*. 8.9. *Num*. 15.11.

Laſtly, as praier is excellent in reſpect of God, to whom only it is offered, ſo it is excellent in reſpect of the godly, who only offer it: For as Paul ſaith of faith in the 2. to the Theſſalonians: *All men haue not faith*: ſo I may ſay of praier, all men haue not the gift of *praier*, & therfore Zachariah ſpeaketh of *a ſpirit of praier*. And when we pray, Paul ſaith, *That the ſpirit helpeth our infirmities and praieth in vs*: as though there were a peculiar ſpirite for *prayer*, and none could pray but they which had that ſpirit.

Zac. 12.10. *Rom*. 8.26.

I haue known many wicked men *heare*, and I haue knowne many wicked men *ſtudie*, and I haue known many wicked men *faſt*, and I haue knowne many wicked men *preach*, and I haue knowne many wicked men *counſell*: but I did neuer know any wicked man that could *pray* well: nor any that could *pray* well, liue wickedly. This Peter proueth in his firſt Epiſtle, and fourth chapter, when he ſaith, *Be ſober and watchfull in prayer*: ſhewing that all cannot *pray*, but they which are *ſober* and *watchful*.

This Peter the Apoſtle proueth againe in his firſt Epiſtle, and third chapter, when he exhorteth the husband and wife to loue one another, leaſt their praiers be interrupted, ſhewing that ſin doth hinder our *Prayer*: and that a man cannot *pray* heartily

when wrath or malice, or luſt doth carrie his mind awaye. This Paul witneſſeth again when he ſaith, *How ſhould they call vpon him in whom they haue not beleeued?* ſhewing that none can *pray* but they which haue faith: and that is a ſigne that the ſpirite is within, if hee can *pray*, and therefore one ſaith: ſo long as GOD doth not take away thy *praying*, he hath not taken away his mercie. Seeing thē that *prayer* is ſuch a ſacrifice, as is offered to none but God: and none can offer it but they which haue faith, and loue, and repentance, to bring it to him: As Aaron did not ſtand before the Lord before he was waſhed: ſo let no man call vpon God before he bee ſanctified. For as Iſaac did firſt taſte Iacobs meate, and then bleſſed him when he liked his offering: ſo God will haue an offering which pleaſeth him, before he giue ỹ bleſſing which pleaſeth vs. Therefore as Iacob charged his ſonnes when they went vnto Ioſeph: *Take the beſt fruit of the land, and giue vnto him*: ſo I aduiſe my ſelfe and you, when we go to God, let vs take the beſt fruits of our hearts and giue vnto him: that is, not the ſhewe of repentance, but repentance indeed.

Exod.29.4.

Gen.27.25.

Gen.43.11.

As Abraham left his aſſes at the foot of the hill when he went to ſacrifice: ſo when we go to pray, we muſt leaue our paſſions and affections, and luſtes behind, leaſt they trouble vs like the foules which hindred Abraham in his ſacrifice. And when our prayers doe pleaſe God, as Iacobs meate pleaſed his father, then God will heare our prayers, & bleſſe vs as his father bleſſed him.

Now to informe vs what prayer delighteth God, the Apoſtle Paul in his firſt Epiſtle to the Corinthians, & the ſeuenth chapter, ſhewing that he had the mind of Chriſt, teacheth vs to *pray continually*. This he expoundeth in the 2. Epiſtle to the Theſſalonians the third chapter & the thirteenth verſe, when he ſaith, *Be not wearie of well doing*. Therefore if you doe well when you pray you muſt not be wearie of praying.

The like ſaying is in the twelfth chapter to ỹ Romans, where it is ſayd, *Continue in prayer*. The like ſaying is in the firſt chapter to the Romans where it is ſaid *Pray at all times*. The like ſaying alſo is in the 18. chapter of S. Luke, where it is ſaid. *Pray alwayes and be not faint*. We are not commāded to preach continually, nor ye to heare continually, nor to faſt cōtinually, nor to watch continually, nor to giue cōtinually, but we are commanded

ded to *pray continually*, as though praier were more needful then all the reſt. We want continually, and we are tempted continually, and we ſinne continually, and therfore we had need to pray to God continually, that God would ſupply our wants, and forgiue our ſinnes, and preuent our temptations.

To ſhew that we ſhould pray daily, Chriſt teacheth vs in the 11. chapter of S. Luke, to ſay, *Giue vs this day our daily bread*, this day we aske no more but *our daily bread*: and if wee liue till the morrow, then we aske no more but *our daily bread*: ſo the word *daily*, doth teach vs to *pray daily*: for there is great reaſon, that they which haue continually need of God, ſhould *pray continually vnto him*. But as ſome anſwered Chriſt, as it appeareth in Saint Iohns Goſpell: *Who is able to doe this?* ſo you will ſay vnto me, Who is able to pray continually?

Saint Paul in his twelfth chapter to the Romanes, teacheth vs a reaſonable ſeruice of God. Here he ſeemes to inioyne vs an vnreaſonable ſeruice of God. For who did euer pray cõtinually? or if we ſhould pray continually, when ſhould we heare, or preach? or when ſhould wee ſtudie, or when ſhould wee worke? ſo one ſeruice ſeemes to hinder all ſeruices: but indeede it doth further all ſeruices, and therfore we are commanded to *pray continually*, becauſe we can doe nothing without prayer. But if you imagine that this commandement is broken if your lips bee not alwaies going, which was the hereſie of the Meſſalians, or if you dwell not alwaies in the Church like the golden Candleſtickes, then you are out of Pauls minde: for Paul did not pray continually with his lips, and therefore he doth not meane a lip-prayer: neither did Paul liue day and night in the Temple, and therefore he doth not meane a Church-prayer: and further, it ſeemes that the Iewes were not appoynted to pray at all times, for they had ſet times of prayer, and therefore we reade how Peter and Iohn went vp to the Temple at the time of prayer: therefore to *pray continually*, is to lift vp our hearts continually vnto God, and to *pray* in our thought, as Moſes did, though wee open not our lips, and ſo wee may *pray continually*. As when a good man is to anſwer before the perſecutor, a thought praieth in his heart that he may anſwer wiſely: when he is to giue *Almes*, a thought praieth in his heart that it may do good: when he is to giue counſaile, a Acts 3. 4.

thought praieth in his heart that it may prosper: when he is to heare a Sermon, a thought praieth in his heart, that he may be edified and sanctified by it. Thus we may pray & heare, pray and speake, pray and eate, pray and studie, pray and worke together, as the Iewes built and fought together: & therfore praier seemes a harder thing then it is, for if it had bin irksome for any to pray,
Nehe.4.7. Paul would not haue ioyned *praying* and *reioycing* together. It is not hard which a man may doe and reioyce too. If a man loue intirely, he hath no such delight as to talke often, and to conferre daily with him whom he loueth, for by this his loue is increased, and his ioy is doubled, but the seldomer we commune together, by little and little our affections abate, till at last wee become strange one to the other, as though we had neuer been acquainted. Euen so our affections and familiaritie doth grow toward
Dan.6.19. God by often praying vnto him, and when we leaue off to pray,
Psalm.119. then our affections draw from him, and his affections from vs:
164. therefore we reade how often the good men were wont to pray. In times past Daniel saith, that *he praied thrice a day:* Dauid saith that *he prayed seuen times a day:* It is sayd that Cornelius *prayed continually:* It is sayd that the Disciples *prayed continually:* and
Rom.1. in the first to the Romanes, Paul which teacheth vs here to *pray without ceasing*, saith, that he himselfe *prayed without ceasing*. As Iacob would not let the Angell goe before he had blessed him, so a Christian should not let God rest before he heare him. This is the state that a Christian should striue to, and neuer thinke
1.Cor.11.28 that he is sound at the hart til al his thoughts be a kind of praier. Now if wee should examine our selues whether we pray as we should, as Paul teacheth vs to examine our selues whether wee beleeue as we should: I am of opinion, that there is no such want in this land as the want of prayer: for it is neglected as though it were neuer commanded, as if there were no God to worship, or as if we had no neede of him. In the Papists time none were called Beads-men (that is, men which were bound to pray) but the poore men: as though none were bound to pray but poore men: but now the world goeth as though neither rich nor poore were bound to pray: one would thinke that our deliuerance out of Egypt, that our victorie against the Spanyards, that the weather which threatneth sickenesse, that the dearth which threatneth famine,

mine, ſhould make vs pray, and yet it doth not: for where is the perſon which praieth now more then hee did before? Some are like *the foole which ſaith in his heart there is no God:* for they pray neuer, though Paul ſay, *Pray euer.* Cain was reiected for offering an vnworthie ſacrifice: what ſhall be done to them which offer no ſacrifice at all? Some are like Exorciſts, which cannot adiure but in a circle, ſo they cannot pray but in the Church, and then they pray when they ſhuld heare. Some are like the Ephramites, which can pronounce euery word but that which they ſhuld; ſo they neuer want words but when they ſpeak to God. It is ſtrange to thinke how liuely they are to euery thing els, and how dead they are to pray, as many come to Sermons and neuer marke what the preacher ſaith vntill hee come to this, *To whome be all praiſe, power, and dominion for euer:* ſo many pray and neuer marke what they ſay vntil they come to this, *Giue vs this day our daily bread:* Doeſt thou thinke that God doth marke that prayer which thou doeſt not marke thy ſelfe? ſome come to God as if they did fetch fire, a ſpurt and away, like a meſſenger which is gone before he haue his anſwere. If God will take a *Pater noſter* of them and heare them for that, ſo it is, for they neuer made any other prayer in their liues, but euen as a childe ſaith grace, ſo they ſay *Our father:* put them out of that, & they cannot pray a word, no more then the child can make a grace if he be put out of his owne. Some are like Nabad and Abihu, which neuer looke with what fire their ſacrifice is kindled; ſo they neuer reſpect with what motion their prayer is kindled, whether it be from the ſpirite or from the fleſh: but ſometime they pray of malice for reuenge: ſometime of greedines for riches: ſometime of luſt for pleaſure. Now as no ſacrifice was accepted with God but that which was kindled with the fire which came down from heauē: ſo no prayer is accepted with God, but ẏ which is kindled with ſome motion from heauē. Their prayer neuer aſcendeth to heauen: for Abels heart made Abels offering accepted. Some are like the builders of Babel, which call for one thing when they ſhould call for another; ſo they pray for one thing when they ſhuld pray for another: whē they called for ſtones, they brought them timber: when they called for timber, they brought them ſtones: ſo when they call for health, God ſends them ſickneſſe:

Pſalm. 14. 1.
Gen. 5.
Iudg. 12. 1.
Num. 3. 4.
Leuit. 3. 5.
Gen. 4. 4.
Gen. 11. 13.

when

when they call for reſt, God ſends them trouble: when they call for riches, God ſends them wants: when they call for honor, God ſends them ſhame: when they call for eaſe, God ſends them a yoke: For it is a iuſt thing with God, that they which doe one thing for another, ſhould receiue one thing for another. Some
Luk. 15.12. are like the prodigall ſonne which prayed but vntill he had gotten his patrimony, and then he forſooke his father which gaue it him: ſo they pray no longer but vntill they haue that which they would haue, & then they flie from God as he did from his father, and liue like ſwine in another country, till extremitie and penurie ſend them home again. Theſe are the Beadſ-men of our age, and theſe are the praiers which we offer to him which made heauen and earth. Wouldeſt thou regard his ſuite which ſhould intreate thee ſo contemptuouſly as thou intreateſt God? Let vs conſider how that praier ſhould obtaine remiſſion of ſin which
2. *Tim.* 2.19 is ſin it ſelfe. Paul ſaith, *Let all which call vpon the name of the Lord, depart from iniquitie:* as if he ſhuld ſay, the Lord wil heare none which pray vnto him, but them which depart from iniquitie. Salomon ſaith, *The prayer of the wicked is an abomination:* if
Pro. 28 9. his beſt work be an abomination, what are his worſt deeds? and
Eccle. 18.9. the ſinner himſelfe? Therefore he aduiſeth, *Prepare thy heart before thou goe into the Temple, leſt thou offer the ſacrifice of fooles:* as if he ſhould ſay, as he which offereth a preſent vnto a Prince which the Prince likes not, is a foole for his paines. This is the cauſe ſaith one, why God doth not heare our praiers as he did our Fathers, becauſe we pray not with ſuch humility and perſeuerance as they did. Many touched Chriſt, but one drew vertue out of him: ſo many pray vnto Chriſt, but few draw cõfort frõ him.

Now if you will know what prayer is accepted with God,
Iames. 5.6. Iames ſaith, *The praier of the iuſt auaileth much if it be feruent.* He ſaith not that the prayer of the wicked auaileth any thing though it be neuer ſo feruent, but the perſon muſt be iuſt and the praier muſt be feruent too: by this thou knoweſt then whether thy praier be accepted with God. As God ſent downe fire from
1. *King.* 18. heauen to conſume Eliah his ſacrifice, becauſe it pleaſed him; ſo
38 he will ſend downe a kinde of ioy, and lightnes vpon thy heart which ſhall kindle thee within, as the fire kindled Elias ſacrifice, and ſend thee away with ſuch a ioy, like a ſutor which commeth

from

from the prince when his petition is graunted. This is the end of euery prayer which is made in faith, as Christ answered the Centurion, *Be it vnto thee as thou beleeuest:* so thy heart shall answer thee, *Be it vnto thee as thou beleeuest.* When we begin to pray, we are going from the diuell, and when we end our prayer wee are come to God: At first many temptations will hinder thee, but with earnestnes thou shalt driue them away. Then *make no hast* (as Salomon saith) *to get out of the Kings presence*: for the Lorde and thy prayer are met together in heauen, like Christ and the woman at *Iacobs well.* *Gen.* 15. 17. *Iohn* 4.

Seeing then ỳ prayer is such an excellent thing that it is giuen to none but to him which is called *Excellent*, & such a pleasant thing that Paul ioyneth *Pray continually*, with *Reioyce continually*, and such a heauenly thing that it makes vs like the Angels which are in heauen: and such a necessarie thing, that God built a house for it, and made a day for it: and such a holy thing that none but the holy can deale with it: and such a strong thing that it ouercommeth God, which ouercommeth all. How is it then, that our fathers spent so much time in prayer, and wee make no account of it? Haue we nothing to pray for as well as they? Nay they praied for nothing, but we had need to pray for the like. The Turkes and Idolaters pray to them that cannot heare, but hee which saith *I will heare*, hath not so many supplications to him as noble men. What will we giue God, if we will not affoord him thankes? What wil we do for him, if we wil not prayse him? *If thou be wise* (saith Salomon) *thou art wise vnto thy selfe:* so if we doe pray we doe pray for our selues. Shall the birds sing vnto God, and not they for whom he created birds? What a foole is he which wil fight and trauaile, and watch for himselfe, and will not speake for himselfe? If God had required such costly sacrifices of vs, as hee did of the Iewes, it is to bee feared, that he shall not bee serued at all: for wee are such *Gergesites*, that we would not part from our beasts to sacrifice to him. Therefore let vs not say, God will not heare, but let vs say, we doe not aske, for God is readier to giue then we to aske: therefore let vs pray that our neglect of prayer may be forgiuen.

FINIS

THE

THE BETRAYING OF CHRIST.

Matth.27.1.2.3.4.

1 *When the morning was come, all the chiefe Priests, and the Elders of the people tooke counsaile against Iesus to put him to death:*

2 *And led him away bound, and deliuered him vnto Pontius Pilate the Gouernour:*

3 *Then when Iudas which betrayed him saw that hee was condemned, he repented himselfe and brought againe the thirtie peeces of siluer to the chiefe Priests and Elders:*

4 *Saying, I haue sinned betraying the innocent bloud: but they sayd, what is that to vs? see thou to it.*

THe last time you heard how a Publicane receiued Christ, now you shall heare how an Apostle betrayeth Christ: But first here is set downe what the Priests and the Elders did against Christ, of whom it is said, *When the morning was come, all the chiefe Priests and the Elders of the people tooke counsaile against Iesus to put him to death: 2. And led him away bound, and deliuered him vnto Pontius Pilate the gouernour.* The Priests were Ecclesiasticall persons, and the Elders were ciuill Magistrates: so they which should haue stoode most for Christ, stoode most against him. Marke putteth in the Scribes too, and Luke putteth in the whole multitude, as if he should say, The Priests and the Scribes, and the Pharisies, and the Elders & the people. He which stood for all had all against him. Here is fulfilled that which was prophesied in the second Psalme, *They banded thẽselues against the Lord, and against his annointed.* But why did they band themselues against the Lord, or against his annointed? what was their desire of him? To haue his goods? Nay, he had none for himselfe, but they were richer then hee: To haue his libertie? Nay, that would not suffice thẽ, for they had bound him before: To bring the people into dislike of him? Nay, that would not serue them: for they had done so alreadie, vntill euen his Disciples were fled from

Mark 15.5. *Luk.* 22.66. *Psalm.* 2.6.

from him. What would they haue then? his bloud? Yea, *they tooke counsell* (sayth Matthew) *to put him to death*: They had the diuels mind which is not satisfied but with death: and how doe they continue it? He sayth, *They tooke counsell about it.*

When Pharaoh did most foolishly, he said, come *Let vs work wisely*. So when they did worst, then they seeme to do it in best manner, for they will not sinne without counsaile: a wise counsaile to consult of murther, like the Papists counsels when they giue license for treason. They may bee fitlier said to take armes, thē to take counsell. For Christ saith before, that they came with swords and staues to take him. Dauid speakes of a malignant Church, that is, a Church of malicious persons, such a Church was this: for they called themselues the Church & went about to kill the head of the Church. In the beginning of the night Christ instituted the sacrament, and consulted how to saue them, and at midnight they instituted their treason and consulted how to destroy him. The time which they chose, and the iudge which they chose, are specially to be noted, the time, *In the morning, &c.*

Exod. 1. 10.

Mat. 16. 25.

This therefore is not to bee expounded of the beginning of their counsell, but of the end of their counsell: for they tooke counsel in the night & executed it in the morning. Whē they agreed to go vnto Pilat it was night, but when they brought him to Pilate it was morning. But marke how vniustly they handled him before they brought him to the iudge. They should haue done nothing against him before he came to his iudgement: but they did all against him except condemning him, & crucifying him, before they came to the iudge. For all that is spoken before of examining him, & mocking him, & reuiling him, and buffeting him, & spitting in his face, was done before they came to the Iudge, which shewes that they were euen angry that they could not kill him without the Iudge too.

All this was done in the night, and therefore Christ said to his Disciples in the euening: *This night all of you shall be offended for me:* shewing that all these things should be done in the night. Therefore S. Marke saith, that Peter, and Iames, and Iohn were a sleep, when Iudas & his companions came against him which sheweth that it was the time of sleepe and in the one & fiftieth verse, he saith, that a yong man ran after with a linnen garment

Mat. 26. 31.

vpon

vpon his bare bodie: which sheweth that hee hearing a tumult and an vprore to grow in the night, ran foorth of doores in great hast without his cloathes, as they doe in a fire, (to see what was done) and it is added that they strooue to take him, and that he was faine to slip off his linnen and runne away from them naked, as Ioseph did when he left his cloake with his light mistresse, when he slipt from her: which sheweth how voyde of shame and modestie they were to offer such violence to a stranger, that he could scarse scape their handes naked, although they had nothing against him. This I note, to shew that their conspiracie against Christ was a night worke, like thē which hate the light because they do euil. It was not their wont to sit in counsaile in the night, but in the day. It would haue troubled them to watch so long for a good cause: but it was fit that the worke of darknes should be done in darknes, & therefore Christ saith, *This is the houre of darknesse:* the houre of darkenesse, and the power of darknesse, and the worke of darknesse met together. When they should rest, malice would not suffer them to rest, but they became like Owles which watch in the night and cannot sleepe. Here was fulfilled Salomons saying, *They cannot sleepe before they haue done euil:* so eager we are vpon reuenge more then any thing els. They say that he cannot stay which riseth vpō the diuel: for malice driueth him, and fury spurs him. Therfore Zacheus went not so hastily to receiue Christ, as his enemies hast to destroy him. Nay rather I may say, to destroy thēselues. For as they praied at Christs death, so it came vpon them. They said, *His bloud be vpon vs and vpon our children:* so his bloud is vpon them and vpon their children, which haue been Vagabonds ouer the earth euer since, and haue no countrey of their owne: for if they be cursed which doe the Lords busines negligently, they must be cursed too which doe the diuels busines diligently. If men were so hastie in executing iustice, as they were in executing malice, so many men should not be vndone by sutes of Law: for in one day they could apprehend, and accuse, & examine, and condemne, and execute him which was innocent: but he which is iust can not be quit in one Terme nor two: nay if he haue right in a yere, it is counted quick dispatch, and he is glad that he met with such a speedie Lawyer.

Luk. 22.53. *Pro.* 4.36. *Mat.* 27.29. *Ierem.* 16.

How

How then when they take a bad cause in hand, and prolong it too, which keepes their clients in suspence from day to day, and from weeke to weeke, in great charge and sin together? I would to God that some did not sit in counsaile against good christiãs, as these priests did against Christ: but God in his mercie daily doth confound and bring to nothing the accursed counsailes of the wicked Antichrist, and all his rebellious confederates. So when the wicked took counsaile together, wickednesse was the end of their counsailes: for there is nothing worse to the vngodly then to meet together: for before they meet, their wickednes is a little hid like the poyson in a Serpent: but when they meete together, one setteth on another, and the poyson breakes foorth into vile speeches, and detestable works, and vngodly practises, as we see in Tauernes and such like assemblies as this.

For now they are met together, they haue conspired amongst themselues to accuse vnto the gouernour the most innocẽt man in the world, as if he were the worst man liuing, they abused him and mocked him, and reuiled him, & buffeted him, before they brought him to the gouernour, which sheweth that they would haue killed him too, if they durst, without the gouernour: but sinne is craftie, and therefore they obserue the order of law, and forme of iudgement, least they should bee taken in the snare which they made for him.

First, because Pilate had the authoritie ouer iudgements of death, and not they: therefore they are inforced to seeke vnto his iudgement seate to saue themselues from blame, and to bee deliuered out of trouble, if they did vsurpe any thing vpon the Magistrates office.

Then because they might not run vnto the gouernour before day without suspitiõ of tumult, they staied vntil it was morning: but so soone as they could come, they came post haste, for the Sunne did no sooner peepe, but euen at the very breake of day, they were all ready to flocke vnto the Iudge against him.

This they did without knowledge: but God directed euery thing vnto a right end. For it was meete that the Sonne of God should be cleered in a solemne manner by an earthly Iudge, to shew how we shalbe cleered by the heauenly Iudge: and therefore, as it appeareth in the seuen and twentieth chapter, & foure

and

and twentieth verse of Saint Matthewes Gospell, Pilate said that *he found no euill in him*, before he gaue sentence against him, which sheweth that he dyed not for his owne sinnes, but for our sinnes: and therefore though they went to the Iudge to saue themselues from blame, yet God sent them to the Iudge, that his word might be fulfilled.

Lastly, this Pilate was a Romane gouernour, which ruled for Cæsar, as Zacheus was a Romane collector which gathered for Cæsar: for at that time the Romanes had brought much of the world into their subiectiō: as since that time, they haue brought much of the world vnto Idolatrie: and therfore God would haue his sonne to be iudged by the Romane policie, and to be condemned by a Romane Iudge, and to be slaine with a Romane death, as it were ioyning the Iewes and the Romanes in impiety together, to shew, that these two Nations should be the odiousst people vnto him in all the world, and how his seruants should be crucified there, where he was crucified himselfe: for as the Romanes did then crucifie Christ vpon a Crosse, so they crucifie him now vpon their Altar, and resemble the Dragon, which when hee could not preuaile against Michael himselfe, then hee fought against the woman and her seed, that is, the Church and her Children, which are slaine in Rome, as the Prophets were in Ierusalem. Thus Rome began with the head, and ends with the members. So much of the Priests and the Scribes, and the Pharisies, and the Elders and Pilate, what they did against Christ, of whom was fulfilled Dauids prayer: *Lord turne the counsell of Achitophel vnto follie:* so their counsell was turned vnto follie. For as Paul reuiued when hee was stoned, so Christ rose againe when hee was buried, to shew, that there is no counsell against God, and therefore let all our counsels be for God.

Reuel. 12.

Sam. 15. 31.

Now we come to Iudas to aggrauate this tragicall counsell. The Euangelist annexeth vnto it, the desperate end of ỹ cursedst man that euer was. Three things are specially noted of this Traytor: his death, the cause of his death, and the confession which he made before his death. His death in the fifth verse: *He went and hanged himselfe.* The cause of his death in the third verse: *For that he had betrayed his Lord, and now did see him condemned, & had no ioy of the money which was giuen vnto him for his treason.* His confession

confeſſion in the third verſe: *I haue ſinned in betraying the innocent blood.* I wil ſpeake of euery word as they lie for your memorie, Therefore, firſt of his treaſon. When Iudas the traytor: before he was called Iudas the Apoſtle, now he is called Iudas the traytor, to diſtinguiſh him from other of that name, leaſt any of his name ſhould be defamed for him, a brand is ſet in his forehead, like the letter *Tau*, or Cains marke, to make him hatefull like a Rogue which is burned in the eare: ſo Eſau was called Edom, which ſignifieth *Red*, to keep his wickedneſſe in remembrance, becauſe he ſold his birth-right for a meſſe of red pottage. So Simon is called the Sorcerer, as though God would note him for the worſt of that name: ſo God knoweth Simon Peter from Simon Magus: and Iudas his brother, from Iudas his betrayer: and therefore as Ieroboam comes in with his traine after him; *Ieroboam which made Iſrael to ſin:* ſo Iudas comes in with his traine after him: *Iudas which betrayed the Lord.* For when God ſayd, *I will honour them which honour me*, he ſignified how he would diſhonour them which diſhonour him: and therefore this name is a word of reproch vntill this day: and all Traytors are called Iudaſſes for his ſake: that the propheſie might be fulfilled, *The names of the wicked ſhall rot:* that is, they ſhall bee named with loathſomnes, and remembred with diſdaine, as a man paſſeth by a rotten carrion, and ſtoppeth his noſe vntill he be paſt it. This is the iuſt wrath of God. As Chriſt promiſed that Maries good worke ſhould bee ſpoken of to the worlds end: ſo he hath cauſed Iudas euill worke to be ſpoken of vnto the worlds end too. For there were three euils in one. Firſt, his practiſe was impudent, becauſe he offered himſelfe to be a Trayto: before hee was asked. Then it was couetous, becauſe hee was contented to betray his Lord for thirtie pence. And laſtly, it was craftie, becauſe he betrayed him with a kiſſe, which is a ſigne of loue. Like this traytor doe all other traytors, and therefore are all called Iudaſſes, that is, impudent, and couetous, and craftie like their maſter.

Gen.4. *Act.8.* *1.King.12. 32.* *Psa.109.*

The next conſideration is: how Iudas his repentance came vpon him, in theſe words: *When hee ſaw that Ieſus was condemned, &c.* Peter heard three crowes before he felt any remorſe: ſo Iudas ſaw his Lord apprehended, and yet he repented not, then he ſaw him accuſed, and yet hee repented not, then hee ſaw him

mocked, and yet he repented not, then he ſaw him buffeted, and yet hee repented not, at laſt hee ſaw him condemned, and then ſaith Matthew he repented, like one which ſlaieth his friend in his rage, & ſorroweth when it is paſt. In the ſixt of Geneſis, God is ſaid to repent, but God repenteth not like men: ſo here the wicked are ſaid to repent, but the wicked repent not like the faithfull. But as it is ſaid of Eſau, that hee ſought repentance; ſo they may bee rather ſaid to repent, then to repent indeede. For if Iudas had repented like Peter, hee ſhould haue been forgiuen like Peter: but to ſhew that he did not repent well, when he had committed one ſin, he addeth another to it: for whē he had murthered his maſter, he murthered himſelfe too. Therefore, if you aske how he repented: I thinke hee repented ſo as moſt Vſurers repent vpon their death-beds. There is a ſhame of ſinne, and guilt of conſcience, and feare of iudgement, euen in the reprobate, which is a foretaſte of hell which the wicked feele: euen as the peace of conſcience and ioy in the holy Ghoſt is a foretaſte of heauen, which the godly feele before they come thither. So Iudas was diſpleaſed with the vglines of his treacherie, and had a miſhapen ſorrow like a Beares whelp, but without any conuerſion to God, or hope of mercie, or prayer for pardon, or purpoſe to amend. Onely he felt a ſhame and guilt, and anguiſh in his heart: which was rather a puniſhment of his ſinne, then a repentance for his ſinne, and a preparatiue to hell which he was going vnto: for hardnes of heart, and deſpayre of mercie are ſinnes and puniſhments for ſinne too: but true repentance is ſuch a ſorrow for one ſinne as breedeth a diſlike of all ſinnes, and moueth to pray, and reſolueth to amend, which falleth vpon none but the elect: and therefore Paul calleth the heart of the reprobate, *A heart which cannot repent*. But if the Papiſts doctrine of repentance be true, there is nothing wanting in Iudas repentance: for in him may be found all the parts of their repentance. For we ſee in this reprobate, contrition of heart, confeſſion of mouth, and ſatisfaction of worke, which is all the Papiſts repentance. For contrition it is ſayd, *He repented:* for confeſſion, he ſaith, *I haue ſinned:* for ſatisfaction, he *reſtored the money againe*, and yet he is Iudas the ſonne of perdition. And therefore as Chriſt tolde the Lawyer, that one thing was wanting in his obedience: ſo Iudas

Rom. 2. 5.

telleth

telleth the Papists, that one thing is wanting in their repentance, that is, the conuersion of a man to God, and chaunge of minde: when a sinner renounceth himselfe for shame of his sinne, and yeeldeth to righteousnesse with as great loue as euer hee loued wickednesse. If Iudas had repented so, he would rather haue suffered paine like Iob, then by vnlawful meanes rid himselfe out of paine, like Caine which thought to preuent Gods iudgements against him. This was not a signe of repentance, but a signe of despayre. Therfore let euery one learne this, that so long as Gods mercie is greater then mans iniquitie, there is no cause to despayre, but to hope. For why did our Sauiour saue Mary Magdalene, which had seuen diuels, and spare the theefe which neuer did good, but least as great sinners as they should despayre of mercie, if they repented? If thou canst knocke, his promise bindeth him to open. Therefore say not, God will not giue, but, I doe not aske: for God is readier to giue then we to aske.

The next consideration is, how Iudas restored his bribe again. In the first of the Prouerbs 31. Salomon saith, *The wicked shall be filled with their owne deuises.* And in the 14. chapter, verse 14. he saith, *They shall be satiat with their owne waies:* For Iudas hath sinned so long, that now he is wearie of his sinne, and would restore his bribe againe, euen the same day that he tooke it. It was giuen him in the night, and in the morning he brought it backe: so soone is the pleasure of sin eclipsed. Euen now his 30. pence was the sweetest siluer that euer hee fingered, and now it is the bitterest money that euer hee pursed. Therefore let all consider what Abner sayd vnto Ioab, *Knowest thou not that it will be bitternes in the latter end?* 2. Sam. 2. 26. The sting of the Serpent is in his taile: so the taile of sinne hath the sting, that is the ende. There is no sinne but it hath three punishments which follow it like bondmaides: Feare, Shame, and Guilt: feare of iudgement, shame of men, and guilt of conscience. All these did surprise Iudas at once, so suddenly as Adam spyed his nakednesse: and though they came after euery sin, yet they are neuer looked for. Gehezi tooke his bribe merrily, but hee did weare it heauilie. 1. *King.* 21. Iezabel thought that shee had got a Vineyard for nothing, but shee payed more for it then shee would giue for all the world. So Iudas thought that hee was made for euer, when hee was

Pro.20.17. vndone for euer. Here was the Scripture fulfilled: *The bread of deceit is sweete to a man, but his mouth shall be filled with grauell.* So this gaine of treason was sweete to Iudas, but when he digested it, it cracked like grauell in his teeth. Who would suffer for millions of gold that which Iudas suffered for thirtie pence? and yet many are content to sinne for lesse: Iudas was a traytor for thirtie pence, but a thousand are lyars, and deceiuers, and swearers for a penie. If they can get any thing by lyes, or oathes, or wiles, it is like the mysterie of their occupation. Be not deceiued, the time commeth when you would restore this gaine againe, as Iudas did, and peraduenture you shall not finde the owners where to make restitution. How many at the houre of death haue offered their praiers and their supplications, and seruice vnto God, as Iudas offered his money to the priests, and God would not accept it: but they dyed as they liued, and went from despaire vnto destruction? Therefore to day heare his voyce. If you will not be so good as Zacheus to restore foure folde for all that you haue gotten by vsurie, or briberie, or extortion, or deceit, yet bee so good as Iudas to bring againe so much as you haue taken, and if you doe it not with Iudas minde, but with Zacheus minde, it shall be accepted as Zacheus was.

The last consideration is the confession which he makes before his death; *I haue sinned, &c.* Oh Iudas (saith one) doest thou know that thou hast sinned, and diddest not know that thou shouldest sinne? It is not enough to say, *I haue sinned:* so said Saul, and Cain, and Pharaoh, *I haue sinned:* But who saith, *I will not sinne?* When sinne is past, then wee know it: but if wee did looke to it before, then we need not say, *I haue sinned:* for sinne is chosen in the dark, like bad wares, when the faults are not seene. Sin seems no sinne vntill it come to *I haue sinned*, that is, vntill it be past. If Iudas had shewed his repentance to God as he shewed it but to men, happily his offence might haue found mercy. But he did separate himselfe further from God by his despayre, then hee was separated before by his treason, & chose rather to run vnto them which would mocke him, then vnto him which should succour him. Therefore his confession was without remission: and though he said, *I haue sinned*, yet God answers not, I haue forgiuen, to shew, that except our repentance be better then his, it shall not

weigh

weigh againſt one ſinne. Yet Iudas doth not only acknowledge himſelfe a ſinner, which is the moſt that many of vs confeſſe, becauſe he would not be counted worſe then other, but reckened his ſin without an accuſer, as if one ſhould come forth and ſay, I haue ſtolne a horſe, ſo he ſaith, *I haue betrayed my Maſter.* In what did Iudas ſinne? In treaſon: then treaſon is ſinne, and yet the Papiſts count it a merit, as though they ſhould merit by ſin. There was neuer any heretike which maintained treaſon but the Papiſts. *Touch not mine anoynted* (ſaith God) nay kill his annointed (ſay they.) How farre are they from Dauid which would not lay his hand vpon Saul. If he were a man after Gods heart, as he is called, then they muſt be men after the diuels heart. After that Iudas had receiued meat of Chriſt, he went about to betray him: ſo after they haue receiued peace and plentie, and proſperitie of their Prince, they goe about to betray her. As Dauids enemies longed and ſaid, *When will Dauid die, and the name of Dauid periſh?* ſo they long and crie, when wil Elizabeth die, and the name of Elizabeth periſh? But Elizabeth liueth, and they dye which ſeeke her death. Iohn calles the Phariſies a generation of Vipers, which neuer are borne but their mother dyeth for it.

How right this fitteth with the Papiſts, for they cannot liue without the death of their mother. For the Spaniard which would ſlaughter them, they would ſlaughter the Nurſe which cheriſheth them. Had *Zimri peace* (ſaith Ieſabel) *which ſlew his maſter?* So I may ſay, haue they dyed in peace which would haue ſlaine their Miſtreſſe? They which haue not hanged themſelues like Iudas, haue been hanged by others like Hammon, as though they had bin ſent ouer but to viſite Tyborne. So God hath bleſſed them that bleſſe her, and curſed them which curſe her. Therefore ſome Traytors haue confeſſed, that they haue ſinned in betraying the Lords annoynted, as Iudas confeſſed that he had ſinned in betraying the Lord himſelfe. He betrayed him, as though hee had not been innocent, and now hee muſt die, hee ſaith, I haue betrayed innocent blood. Innocent indeede: For when he had asked his enemies which of them could accuſe him of ſin? they had nothing to anſwer: Innocent in life: innocent in ſpeech: and innocent in thought. The infants which be called innocents, were not ſo innocent: therfore how ſhould he be innocent which

betrayed the innocenteſt of all? we are taught to be good vnto all but eſpecially to the good: but Iudas was naught to all, but worſe to the beſt. If he had betrayed any, hee might ſay, I haue ſinned, becauſe al diſſimulation and guile is condemned, 1. Pet. 2. 1. But when the innocents are betrayed, nay when the innocenteſt is betrayed, it ſeemeth more then ſinne, becauſe neuer any betrayed innocent Chriſt but Iudas. Thus Chriſt was iuſtified of his diſciples, and his enimies. He which betrayed him, ſaid he was innocent. He which condemned him ſaid he was innocent. And the diuels which made Iudas betray him, and Pilate condemne him, ſaid before, that he was the ſonne of God, and called him holy. Thus euery ſinner ſhall be condemned of himſelfe before he be condemned of God, that the Lord may bee iuſtified when he iudgeth. If Iudas could haue ſaid, I beleeue, when he ſaid, *I haue ſinned*: God would haue anſwered him as Nathan anſwered Dauid, *Thy ſinne is forgiuen*: but hee confeſſed and amended not. What ſhall be to them which doe not confeſſe, but defend their ſinnes? Is not thy ſinne worſe then Iudas, when Iudas ſaith, *I haue ſinned*, and thou ſayeſt, I haue not ſinned? This is our manner to pleade not guilty ſo long as we liue. Sinnes and excuſes are twinnes, borne at a birth, and one followeth another: Zarah came after Phares out of the wombe, Gen. 38. 30. Iudas ſaith, *I haue ſinned*: but we ſay, I haue not ſinned, or I haue ſinned but a little, or I haue ſinned againſt my will: ſo we minſe our ſinnes as though they needed no forgiuenes. Solomon ſaid *I am more fooliſh then any man*: but we would be counted wiſer then any man. Paul called himſelfe the greateſt ſinner, but we would be iudged the leaſt ſinners: ſo we are aſhamed of ſinne, and yet not aſhamed to ſinne. If we would iudge our ſelues we ſhould not be iudged. Be not deceiued, for ſinne doth not end as it begins. When the terrors of Iudas come vpon the ſoule, the tongue cannot hid his ſinne: for diſpayre and horror will not be ſmoothered: but he which hath Saules ſpirit haunting him, will rage as Saule did: there is a warning conſcience, and a gnawing conſcience. The warning conſcience commeth before ſinne: the gnawing conſcience followeth after ſinne. The warning conſcience is often lulled aſleepe: but the gnawing conſcience wakeneth her againe. If

there

there bee any hell in this world, they which feele the worme of conſcience gnawing vpon their hearts, may truely ſay, that they haue felt the torments of hell. Who can expreſſe that mans horror but himſelfe? Nay, what horrors are they which hee cannot expreſſe himſelfe? Sorrowes are met in his ſoule as at a feaſt: feare, thought, and anguiſh deuide his ſoule betweene them. All the furies of hell leape vpon his heart like a ſtage. Thought calleth to Feare: Feare whiſtleth to Horror: Horror beckeneth to Deſpayre, and ſaith; come and helpe me to torment this ſinner. One ſaith, that ſhe commeth from this ſinne: and another ſaith, that ſhe commeth from that ſinne: ſo he goeth through a thouſand deaths and cannot dye. Irons are layd vpon his body like a priſoner. All his lights are put out at once: hee hath no ſoule fit to bee comforted. Thus he lyeth as it were vpon the racke and ſaith, that hee beares the world vpon his ſhoulders, and that no man ſuffereth that which he ſuffereth. So let him lie (ſaith God) without eaſe, vntill he confeſſe and repent, and call for mercie. This is the godly way which the ſerpent ſaid would make you Gods, and made him a diuell. Therefore at the laſt learne the ſleight of Sathan in this wretched traytor. His ſubtleties are well called the depth of Sathan: for he is ſo deepe, that few can ſound him. Now he lets Iudas ſee his ſinne, before he hid it from him. Vntill he had ſinned, hee made as though it were no ſinne, but with promiſes and bribes mufled his face, and couered the vilenes of his fact, leaſt ſhame ſhould keepe him from it. But when he had done, he made it ſeeme as vile as hee could, to make him deſpayre for it. All his baites are made of this faſhion, that the ſinne is done before the puniſhment be conſidered. Let vs not looke for Iudas to come out of hell to warne vs, for this is written for our learning: and therefore, *Be as wiſe as Serpents*, that the Serpent may not deceiue you.

FINIS.

THE PETITION OF MOSES TO GOD.

Deuter. chap. 3. verſ. 23, 24.

And I beſought the Lord the ſame time, ſaying, O Lord God, thou haſt begun to ſhew thy ſeruant thy greatnes, and thy mightie hand, for where is there a God in heauen or earth, that can doe like thy workes, and like thy power?

HEre Moſes teacheth vs how to pray, he beginneth firſt and telleth God that hee hath begun to ſhew him fauour: & well might Moſes ſo ſay, for he was no ſooner borne but the Lord began to ſhew him his greatneſſe, in ſauing him when he was caſt into the Riuer, and deliuering him vnto a Kings daughter to bee brought vp: and after by his mightie prouidence bringing him to his mother to be nurſed. If all that the Lord hath done for him til this time be conſidered, he had great cauſe to ſay, *O Lord thou haſt begun to ſhew thy ſeruant thy greatnes.* Herein Moſes in ſome part ſheweth himſelfe thankfull for that he had receiued, truſting thereby to intreate God to continue his benefits and louing kindnes towards him, which is a thing that pleaſeth God: for which of vs hauing a friend, at whoſe hands we had receiued a benefit heretofore, if we ſhould ſtand in need of him againe, would not ſay vnto him, Sir, you haue bin my friend heretofore, and many waies done good vnto me, the conſideration wherof at this time hath imboldened me to come vnto you again? Who is it but will account this a thankful fellow, & ſay, ſee, it is a good deede to doe for one which ſheweth himſelfe ſo thankful? Euen ſo Moſes commeth to God, he is not like one who ſitting in his doore and ſeeth one day by day come by him & ſalute him, and yet taketh no acquaintance, ſo that if he ſtand in need of him, either he knoweth not where he dwelleth, or elſe becauſe he is not acquainted with him, he is abaſhed to aske any thing of him. Moſes is not ſuch a one, but he is acquainted with the Lord, who ſo often paſſed by him, & therfore he now ſaith, *Thou haſt begun (O Lord) thou haſt begun to ſhew thy ſeruant thy greatnes & thy mightie*

Exod. 2. 6.

mightie hand. Of this is already ſpoken, what this greatnes and mightie hand which God ſhewed to Moſes was, we haue alreadie heard: namely, that mightie deliuerance which the Lorde euen from his birth to this time had ſent him in the time of need. *For where is there a God in heauen or in earth that can doe like thy workes or like thy power?* Here Moſes chalengeth all the Idoll gods, and telleth them, that amongſt them all, there is not one of them that can doe like his God. So God when he is oppoſed and ſet againſt his enemies, is then moſt glorious and confoundeth them all. Now Moſes proceedeth in his prayer, ſaying: *I pray thee let me goe ouer and ſee the good land that is beyond Iordan, that goodly mountaine and Lebanon. But the Lord was angry with me for your ſakes, and would not heare me. And the Lord ſaid vnto me, Let it ſuffice thee, or be content, ſpeake no more vnto me of this matter. Get thee vp into the top of Piſgah, &c.* Herein are foure things to be conſidered. Firſt the prayer of Moſes in theſe words, *I pray thee, &c.* Then the anſwere of God for his prayer. Then the mitigating of his anger ſet downe in theſe words, *Let it ſuffice, or be content, &c. Speake no more vnto me of this matter.* Then the promiſe which God maketh vnto Moſes: that *he ſhall ſee the land of Canaan, though not poſſeſſe it.*

Pſal. 87. 7.

Deut. 3. 25. 16.

Firſt, for the prayer of Moſes ſet downe in theſe words, *I pray thee let me goe ouer and ſee the good land, &c.*

Here Moſes prayeth like one of vs, who are alwaies crauing, but neuer haue reſpect to the will of God, to ſay, *Thy will bee done:* Chriſt hath not taught vs to aske, *Our daily bread,* before he taught vs to ſay, *Thy will be done:* and therefore Chriſt when he went to pray, after he had prayed that *if it were poſſible that houre might paſſe from him.* Yet afterward remembring how hee had taught his Diſciples before, returned againe and ſayd, *Neuertheleſſe, not that I will, but that thou wilt, be done.*

Mark. 14. 35. 36.

And our prayer made after this ſort, is the cauſe many times why wee are not heard: therefore let vs hereafter learne in our prayers to pray that Gods will may be done. What this mountaine Lebanon is, ſurely Moſes meaneth the place where the Temple ſhould be built, and God honoured: for after that Ioſhua had quietly poſſeſſed the Land of Canaan, he builded a Tabernacle, wherein to call vpon the Lord, not perfect.

Ioſh. 22. 10.

Now

Now it followeth in the Text: *But the Lord was angrie with me for your sakes, and would not heare me, &c.*

So soone as Moses changed his praier, God turneth from him and will not heare him: so soone we make God to forsake vs, if we doe not according to his will. Moses sheweth the cause why God would not heare him, although he were a great man, and in high authoritie, yet hee is not ashamed to confesse his fault, which he might haue kept secret if hee would: for the people knew not that he had sinned, because the sinne which he committed was not open but secret: yea, it was but a little repine, as in the 11. of Numbers the 11. verse, and therefore Moses might haue kept it from them: but because he would not iustifie himselfe, he telleth them that the Lord was angrie with him, and because hee would not haue the people to iustifie themselues, hee telleth them it is for their sakes. Thus when Moses chaungeth his prayer, God will no longer heare him: so we see that where sinne is, there prayer is not effectuall: so that if we will hope to receiue by prayer any thing at Gods hands, wee must first remoue and take away the cause of our hinderance (which is sin) before we can receiue the thing wee pray for. For here wee see that prayer which before pacified the wrath of God: which healed Miriam being striken with Leprosie: which raised the widowes sonne from death to life: by which Dauid obtayned victorie: which brought downe fire from heauen to consume the Idolaters Sacrifices: which brought Ieremiah out of prison, and Ionah out of the fishes bellie, and made the Sunne to stand still, and the raine to fall from heauen, and triumphed ouer all, is here by a little sinne quite ouerthrowne, euen like a great Monarke poysoned with a little Spider. But the Lord was angry with me for your sakes, and would not heare me. God when Moses had prayed did not graunt his request, but was angrie with him: but least Moses should bee quite discouraged, hee straightwaies mitigateth his anger, and biddeth him be content, and speake no more vnto him of that matter. God doth not bid him that hee should not pray any more vnto him, but that hee should pray no more for that thing. First God biddeth him to be content, as if hee should haue sayd, Although thou mayst not enter into the land, yet I will content thee other waies. Thus God

Num. 1.11. 12.13. *Exo.*5.22. *Numb.*14. 19. *Exo.*31.14. *Numb* 12. 14. 1.*King.*17. 22.23. 2.*King.*4. 25. *Act.*20.19. 1.*Cor.*18. 2.*Cor.*7.1. *Iere* 34.14. *Ion* 1.2.10. *Iosua.*1.12.

God would haue vs in what eſtate ſoeuer we be, to bee content with our calling, for it is his appointment. And ſeeing hee hath enough to content vs all, therefore wee ſhould not murmure nor grudge one at another, but be thankfull vnto him, becauſe it is his good will and pleaſure it ſhould be ſo. And ſurely Moſes would, and was willing that the Iewes ſhould profit by his doctrine: for he hath ſet it downe in the 20. of Numbers twiſe, and in the 27.13. in Deut. 32. 49. and in this place, all to the intent to ſhew that God is able to content all. He is not like to Iſaac, who when he had bleſſed one of his ſonnes, could not bleſſe the other: but hee when hee had bleſſed the poore, bleſſed the hungrie, and when he had bleſſed the hungrie, hee bleſſed them that wept, when he had bleſſed them that wept, he bleſſed them that were reuiled, and ſuffered for Chriſts ſake. There is no end of his bleſſing, *becauſe his mercie endureth for euer.* God is ſo merciſull, that though we are not able to pray aright, yet he conſidereth of our prayers, and turneth all to the beſt for our good, not granting our requeſt many times, but a better thing then we doe deſire of him: as when Dauid prayed that the child gotten in adulterie, might liue, God heard him, and did conſider of it, yet did not grant his requeſt, but a better thing, that was, that his ſonne Salomon ſhould raigne after him. And when our Sauiour Chriſt prayed that that houre might paſſe ouer him, God heard him and did conſider of it, yet did not graunt his requeſt, but a better thing, that his death ſhould take away the ſinnes of the world: and here in this place where Moſes prayeth, God heareth his prayer, and doth conſider of it, yet doth not graunt his requeſt, but a better thing, that is, *that he ſhall goe into heauenly Canaan.* Thus wee ſee that god is ſo merciſull that he can ſcarſe puniſh ſinners, he is ſo louing that often he giueth vs better things then we can deſire, who then will offend ſo merciſull and louing a father? Let vs, ſeeing God is ſo merciſull vnto vs, take heede that we abuſe not his mercies, leaſt in ſo doing wee prouoke him vnto iudgement. Now God hath told Moſes that he ſhall not goe into the land, he beginneth to teach him how he ſhall doe to ſee it, *and biddeth him goe vp into the top of Piſgah, and caſt his eyes Eaſtward, and Weſtward, and Northward, and Southward, and behold it, &c.*

Numb. 20. 12. 24. 27. 13 *Deu.* 32. 49. *Gen.* 27. 33.

Pſalm. 135.

As

As a bird ſtayed with a little ſtring, or a ſtrong man in ſwimming, held backe by a ſmall twigge: ſo a little ſinne ſtayeth this great Captain, that he cannot come within the land of Canaan. Firſt God is angrie with him, and enuies him altogether, as though he were not worthie ſo much as to goe vp the Mount: thus wee may ſee how one of the leaſt ſinnes is able to turne from vs all the goodnes, and all the fauour which God beareth to vs. After God commaunds Moſes to goe vp the Mount. Here Moſes obeyeth Gods commandement: but if he had been like many a murmuring man, he would haue denyed to goe vp the Mount, ſaying, what banquet is this to me, but a daintie diſh ſet before one forbidden to eate? but Moſes had rather dye then anger the Lord againe, when he had bid him be content. Thus we may learne of Moſes to bee content with our calling, whether we haue little or much: for God contented Moſes as well with the ſight of Canaan, as thoſe who poſſeſſed it. So when God hath not ordained vs to ſee great ſubſtance as hee hath ſome of our brethren: yet becauſe wee ſhould not bee diſcontent, he will giue vs as much pleaſure at the ſight of them in others, as though wee our ſelues enioyed them. So God contenteth Moſes, and he contenteth Ioſua: for as Ioſua came into the land as Moſes could not, ſo Moſes ſaw it as Ioſua could not. So I ſay God contenteth all, that Ioſua ſhould not enuie Moſes, nor Moſes enuie Ioſua. And this was the great power of God, who although Moſes were very olde, yet was his eye-ſight moſt perfect, inſomuch that he could ſee farther then any of his companie: For, *being vpon the Mount, he ſaw all the land of Gilead vnto Dan, and all Nephthalie, the land of Ephraim and Manaſſes, and all the land of Iuda, vnto the vttermoſt Sea, &c.* The like to this did neuer any ſee being of the age of Moſes, who was 120. yeres olde. Many things might Moſes haue obiected which might haue hindered him from going vp the Mount: for ſurely it muſt needes be a griefe to him when he conſidered that great paine which he had taken in bringing them through the wilderneſſe, and conducting them 40. yeares together, and now when hee had no further to goe, but euen ouer Iordan, to bee taken away then: and another which neuer tooke any paines, poſſeſſe all his labours. This I ſay, muſt be a great & intolerable thing to fleſh

Deut. 34. 1. 26.

and

and blood: for when one hath layd a foundation, and another come and build vpon it, ſurely hee will thinke himſelfe hardlie dealt withall. Or if one haue drawne a picture, head and face, and all ſauing the legges, if one come and draw the legges, and ſo take his labours, he would hardly take it well. You know how they which were hired and wrought all the day long, becauſe they had not more then thoſe which began the laſt houre, murmured againſt the maſter of the houſe. Such is our nature, and yet not withſtanding all this, Moſes is content. He knoweth that God doth him no wrong, but is iuſt and mercifull alſo. He bleſſeth all alike, as Iacobs children were bleſſed.

Mat. 20.11.

Gen. 49.35.

Moſes ſo long as he was vpon the plaine ground, could not ſee the types of heauen: but when hee was vpon the Mount, hee ſaw it before he came to heauen it ſelfe. So let vs euen now ſcale the Mount as Moſes did, that wee may ſee and conſider theſe ioyes. Which thing ſhall be to reclaime our hearts from earthly matters. As Peter went vp the Mount to ſee Chriſts glorie, and Moſes went vp the Mount to ſee the land of promiſe: ſo let vs aſcend from theſe earthly things to the contemplation of heauenly. This ſhould be our iourney till wee come vp to heauen it ſelfe, to clime the hill: for we are low men of ſtature like Zacheus, who cannot ſee Chriſt before wee bee lifted from the earth, ſo that if we will euer poſſeſſe heauen, we muſt pluck our hearts from the earth, and then ſhall wee ſee God neerer then we can poſſibly, if wee keepe our mindes vpon earthly matters. God ſheweth himſelfe to ſome neerer, to ſome farther off, and to ſome in Parables: As the Prophets ſaw God neerer then the Patriarches: and the Apoſtles neerer then the Prophets: As to Abraham he ſayd, *In thy ſeede:* Eſaiah came neerer and ſayd, *Vnto vs a child is borne &c.* Iohn yet came more neere and ſayd, *Behold the Lambe of God.*

Gen. 22.18.
Eſa 9.6.
Iohn 1:36.
2. *Pet.* 1.18.

Get thee vp into the top of Piſgah, and lift thine eyes Weſtward, and Northward, and Southward, and Eaſtward, and behold it with thine eyes for thou ſhalt not goe ouer this Iordane.

Now Moſes is in his proſpect, as Dauid was in his Tower. Here he muſt prepare himſelfe to dye, while he is looking vpon the land which ſo long he hath bin in comming to. Who would not but haue grieued at this? That after ſo long as fortie yeares

trauaile

trauaile in hope to poſſeſſe it, ſhould now in the end be cõtent with a ſight of it, and ſo vaniſh away? Yet Moſes (for all this) murmureth not, but like Iob taketh it patiently. And as he was vpon the Mount where God vaniſhed: ſo here he is vpon the Mount and vaniſheth away himſelfe: as it appeareth in Deuter. 34. and the ſixt verſe, no man knoweth his tombe nor which way he is gone, leaſt the Iewes ſhould haue worſhipped his Reliques, as the Papiſts doe theirs. So good rulers are taken away in a time when death is leaſt ſuſpected. As Lot was taken away before the people of Sodome knew, as is ſhewed in the 19. chapter of Geneſis and the tenth verſe: ſo we ſee that when our time is come, and our glaſſe runne out, that neither our riches, nor out wits, nor our friends, nor any thing that we haue in this world can carrie vs no further. No, no more then Moſes could goe ouer this Iordaine.

But *Charge Ioſua, and incourage him, and embolden him: for he ſhall goe before this people, and he ſhall diuide for inheritance vnto them the land which thou ſhalt ſee, &c.*

Now Moſes fainteth, here commeth Ioſua a figure of Chriſt, who leadeth the people into Canaan, as Chriſt doth leade them into heauen. Moſes is no ſooner dead, but God chooſeth another Captaine to goe in and out before his people. And now God chooſeth a Gouernour: ſee what a man he chooſeth. O would that God might haue the chooſing ſtill, for then all gouernours ſhould bee ſuch as Ioſua: for ſuch is our corruption, that if we chuſe our ſelues, that we ſtil chuſe ſuch as God would not haue choſen, and therefore wee had neede to pray to the Lord God as Moſes did, that hee would appoynt a man which may goe in and out before vs, that we be not as ſheepe without a ſhepheard: More was ſpoken touching this poynt, which I haue not noted, becauſe I could not ſet it downe in ſuch perfection as it was deliuered.

Num. 26. 16

Deu. 27. 16.

But *Charge Ioſua, encourage him, and embolden him, &c.* God would not haue Moſes to encourage Ioſua in words only, but in deedes too: and therefore Moſes giueth him all the glorie he can, as Iohn gaue it vnto Chriſt.

Charge Ioſua, encourage him, and embolden him. Heere God would haue Ioſua encouraged with al the encouragement that may

may bee, as though hee could neuer bee encouraged enough. God had encouraged him himſelfe before, as in the 21. verſe. *And I charged Ioſua the ſame time, &c.* And in the 27. Deuter. Moſes ſetteth him before Eliazar the Prieſt, *and he put his hand vpon him, and gaue him a charge, &c.* And in Deut. 31. 23. God bids him *Bee ſtrong and of a good courage.* And in 1. Ioſua 5 0. God tels him, *That there ſhal not be a man able to withſtand him all the daies of his life*: For he will be with him and neuer leaue him, nor forſake him. And againe in the 9. verſe he ſayth, *Haue not I commanded thee not to feare? for I will be with thee whither ſoeuer thou goeſt.* And in the 31. of Deut. verſ. 7. When Moſes prepared himſelfe to dye, he called Ioſua, and bid him *Be ſtrong and of a good courage.* And in the 8. of Ioſua verſ. 10. The Lord biddeth him, *Not to feare when his enemies came vpon him.* Thus is Ioſua encouraged of all: and thus ſhould Ioſua bee encouraged ſtill. But who encourageth Ioſua ſo? Nay, where is that he, that doth not diſcourage Ioſua? Now Ioſua is contemned and ſcorned of the vileſt. And is this to encourage him? No, Ioſua had neede of better encouragement then this: elſe Ioſua and all the Ioſuaes in this land will faint, and ſo ſhall the people bee left without a guide to goe in and out before them, and then ſhall they be readie and a fit pray for the Wolfe. Well, we ſee that Ioſua here is better encouraged, and it is not without a cauſe that God would haue Ioſua thus encouraged: for if hee had an eare at euery mans mouth, hee would rather wiſh to dye with Moſes vpon the mount, then take in hand to bring ſuch wicked Cains into the land of Canaan. That which old Iethro taught Moſes (that a Gouernour had neede to be a man of courage) here he findeth true: for nothing more hurteth iuſtice then feare. Therefore a Magiſtrate had neede to bee ſuch a one as ſhall not feare the face of any whatſoeuer: which cauſed Moſes to ſpeake ſo often to Ioſua, bidding him to be of good courage. And to that ende God commandeth Moſes againe and againe, to encourage him, vſing theſe three words, *Charge, encourage, and embolden him*, as the cocke crowed thriſe, that if Peter were aſleepe the firſt and the ſecond time, yet he might at laſt awake him.

Deut. 3 21. Num. 27. 22
Deut. 31. 23
Ioſu. 1. 5, 6. 7, 8, 9, 10.
Deu. 31. 7.
Ioſu. 8. 10.

Now it reſteth that I ſhould encourage Ioſua which ſucceedeth

deth me. But how ſhould I begin to encourage him? or where ſhould I begin? ſhall I tell him, that hee ſhall liue now at eaſe and in ſecuritie? No. Why? how ſhould I encourage Ioſua? ſhall I tell him you will loue him, and follow him, and that he ſhall finde you willing and forward in euery good action? If I promiſe it, ſhall I not lye? If I become bounden for you, ſhall I not forfeit? I feare yes. Why, how then ſhould I encourage Ioſua? ſhall I tell him, all will ſpeake well of him? or ſhall I tell him none will ſlaunder him? No. For if hee bee as righteous as Chriſt, yet ſome of the Scribes and Phariſies will ſeeke to perſecute him. If he will liue in quietnes, hee muſt not vtter all the counſell of God, though God command him. Nor he muſt not reproue ſome ſinnes, for then hee ſhall bee thought to enuie againſt ſome perſons. Nor he muſt not keepe company with the godly, for then ſhall he be accounted a partaker. No, hee muſt not denie the companie of the wicked, for then he ſhall bee accounted a Preciſian, a Puritane, and I know not what. But thou wilt ſay: what then, is there no comfort for Ioſua? I anſwere, yes. And that is: it may bee after ſome three or foure yeares labour and trauaile, he ſhall win ſome two or three vnto Chriſt, which ſhall extinguiſh all griefe: for God will one day reward him for his labour, and glorifie him in heauen. But if Ioſua ſhould be in trouble, as he cannot almoſt otherwiſe chuſe, if he keepe a good conſcience, and reproue the mightie vnder his charge, then he ſhall ſee moſt of the great ones will quite forſake him, which now ſeeme to fauour him, and they will ſee him perſecuted like Chriſt, and ſtand a farre off like Pilate, and waſh their hands, as though they were innocent, when it is in their power and authoritie to amend it.

If hee ſtand out like a valiant ſouldier and preuaile, then all will draw vnto him. But if he faint for lack of ſtrength, although hee weepe like Peter, yet none will pitie him. Therefore ſtand you to him both in proſperitie and aduerſitie. Loue him and obey him in all righteouſneſſe as the Iewes did their Ioſua, and here I deliuer you vnto him, and with my loue, leaue, and good will, I giue him my poſſeſſion, my labours and my twelue moneths trauailes. And here becauſe I would not keepe you ouer long, like as Ioſua kept the people before his death with an exhortation

hortation to feare God, or as one friend holdeth another by the hand being loth to part, I will make an ende, beſeeching you, as Ioſua beſought the people of Iſrael, that you will hence forward feare the Lord, and ſerue him in truth, and put away all enuy and vngodlines, that it may not be ſayd they haue returned with the dogge to his vomite, or with the ſwine to the puddle, but that you may goe on forward in all goodneſie, ſeruing the Lord in ſpirit and trueth. Then ſhall the God of heauen bleſſe and proſper you in all temporall graces, and in the end glorifie you in the kingdome of heauen: to the which the Lord for his mercies ſake bring you all. Amen.

This was the laſt Sermon that Henrie Smith made at Clement Danes.

FINIS.

THE DIALOGVE BETWEENE PAVL AND AGRIPPA.

Acts 26.27.

O King Agrippa, beleeueſt thou the Prophets? I know that thou beleeueſt.

Then Agrippa ſaid vnto Paul, Almoſt thou perſwadeſt me to become a Chriſtian.

Then Paul ſaid, I would to God, that not onely thou, but alſo all that heare me this day, were both almoſt, and altogether ſuch as I am, except theſe bands.

IN this Dialogue between Agrippa the king, and Paul the Apoſtle: firſt you ſhal heare what Paul ſaith: thē you ſhal heare what Agrippa anſwers: after you ſhal heare what Paul replies. In Agrippa you ſhall ſee what we are: In Paul you ſhall ſee what we ſhould be: For the king ſhews that he is almoſt a Chriſtian, and the Apoſtle ſhewes that he ſhould

be altogether a Christian. This is the summe of their confession: First Paul begins, and speaks, as though he would teach vs a way to win sinners, euery word is a motiue, and shews that he which fisheth for soules, had need to haue many nets, and obserue time, and place, and calling, and fit all words before in his minde, least he lose his baite. For vnlesse he secke the vantage, and get the vpper ground of sinne before he encounter, it is liker to giue him the foyle, as the diuels did to the Exorcists, then to be driuen out by him. Therfore as Iacob came to Esau with seuen courtesies to prepare his heart and turne his wrath before they met together: so Paul vseth (as it were) three preambles, before he imbraceth this king.

Gen.33.3.

Act.19.16.

First, with a reuerent title, *O King Agrippa.* Secondly, with a profitable question: *Doest thou beleeue the Prophets?* Thirdly, with a fauourable preuention, *I know that thou beleeuest.* With these three congies he closeth so with king Agrippa, ẏ he could not start out of his circle, the holy spirite so placed euery worde when he meant to doe good, that it was not possible to correct them: so they hit in their speeches which haue that prompter and seek not themselues, but would faine speake that which might touch the heart and win the hearer to God. *O King Agrippa.* I note here a question, & an obiection, as though he were opponent & respondent too, for he askes the question, and answeres himselfe: *O King doest thou beleeue?* Now Agrippa should say I or no, and Paul takes the word out of his mouth, least he should say no, he answers for him, *I know thou beleeuest.* This is his preparatiue to Agrippa, before he come with that hard lesson *to be a Christian altogether.* Before Paul had to deale with Festus the president of Cesarea, which came now from the Idolatrous Gẽtiles, an obstinate, brutish and barbarous man, which because he sauoured not the things of God, but flesh and blood, thought that Paul was beside himselfe when he spake of Christ, and said, that *too much learning had made him mad*, as some giddie spirits think now, that they which are zealouser then themselues know not what they say or do, & impute al the troubles of the Realme, and the inuasiõ of the Spaniards vnto the preaching of the word, and the fasts & prayers that were exercised about that time, like Achab which sayd that the Prophet troubled Israel, whẽ he himselfe

ſelfe was the cauſe of all their plagues. What will not dogs ſpue out when they are ſet to vomit? When Paul ſaw ſuch a brutiſh preſident, he turned his ſpeech from him to Agrippa, in whom he did ſee better tokens of faith, thinking to kindle the ſparkes which he ſaw in him, thus boldly he ſets vpon him, *O King Agrippa, beleeueſt thou the Prophets?* As if he ſhould ſay, If thou beleeueſt the Prophets, it is eaſie for thee to beleeue that which I teach out of the Prophets: for all that I ſpeake of *this Ieſus* is written in the *Prophets*, and fulfilled in *Chriſt*. Looke vpon the Prophets, and looke vpon him, there thou ſhalt ſee all that I ſay, that it is no reporte of mine, but that which I haue receiued frō good witneſſe, and thou maiſt heare it of the ſame, if thou do but read the Prophets: therefore before other queſtions, he askes, *Doeſt thou beleeue the Prophets?* Like a wiſe ſchoolemaſter which examines his ſcholler, before hee begins to teach him, to knowe what he hath learned already, and how he vnderſtandeth that he may goe forward with him. So Paul examines this king, when he intended to make him a ſcholler of Chriſt, he askes him what he hath learned already, before he teach him further: and poſing him, he begins at the foundation which is faith, ſaying, tell me, *Doeſt thou beleeue the Prophets?* Yet if we ſhould aske ſome of you, before you come to the Lords table, doe you beleeue the Scriptures? Do you know Chriſt? Can you giue a reaſon of your faith? you will thinke your ſelues much diſgraced to be catechized as this king was: we muſt not aske you with Paul, *Doe you beleeue?* but ſay with Paul, *we know that ye beleeue*, before we ask you. Is this like the child which Chriſt ſet in the midſt of his Diſciples, and ſaid, that *whoſoeuer receiued the kingdome of heauen, he ſhould receiue it as a child?* that is, he ſhould humble himſelfe, and take correction, and learne like a childe, for heauen gate is low, & he muſt ſtoop that goes in at it. The ſouldiers and publicanes & harlots had ſuch remorſe, that they came to Iohn before they were baptized, *confeſſing their ſins, and asked, Maſter what ſhall we do?* They were not aſhamed to acknowledge both their ſins and their ignorance, which made Iohn wonder & aske who had taught thē, as though this ſhould be a ſtrange thing in time to come, and ſo it is: if ye be not like Publicans, when will ye be like Chriſtians? They confeſſed before they were baptized,

but wee muſt thinke that you know, though you know that we thinke wrong: we muſt take you for religious, though you know we take you amiſſe. Shame of face was ordained for ſinne, but ſhame is turned from ſinne to righteouſneſſe: for they which are aſhamed of no euill, are aſhamed of any good: this is a baſhfull diuell.

Now when Paul had asked him, he anſwered himſelfe. *Doeſt thou beleeue? I know that thou beleeueſt.* He askes Agrippa whether hee beleeue, and ſaith hee knoweth that hee doth beleeue. What neede he aske that which he knowes?

Here you may ſee that we haue neede to ſuſpect our iudgement, when we conceiue not the cauſe, when they which are wiſer, and holier then our ſelues, do thus or thus, ſpeake thus or thus. Let vs remember that the ſpirituall man iudgeth all, and is iudged of none, becauſe no man knoweth the counſels of the ſpirit, but he which hath it: wiſe men haue large exceptions, and it becomes vs to conſtrue their ſayings and doings better then others ſhould conſtrue ours. As the Diſciples reuerenced many ſayings of Chriſt when they knew not his meaning: ſo we ſhould rather thinke that we know not the reaſon, then that they ſpeake without reaſon. Chriſt did know that Peter loued him, yet that hee might get a confeſſion of him & inſtruct him further, he did aske him that which he knew: ſo Paul catechizing Agrippa, doth ask him that which he knew, to teach him that which he knew not. But why doth Paul ſay flatly, that he knowes that which no man thought of this king before? Either becauſe he did perceiue that Agrippa did beleeue in part, & therefore he reioyced like the Father to ſee his ſonne comming towards him: ſo he meets him in the way, & imbraceth him as it were with this commendation: *I know that thou beleeueſt*, that is, I know thou haſt a kind of faith, and beleeueſt that the Prophets ſaid truly, as many of the Gentiles did, though thou canſt not apply it vnto thy ſelf: So to bring him from faith to faith, from knowledge to knowledge, from loue to loue: he commends thoſe ſparkes in him, which deſerued not to be called faith, but almoſt faith, as Agrippa ſaith. Or els he ſaith, *I know thou beleeueſt*, becauſe he would haue him beleeue. Therefore he preuents him and anſweres for him, leaſt Agrippa ſhould goe backe, and miſlike with his boldnes, and ſay no, *I be-*

leeue

leeue not the Prophets, as it is like he would haue ſaid, if Paul had not ſpoken mildly to him, therefore he begs the queſtion & anſwers him, *I know that thou beleeueſt:* As when we will make a man our friend & willing to do vs a pleaſure, as though he were willing already, and as though we had no doubt of him. *Doeſt thou beleeue?* yea, *I know that thou beleeueſt.* And yet it was but *almoſt beleeue*, as Agrippa confeſſed himſelfe: but if he had not beleeued, this was the way to make him beleeue: for this makes many zealous to be counted zealous, and many ſtudious, valiant and bountifull to haue a name of more then is in them: as if yee marke ye ſhall ſee generally to ſpeake well of a man rather then euill doth ſtirre him to vertue, and incourage him in the vertue, for no man is ſo humble but he leanes to Fame, & a good report doth tickle and pleaſe him which deſerues it, and him which deſerues it not. Therefore Paul which knew by long experience what baite was beſt to catch ſoules, when hee caſt forth ſuch a ſtrange queſtion, anticipates the anſwer, leaſt Agrippa ſhould anſwer otherwiſe then he would haue him: he will not truſt him with ſuch a queſtion, but ſpeakes for him, *I know that thou beleeueſt.* Salomon ſaith, *that he is wiſe who winneth ſoules*, Pro. 11. 30 And ſo you may ſee in this example, here zeale & diſcretiō were met together, the Doues ſimplicitie, & the Serpents policie kiſſed each other to win one ſoule to God; what ſtudy Paul tooke, and how he beat his braines, & picked his words to win a king to religion, becauſe many turne with their head. He doth not ſo much flatter Agrippa, as he perſwades him to doe that which he ſaith he doth, this was Pauls drift to draw him as it were with the cords of ioy, and make him confeſſe Chriſt before he was aware, that ſo he might get more & more of him, euen as Nathan made Dauid by a ſleight to confeſſe againſt himſelfe, and repent his adulterie, when as it is like that plaine and blunt ſpeeches would haue done more hurt then good. This is the ſubtiltie of wiſdomē (as I terme it) which Salomon intendeth when ſhe ſaith, *I wiſedome dwell with prudence*, Prou. 12. where prudence ſignifieth Chriſtian policie, which Chriſt commēds when he ſaith, *Be wiſe like Serpents*, Matth. 10. 10. Thus you haue a paterne before you, they which cōuert ſoules to God, may ſee how Paul incounters with Agrippa, whereby no doubt the holy Ghoſt would haue vs

learne how to gratulate to our brethren their ſmall beginnings, and praiſe the mite which comes from them that haue learned but a while, and take hold of ſuch as are comming forward, and draw them further with all the ſignes of loue: and not diſdaine thoſe which come at the laſt houre to the vineyard, though we our ſelues haue laboured ſince the morning. *For he which is firſt may be laſt, and he which ſeemes laſt may be firſt.* Therefore let no man inſult beyond the liſts of humilitie, as many make themſelues vnprofitable ſeruants, by counting themſelues more profitable then other. It is a fault among the beſt which are like Aaron and Miriam, a little proude of the ſpirit, and contemne them which are ſo ignorant as Agrippa, whom Paul beares in his armes like the loſt ſheepe to the folde againe.

Now Paul hath ſpoken, Agrippa anſwers, *almoſt thou haſt perſwaded me to become a Chriſtan.* Wherein ye may ſee how Pauls ſpeech wrought with him, that he was almoſt conuerted with a word, when it was ſpoken in wiſedome and loue: what power is in one Sermon, if ye heare attentiuely. Agrippa was an heathen euen now, and worſhipped Idols, and neuer heard a preacher before, yet one Sermon made him *almoſt* a Chriſtian. As Luke ſaith of Steeuen, when he diſputed againſt the Sirenians, Acts the ſixt chapter, and the 10. verſe, they could not reſiſt the wiſedome and the ſpirit by which he ſpake: So Agrippa could not reſiſt the wiſdome and the ſpirit by which Paul ſpake, but was ſo fettered with the holy chaine, that as Paul was captiue to Feſtus, ſo Agrippa now was captiue to Paul, the Word had him in bands like a priſoner, and made him confeſſe againſt himſelfe before Feſtus, that he was *almoſt* a Chriſtian. For Pauls ſpeech to the amaſe of that obſtinate Preſident, and wonder of al that ſtood by, to ſee a King, an heathen, and an Idolatour, which ſate to iudge, to be ſo changed with a word of a captiue from his opinion, whom they thought all the words in Gods booke could not alter, if Paul and Chriſt had ſpoken to him all his life: Then it was verified which before was propheſied, *They ſhall binde Kings in chaines, and Nobles in fetters of yron*, Pſal. 149. verſ. 8. O the maieſtie and force of the word, when faith doth kindle it, and zeale doth vtter it, it flyes like the ſtone out of Dauids ſling, and ſtrikes ſinne and ſinner both together at the heart.

This

This Paul did in bands: when he was bound, he was ſtronger then they that bound him: when he was a captiue, he was freer then they which kept him: and when his Iudges examined him, he examined them, and made them free which were bound to Sathan, before he was free from them. Send for Paul out of priſon to inſtruct Agrippa, and he is in bands which ſhould conuert. O that ſuch Doctors might preach vnto the Romiſh princes of Europe, or that the kings that honour yet the moſt Antichriſtian beaſt, would heare like this king. But they haue ſome Amaſiahs which haue an eye to Amos that he cannot ſpeake in the Court: *Goe thou ſeer, flye into the land of Iuda, propheſie to the Lambes, and keepe ſheepe: Speake no more at Bethel, for this is the Kings Chappell and the Kings Court.* A goodly reaſon why none but flatterers ſhould preach to princes, becauſe it is the *Kings Court*: Should not kings heare the trueth as wel as others? Muſt not Bethel heare of ſaluation as well as Iudah, becauſe Amaſiah doth feare his fall, leaſt Amos get his honour from him? When will he conuert Agrippa, which will not preach in bands nor in libertie? Happie Agrippa, not by the name of a king, but by the name of a Chriſtian. Happie Agrippa, not by the preſents which thou receiuedſt of Feſtus, but by the words which thou heardſt of Paul, thou cameſt to ſee, but God brought thee to heare: thy intent was to gratulate Feſtus, but now thou maiſt gratulate Paul. The Captiue is better to thee then the Preſident, for Feſtus hath ſhewed thee but his pompe, but Paul hath ſhewed thee his Sauiour, and perſwaded thee to become a Chriſtian.

Almoſt ſaith Agrippa, but not *altogether*, Here you may ſee your pittance, how you meaſure God with *almoſt*, and ſerue him by halfes which hath giuen all, like Ananias which brought a part and kept a part behind.

This is our worſhippe of God: though wee will not ſay for ſhame with Agrippa that wee are but *almoſt Chriſtians*: yet we are not *almoſt*, when we would be counted *altogether*. We goe before him in hypocriſie, and come behinde him in modeſtie: for Agrippa would not ſhew more then hee had, to bee counted better then hee was. Though *altogether* had been as readie as *almoſt*, as it is to vs, yet when *almoſt* was all, he ſaid *almoſt*, not *altogether*. It ſeemes that the flaxe began to ſmoake,

though it did not burne. The firſt tẽpter is cold, the next is luke-warme, the laſt is hot: *almoſt* is firſt, and *altogether* is laſt: and many come betweene before we can goe from one to another. Agrippa confeſſeth that *almoſt* is all, and here he ſtayes to heare what Paul wil ſay to inſtruct him further. *Paul thou haſt perſwaded me almoſt to become a Chriſtian.* It is like the faint confeſſion of him that wept & ſaid, *I beleeue Lord, helpe my vnbeleefe:* I am a Chriſtian, teach me to be a Chriſtian. Therfore they which deſcant vpon his name, do note that Agrippa is as much as *Ægrè pario*, which ſignifies him which hardly laboureth, and brings forth with paine as Agrippa did. *Nabal is his name* (ſaith Abigail) *and follie is with him.* So Agrippa is his name, and difficultie is with him: for hard and ſcarſe was his conception, in ſtead of a Chriſtian, he brought forth almoſt a Chriſtian.

Shall we now behold our face in Agrippaes Glaſſe, whether we be *altogether like Paul*, or *almoſt like Agrippa*, or *like Feſtus not at al?* Chriſtians or no Chriſtians, or what kind of Chriſtians are we? There be many degrees vpon earth, but this is the higheſt degree: There be many names of honour, but this is the honourableſt name: there be many profeſſions of men, but this is the beſt profeſſion to be a Chriſtian, that is, the ſonne of God, the fellow of Angels, the heire of heauen: yet whether we ſhould be Chriſtians, or Chriſtians *almoſt*, or Chriſtians *altogether*, is a queſtion which troubleth euery man, and when *altogether* is approued for beſt, yet we chuſe *almoſt* before it.

There is ſomething alwaies behinde, like the eye which looked to Sodome: as an Owle peepes at the Sunne out of a barne, but dares not come to it: ſo wee peepe at religion and will not come neere it, but ſtand aloofe off pinking and winking, as though we were more afraid of God then the diuell. For ſelfeloue, and regard of perſons, and feare of lawes, and ſway of time, more are afraid to be too holy, then too prophane, becauſe holineſſe is worſe intreated than prophaneneſſe.

Goe away and ſinne no more, becauſe thou art healed. Nay, goe away and ſinne againe becauſe thou art healed. As Naaman intreated for one ſinne: that he might ſtand before the Idoll when his Lord leaned vpon his ſhoulder: ſo this ſinne, and that ſinne will not let vs paſſe the compaſſe of *almoſt*, leaſt we ſhuld haue a perfect

perfect reward. God would haue nothing ſo perfect as a Chriſtian, for whom he hath giuen his welbeloued Sonne, his ſpirit, his Law, and his Prophets, *That the man of God may be perfect*, as Paul ſaith. Yet euery thing growes vntill it be perfect, the builder builds till it be an houſe: the Taylor ſoweth till it be a garment: the painter paints till it be a picture: onely the Chriſtian leaues off before he attaine to be a Chriſtian, and makes a full period at *almoſt*.

That which God would haue to be perfecteſt of all, he had rather haue an vnperfect then perfect, halfe thē all, a little wealth, a little reſt, a little honour, and a little pleaſure ſeems nothing, but a little faith is enough, although it be neuer ſo ſmall a mite. We haue a waight of al kind of mettals, a touchſtone for gold, a meaſure for graine, and we wil not take one iot leſſe then meaſure of any man, only we cut God of his waight and meaſure, & waigh our ſeruice in halfe ballances: This I will doe, and this I will not doe, God ſhall haue one part, and the world ſhall haue another part, and the fleſh ſhall haue another part, & the diuell ſhal haue another part. Thus we haue brought God to his ſtint: aske while he will, he ſhal haue no more but *almoſt: Almoſt zealous, almoſt faithfull, almoſt righteous*, as though *almoſt* were better then *altogether:* that is, the counterfeit then the truth, the ſhadow then the body. Paul ſaith that the Athenians *were too religious in worſhipping an Idoll*, Acts 17. 22. But where doth Paul finde that exceſſe in worſhipping God? we are not too diligent, but too negligent where we ſhould be diligent. Iames ſpeaking of our ſins calles thē the ſuperfluity of our maliciouſnes, whereby he ſheweth that though our wickednes be a ſuperfluous and vain thing, yet it ouerfloweth, & exceedeth the bankes. But Chriſt ſpeaking of his Diſciples progreſſe in righteouſnes, calles them all by this name, *O ye of little faith, &c.* So he may ſay of *little loue*, of *little zeale, &c.* for all our vertues are little ones, and the waters of life are at ſuch an ebbe that the leaſt temptation may wade ouer thē and not be drowned. *God hath a controuerſie with vs*, as he ſaith, *with Iſrael:* and this is it, we were borne when wiſedome cryed in the ſtreetes, and yet ſhe may call vs fooles and ſay: *How long wilt thou hate knowledge?* Pro. 10. *For what could God doe more vnto his vineyard, that he hath not done?* thirtie yeares wee haue

been

been dreſſing, and pruning, and watering, and yet what is in Ieruſalem more then in Samaria? In the Vineyarde then in the Mountains, which were neuer tilled nor dreſſed. How long ſhal he dreſſe a barraine figge-tree, which is dead at the roote? Our Church is in a conſumption: her heads are ſicke, her members weake, her Phiſitians fearefull. From little to little, our zeale is come to the laſt gaſpe, readie to take her leaue of all, becauſe ſhe ſees not that we loue religion, but chaſe it from vs. Her enemies are placed about her: ſhe growes amongſt thornes: ſhe is fedde with checkes: ſhe mourneth in a corner: ſhe ſpeakes on a reede. Her garments are clipt: her friends dare not defend her for her enemies. What ſhall I ſay? we had rather be whole ſinners, then halfe Chriſtians. White is counted no colour: ſo zeale is counted no vertue. But meere hypocriſie is counted true Chriſtianitie: and true Chriſtianitie is counted but hypocriſie. Our wealth is in an *Epha*, our zeale is in a *Gomer*: Our ſinne like an Oake, our faith like a Muſtard ſeed. They which haue no religiō are counted honeſt men: for they count it as eaſie a matter to be a Chriſtian as to ſay the Lords prayer, the Apoſtles Creede, the tenne Commandements, and goe to the Church; this is countrey Diuinitie, this is city Diuinitie, and I may ſay, Saint Clements Diuinitie. He which can ſweare that the Pope is Antichriſt, and that fleſh is good on Fridaies, is a Proteſtant at leaſt, a Chriſtiā euery inch: he hath zeale, knowledge, and religion in *Folio*. This is the rampier in our daies, like a Lion in the paſſages. *Almoſt* ſtandeth in the way before wee can come to *altogether*: and they which will goe beyond *almoſt*, are counted curious, factious, preciſe, phantaſticall, as though *almoſt* were more then *altogether*, & *altogether* were not ſo much as *almoſt*. *If his righteouſnes exceede the righteouſnes of the Scribes & Phariſies*, which is but hypocriſie, he ſhall be puniſhed for his righteouſnes, as if it were a fault, as Cain perſecuted Abel becauſe his ſacrifice was better thē his.

Gen. 4.
Matth. 11.

Our Sauiour ſaith, *Learne of me to be humble, and zealous, and righteous*: But now we muſt learne of other, and ſet a crooked paterne before vs, leaſt we goe too ſtraight. We may preach like Iohn, as in Matth. 3. *Bring forth fruits*. But we may not preach like Chriſt: *Bring forth much fruits*, Ioh. 15. For that is counted an vnreaſonable ſeruice of God. If we giue him the ſeuenth day,

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the ſeuenth part, the tenths or tithes of our life, & of our thoughts, and of our ſpeeches, and of our workes, it is enough: ſo we define *altogether* out of meaſure. Thus wee dodge with God, and draw backe from our promiſe which we made in Baptiſme, as though he were not worthie of ſuch a goodly creature, to haue that which he giues. Euer ſince we were borne we haue ſerued two maſters. If one foote ſtand in the Church, the other foote ſticketh in the world. If one hand carrie fire, the other hand carries water. If one word ſauour of religion, the next word ſauoureth whatſoeuer pride, or enuie, or luſt.

How few of our thoughts are conſecrated to God? How few of our ſpeeches taſte of grace? How few of our workes are ſquared to the word of God, which ſhould bee the line and leuell of all our thoughts, ſpeeches, and actions? Tell thy ſinnes which thou haſt committed ſince thou didſt riſe in the morning, and record thy good deedes which thou haſt done euer ſince thou waſt borne, and the firſt ſhall exceede the laſt. Thou which ſaiſt thou art a Chriſtian, haſt rebelled more ſince thou roſeſt then thou haſt obeyed ſince thou wert borne.

Is this *altogether like Paul*, or *like Feſtus not at all*? Now if we be *almoſt Chriſtians*, let vs ſee what it is to be *almoſt a Chriſtian*. *Almoſt* a ſonne, is a baſtard. *Almoſt* ſweete, is vnſauourie. *Almoſt* hot, is luke-warme, which God ſpueth out of his mouth, Reuelat. 3. 15. So *almoſt a Chriſtian*, is not a Chriſtian, but that which God ſpueth out of his mouth A Chriſtian *almoſt*, is like a woman which dyeth in trauaile: *almoſt* ſhe brought foorth a ſonne, but that *almoſt* killed the mother and the ſonne too. *Almoſt a Chriſtian*, is like Ieroboam which ſaid, *It is too farre to go to Ieruſalem to worſhip*, and therefore choſe rather to worſhippe calues at home. *Almoſt a Chriſtian*, is like Micah which thought himſelfe religious enough becauſe hee had gotten a prieſt into his houſe. *Almoſt a Chriſtian*, is like the Ephramite *which could not pronounce Shibboleth, but Sibboleth*. *Almoſt a Chriſtian*, is like Ananias which brought a part, but left a part behind. *Almoſt a Chriſtian*, is like Elies ſonnes which polled the ſacrifices: like the figge-tree which deceiued Chriſt with leaues: like the Virgines which carried lampes without oyle: like the willing vnwilling ſonne which ſayde, hee would come, and came not.

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What is it to be borne *almoſt*? If the new man be but borne *almoſt*, he is not borne. What is it to be maried *almoſt* vnto Chriſt? He which is maried but *almoſt*, is not maried. What is it to offer a ſacrifice *almoſt*? The ſacrifice muſt be killed or euer it cā be ſacrificed. He which giues *almoſt*, giues not but denieth. He which beleeueth *almoſt*, beleeueth not but doubteth. Can the doore which is but *almoſt* ſhut, keep out the theefe? Can the cup which is but *almoſt* whole, hold any wine? Can the ſhip which is but *almoſt* ſound, keepe out water? The ſouldier which doth but *almoſt* fight, is a coward. The phiſitiā which doth but *almoſt* cure, is but a ſlubberer. The ſeruant which doth but *almoſt* labour, is a loyterer. I cannot tell what to make of theſe defectiues, nor where to place them, nor how to call them, nor vnto what to liken them: *They are like vnto children which ſit in the market place where is mourning and piping, and they neither weepe nor dance*, but keep a note betweene them both, they weep *almoſt*, & dance *almoſt*. Beleeueſt thou *almoſt*? *Be it vnto thee* (ſaith Chriſt) *as thou beleeueſt*. Therefore if thou beleeueſt, thou ſhalt be ſaued. If thou beleeueſt *almoſt*, thou ſhalt be ſaued *almoſt*. As a pardon comes while the theefe hangs vpon the gallowes, he is *almoſt* ſaued, but the pardon doth him no good: So he which is *almoſt* a Chriſtian, *almoſt* zealous, *almoſt* righteous, which doth *almoſt* loue, *almoſt* beleeue, ſhall be *almoſt* ſaued: that is, if he had been a Chriſtian *altogether* he ſhould not be damned. Thus euery man is a Chriſtian *almoſt*, before he be a Chriſtian *altogether*.

Now I muſt leade you from *almoſt* to *altogether*, as it were to Chriſtians from the figure of Chriſtians. This is the ſtep which we muſt tread at this time. *I would to God* (ſaith Paul) *that thou were not almoſt, but altogether as I am*. When he ſaw Agrippa comming on, and ſaid *almoſt*, then Paul caſt vp his lure againe: Commeſt thou Agrippa? Come Agrippa, I will not haue thee ſtay at *almoſt*, if any thing will bring thee to *altogether*. I did not aske thee whether thou diddeſt beleeue the Prophets, that thou mighteſt be a Chriſtian *almoſt*, but a Chriſtian *altogether*. Art thou come thus farre, and ſtayeſt thou at *almoſt*? Nay Agrippa, thou muſt take out this leſſon, for there is no meaſure in Chriſtianity. *Come vnto me* (ſaith Chriſt) not come toward me, yet he was glad like the father to ſee his ſonne comming toward him,

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for it was a ſigne that he would come to him: he was comforted with *almoſt*, but hee was not ſatisfied without *altogether*? Is this thy offering *almoſt*? it wil not ſerue Agrippa: it is light, it is ſothered, it is crackt, correct it againe: for our maſter ſaith, *Be ye holie as I am holie*: therefore *almoſt* a Chriſtian will not pleaſe him. But if thou be *almoſt* a Chriſtian already, how eaſie is it for thee to be a Chriſtian *altogether*? Therefore come Agrippa, let vs goe forward to heauen. The ſeed is ſowne to grow. Euery thing muſt encreaſe and multiplie. *Almoſt* is thy firſt anſwer, and *altogether* thy laſt. I muſt not take this for an anſwere. Shall I tell Chriſt that Agrippa is *almoſt* a Chriſtian? O Agrippa, God would haue thee hot or cold, as it appeareth in the third chapter of the Reuelation of S. Iohn, and the 15. verſe. Colde to him is as pleaſing as luke-warme: he loueth *altogether*, and he will not be loued *almoſt*. Who ſhall haue the other halfe, if God haue but *almoſt*? Therfore ſpeake againe good Agrippa. Thus hee pleadeth vnkindnes with him, like an importunate ſuter which will not bee anſwered. Shall I goe with *almoſt*? then thou vſeſt me but hardly, if thou wilt giue me no more. Thus he ſtands in argument with him. What ſhall I ſay to Agrippa, if he will giue mee but *almoſt* I will pray for thee till thou commeſt off with all. If I can get no more of Agrippa, I will craue more of God. He which hath made thee *almoſt*, can make thee *altogether*.

I would to God, &c. So now he conuerteth himſelfe to praier. Thus we muſt learne to fiſh for ſoules with prayers and intreaties, and queſtions. Change the baite: caſt thy lure againe: follow the ſiege: purſue the blow: cloſe with ſin, and gather more of it: at firſt he will call thee his enemie, as Achab did Elias: *Art thou here mine enemie*? But if thou wilt not bow to him, he will bow vnto thee, and hearken what thou ſaiſt, & change his robes, and put on ſackcloth, and mourne and faſt, and do all that thou wouldeſt haue him. A preacher muſt not looke to finde them Chriſtians, but make them Chriſtians. Thou ſhalt not take them conuerted, becauſe thou commeſt to conuert them. If Paul will not yeeld to Agrippa, Agrippa will yeeld to Paul. But if Paul had fallen to *almoſt*, hee had neuer brought Agrippa to *altogether*. Therefore they which fiſh for ſoules muſt take Pauls net, and remember what God ſaith to Ieremie 15. 19. *Let them be conuer-*

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ted vnto thee: but be not thou conuerted vnto them: for then thou ſhalt neuer conuert them. Signifying, that our cõſtancie in goodnes ſhall induce others to turne from their wickednes, and make him which is but *almoſt*, come to *altogether*. This is the ſubſtance of Pauls replie, that it is not enough to be a Chriſtian *almoſt*, that is, to haue a kind of religion, a little knowledge, a little faith, a cold zeale, a flattering holines, like the touch of the hem: but we muſt march to perfection, and *doe his will vpon earth, as it is in heauen*, and contend *to be holy as he is holy*. This is religion (ſaith Iames) *to keepe thy ſelfe vnſpotted*, like a glaſſe which is ſtill wiped. To this end ſaith Paul, 2. Tim. 3. the Scripture doth teach, and reproue, and inſtruct, and comfort, *That the man of God might be abſolute*. And in the 1. to the Epheſ. verſ. 4. *To this end we are elected, that we might be holy and without blame*. And Rom. 1. He deſcribes our iourney *from faith to faith*, not from faith to diſtruſt. As Dauid deſcribes the way of the righteous, Pſal. 84. 7. *From vertue to vertue*, as a trauailer goes from towne to towne, till he come to his Inne. What a fooliſh thing were it for the Scribe to ſtay there, when our Lord tels him, *Thou art not far from the kingdome of heauen*? For therefore Chriſt telleth him, that he is not far from heauen, to incourage him, leaſt hee ſhould giue ouer before he come to it. So, if yee ſtay at *almoſt*, and repent in ſome ſort as Eſau did when he wept, you may hunt for the bleſſing as Eſau did, and goe without it: for God is not mocked: but God is mocked if colours and ſhewes will ſerue.

When God ſaid, *Seeke ye my face*: mine heart anſwered (ſayd Dauid) *I will ſeeke thy face*, Pſalm. 27. 8. So we muſt anſwer the Lord to that which he asketh: and not when he bids vs ſeeke his face, ſeeke his backe: when he requireth all, giue him halfe. God asketh, Art thou a Chriſtian? and thou anſwers: O Lord, I am almoſt a Chriſtian. What niggardly anſwer is this to him which deſerueth a thouſand times more then the beſt can giue? If thy maſter aske thee, art thou my ſeruant? Wilt thou anſwere him, I am almoſt thy ſeruant? If thy Prince aske thee, Art thou my ſubiect? wilt thou anſwere, I am almoſt thy ſubiect? If thy father aske thee, Art thou my ſonne? wilt thou anſwer, I am almoſt thy ſonne? If thou art but almoſt his ſonne, then he is but almoſt thy

father:

ſather: And ſo it is with God, a ſonne or no ſonne: halfe a ſonne, is a baſtard. How doeſt thou know God to be thy God, but as thou art his ſeruant? How doeſt thou know God to be thy father, but as thou art his ſon? By thy loue thou ſhalt know Gods loue: for according to thy minde towards him, is his minde of thee, whereby thou maiſt truly iudge whether he fauour thee or hate thee, and no way elſe.

God loueth nothing almoſt, therfore he doth not loue almoſt. Therefore loue as thou maiſt bee loued, or elſe thy loue is loſt. Thou muſt ſeeke as thou maiſt finde, or elſe thy labour is loſt. *They ſhall ſeeke and finde me* (ſaith God) *becauſe they ſhall ſeeke with all their hearts*, as in Ieremie 29. chapter, and the 13. verſe: as though they ſhould not finde him though they ſought him, vnleſſe they ſought him with all their hearts.

Naaman is not onely commaunded to waſh himſelfe in Iordan, but to waſh himſelfe ſeuen times, and then he ſhall be healed: So man is not only commanded to obey God, but to obey him while he liues, and then he ſhall be ſaued. *Be faithfull* (ſaith the Angel) *vnto death, and then I will giue thee the crowne of life*, Reuel. 2. 10.

When Saul was commanded to kill the Idolatrous beaſts, he was commaunded to kill all: and becauſe he ſpared ſome, God reiected him. Yet God hath more mercie on beaſts, then on ſins. Would he haue the beaſts of ſinners dye, and their vices liue? No (ſaith Chriſt) *Make cleane within:* that is, leaue no filth behinde. Whenſoeuer Chriſt caſt out one diuell, we reade that he caſt out all, euen the legion together: ſo when thou caſteſt out one vice, caſt out all, for one is not worthier then another.

The Prophet doth teach vs to powre out our ſinnes like water, which leaueth no taſte or colour or ſent behinde. There is a whole old man, and there muſt be a whole new man. The olde man muſt change with the new man, wiſedome for wiſedome, loue for loue, feare for feare, his worldly wiſedome for heauenly wiſedome, his carnall loue for ſpirituall loue, his ſeruile feare for chriſtiã feare, his idle thoughts for holy thoughts, his vaine words for wholſome words, his fleſhly works for righteous works. This is a Chriſtian *altogether*, as if he were caſt in a new mould. As a painter wold draw a beutiful picture which ſhuld be fairer thẽ al

women

women in the world, he would marke the ſpeciall grace of euery one, and make one beautie of all: ſo we muſt make vp a Chriſtian, & take modeſtie from him, faith from him loue from him, patience from him, zeale from him, and humilitie from him, vntill it be like the image of Chriſt. This is the building of a Chriſtian. Firſt his foundation is laid, and then his walles, and then his roofe, and then a Chriſtian like Adam in paradiſe. *God made all things good*: therefore if we be but *almoſt* good, all things are better then we. The wicked man ſpeaketh out of the corruption of his fleſhly heart, and ſhall not the righteous ſpeake of the abundance of his ſpirituall heart? He which is merrie would be merrier if he knew how. He which is enuious would looke fterner if he could. He which is proud, would goe brauer if he had it: and all if we could be worſe, we would, but let them amend which looke to dye. For what kinde of man ſhould he be which muſt beare the image of God, be the temple of the holy Ghoſt, and inherit the kingdome of heauen? Who is fit for theſe things (ſaith Paul?) Nay, who is not vnfit for theſe things? Doe ye know no enough in riches, nor pleaſure, nor ſin, and thinke that you haue enough of religion, before ye haue any? The good are known, becauſe none but they which are good ſtriue to be better. We are inuited to a banquet, and ſhall we go but halfe the way vnto it? Were it not better that the fig-tree had borne fruits then leaues? that the Virgins had carried oyle then lampes? So, is it not better for vs to be veſſels of gold that come to the Lords table, thē like the image in Daniel, part of gold, part of ſiluer, part of braſſe, part of yron, and part of clay, which was after broken? If the crowne did lye in the midway, then thou needeſt run but halfe the way: but to ſhew that there is no reward for them that begin well, all the promiſes are made to him that continueth to the end. He is curſed not onely which doth euill, but he which doth the worke of the Lord negligently, or by halfes, that is, he which offereth a maimed ſacrifice for a ſound, almoſt a Chriſtian for altogether. Therefore Dauid before he prayes, ſummoneth his thoughts, his ſpeeches and actioas, and ſaith: *All that is within me praiſe the Lord*, as a man giueth that which he thinketh will bee accepted, that he may be welcome for it. If we did ſerue an vngrateful maſter, then wee might thinke almoſt enough. But Chriſt did not

Gen.2.
Gen.1.

loue

loue almoſt, when he ſhed his heart blood for vs, and therfore he cannot aske more then hee gaue, and yet the inheritance of his bleſſings is behinde: why ſhouldeſt not thou giue as much for them as Abraham or Dauid or Simeon, which would haue ſerued God till this time if they had liued, and ſtill reformed themſelues, & yet thought they had done nothing, as Iacob counted his ſeruice for Rachel nothing, becauſe hee loued her: but thou thinkeſt that if thou giueſt thy pleaſures, thou ſhalt want thy pleaſures. No, as Abraham did not loſe his ſon when he would haue ſacrificed his ſonne, ſo God can keepe his pleaſures when thou reſigneſt thy pleaſures. Thou thinkeſt that God will not miſſe it, as Ananias thought that Peter would not miſſe it: but if Peter did miſſe it, will not God miſſe it? So we pare ỹ offering like Elies ſonnes, which kept the beſt and fatteſt to themſelues, which made the people abhorre the ſacrifices: & ſhall not God abhorre ſuch ſacrifices? If Ely reproued his ſons, how will God reproue them, which reproued Ely for not reprouing them enough? A ſpirituall eare can heare God reprouing this land, for this mincing of his worſhip. Can the preaching of the word, the ſignes of heauen, the ſhaking of the earth, the victorie of your enemies, & all the bleſſings of God make you but almoſt Chriſtians, almoſt religious, almoſt thankfull? Is this my rewarde (ſaith God) as though you were afraide to be too good? If you think that you ſhall be mocked if you be too zealous, as Michol ſcorned Dauid when he danced before the Arke: Dauid tels you how you ſhall ſtop ſuch ſcorners mouthes: O (ſaith Dauid) *I will be more humble yet before my God.* When Michol ſaw his reſolution, ſhe mocked him no more, but reuerenced him euer after. So tell the diuell and all his mockers, I will be more zealous, more feruent, and more holie yet, vntill I be like him which ſaid, *Follow me*, and they which mocke thee ſhall reuerence thee, as Michol did Dauid.

Thus whē thou art in the way to heauen, remember that thou muſt goe forward or backwarde: for Iacob did ſee none ſtand vpon the ladder which aſcended vp to heauen, but either they went vp or downe: they which goe not forward, go backward. They which wil not come ſo forward as *altogether*, ſhal not ſtay at *almoſt*, but fall from their faith, and loue, and knowledge and

zeale, by deſcents, til Chriſts threatning be fulfilled: *That which they ſeeme to haue ſhall be taken from them*, as though they neuer had any taſte at all.

Thus I haue ſet you a glaſſe to beholde whether you are in *almoſt*, or *altogether*. Yet Paul lured for Agrippa. Now he ſues to the people. When he had caught the king, he ſpred his net for the people.

I would to God, that not onely thou, but all that heare me, were not onely almoſt, but altogether as I am. Hee might wiſh rather then hope, and therefore he prayes, I would to God that al were Chriſtians: as Moſes wiſhed that all could propheſie. Peter was taught both to feede the ſheep and the lambes, great and ſmall, old and young, rich and poore: So Paul prayes for the king and for the people too, and wiſheth that they were al Chriſtians. This prayer we may ſay for them that doe not pray for themſelues, to make them aſhamed, when they ſee other more careful for their ſoules then they themſelues. The Paſtors care extendeth to all, although ſome are more to be laboured, yet none is to be deſpiſed, which is but a lambe of the flocke. Paul doth not wiſh Agrippa more honour, or more wealth, or more friends, but more religion, which is the greateſt want of Princes. Although they haue receiued a kingdome, yet they are not ſo thankfull, as they which haue receiued nothing, but from hand to mouth. Though they haue done a thouſand times more euill, yet they are not ſo penitent as hee which hath done leaſt of all: They ſit in Gods ſeate, and are called Gods, but are not like God, but like Mammon, more then their names, and their Crownes, except Dauid, or Salomon, or Ioſua, a few which remember, whoſe perſon they beare: the reſt are like Herod, and Saul, and Nabuchadnezzar, which know not from whom their kingdomes come. *As I am*, ſaith Paul directly. Paul ſhould haue replied, altogether a Chriſtian, and not *altogether as I am*: but who ſhall teach the ſpirit to perſwade? He choſe to ſay, *as I am*, that Agrippa might ſee his ſingle heart and loue toward him, who went not about to ſeduce him, but wiſht it vnto him as vnto himſelfe: *Euen as I am*. If any thing will perſwade, moſt fit is the example, when hee which teacheth vs goes before vs, for thē we ſee that he dealeth plainly, and ſpeakes of loue, and meanes no deceit, when we ſee him do

as

as he saith. *Saul hath slaine his thousand, but Dauid his ten thousand.* So where another conuerts a thousand, he shal conuert ten thousand, which can say like Christ, *Follow me.* Oh what is this when a Christian and I am all one, that yee might say to your children, I would to God thou were a Christian, when you say, I would to God thou were like me.

The King should be like Paul by this saying: How then doe some say with Festus, *Too much zeale hath made thee mad.* If the people know the Lords Prayer, the ten Commandements, and the Articles of beleefe, it is enough, is this to be like Paul? No Festus, the knowledge of the word doth not make a man mad, but makes him wise to saluatiō. Can that which makes a man wise, make him mad? Therefore they which say that we are the worse for knowledge, or worse for religion, or worse for zeale, are like Festus which had neither knowledge, zeale, nor religion in him. And they which teach the people that they shall not neede to be as Paul, but that a mediocritie will serue, incurre that curse of Paul: *He which teacheth another doctrine thē that which ye haue receiued of vs (which wished all as perfect as himselfe) let him be Anathema*, that is, accursed. They which loue you like Paul, do not wish you zeale by waight, and knowledge by ounces, & workes by number, a Sicle, or an Omer, or an Epha: but that ye abound in all knowledge, and all zeale, and let them bee lukewarme which will be spued out.

Except my bands. Yet Paul excepteth somthing, not his knowledge, nor his zeale, but his bands, *Not altogether as I am, but altogether as I am, except these bands.* Hee excepteth nothing but his troubles. Charitie had rather suffer then other should suffer, as Dauid prayed God to turne his wrath from the Israelites vpon him. Now if ye aske me, who can loue his neighbour as himself? Here is one that had rather suffer himselfe, then Agrippa should suffer? he would haue him partaker in al his good, but not in his troubles: *As I am, except these bands.* Paul glories in his bands, and shewes his chaines like his Ensignes: these are the marks of Christ: this is the cognisance of my Lorde, his sweete yoke and easie burthen. But he wisheth faith to them without a burthen, the battaile is to the strong, and the Crosse is not to bee wished for, but to be borne.

Thus the ſpirit of wiſedome hath ſet vs an example how men are wonne to the trueth, and led forward by little and little with lenitie and ſoftnes, putting difference betweene them which know not the trueth, and them which reſiſt the trueth. Paul did not ſpeak ſo to Elimas the Sorcerer which withſtood the truth, Act. 13. 16. but ſet his eyes vpon him and ſaid, *O full of all ſubtiltie and miſchiefe, the child of the diuell & enemie of all righteouſnes.* Neither did Peter ſpeake ſo to Simon Magus, Act. 8. 23. But as Salomon ſaith, *A wiſe man knoweth the time and place.* And as Paul ſaith, *The ſpirituall man diſcerneth al things:* ſo he knoweth when to bee ſoft, and when to bee rough. They which reſiſt the trueth as Elimas, and labour to keepe the Rulers from it, as Elimas did Sergius Paulus the Deputie of Cyprus, and many like him now, muſt not be entreated like Agrippa which is cõming to the truth, but as Elimas was. He which hath Pauls ſpirit knoweth how to handle both in their kinde. Though we may not diſcouer the nakednes of ſome, yet wee may not hide the nakednes of other: an humble heart is a good ſchoolemaſter both to applie comfort and reproofe. Now the Lorde Ieſus which hath made you Chriſtians *almoſt*, make you Chriſtians *altogether*.

FINIS.

THE HVMILITIE OF PAVL.

Rom. 12. verſ. 1. 2.

I beſeech you therefore brethren by the mercies of God, that ye giue vp your bodies a liuing ſacrifice, holy, and acceptable vnto God, which is your reaſonable ſeruing of God.

And faſhion not your ſelues like vnto this world, but bee you changed by the renuing of your mindes, that ye may proue what is the good will of God, and acceptable and perfect.

Rom. 11. 13. PAul an Apoſtle of the Gentiles, writing to the Romanes which were Gentiles, after hee had ſhewed what God had done for them, in receiuing them into his couenant which were out of his couenant, and making them his people which were not his people, that the Gentiles

Gentiles might triumph now ouer the Iewes, as much as the Iewes triumphed ouer the Gentiles, becauſe the Iewes were reiected, & the Gentiles receiued in their place. Now he ſheweth what they ſhuld do for God: *Giue your bodies a ſacrifice to him:* that is, as Chriſt gaue himſelfe for you, ſo you muſt giue your ſelues to him: as he was ſacrificed for you, ſo you muſt be ſacrificed for him, not your ſheep, nor your oxen, nor your goates, but your ſelues. You muſt be the ſacrifice: this ſacrifice, Paul calleth *a liuing, and holie, and acceptable ſacrifice: a liuing ſacrifice, becauſe the Iewes ſacrifices were dead ſacrifices: an holy ſacrifice, becauſe they might ſacrifice beaſts and not be holy:* but they can not ſacrifice themſelues, but they muſt needes bee holy. An acceptable ſacrifice, before the ſacrifices of beaſts did not pleaſe God, vnleſſe they did ſacrifice themſelues too. But if they ſacrifice themſelues it doth pleaſe God, though they do not ſacrifice beaſts. It is true that God did require this ſacrifice of the Iewes as well as of the Gentiles: for in Deuteronomie the tenth chapter, and the 16. verſe, he ſaith, *Circumciſe your hearts:* and in the firſt of Samuel the 15. chapter and 22. verſe, he ſaith, *Obedience is better then ſacrifice:* which ſhewes, that euen then God did require *the ſacrifice of the body*, more then of beaſts: but although God did require this of the Iewes alſo that they ſhould ſacrifice their bodies too, yet Paul ſignifies that God requireth larger of the Gentiles, becauſe as Chriſt ſaith, *We haue a greater light.* *Mat. 11. 11.* The Goſpell is a greater benefit then the law, and therefore our thankfulnes ſhould be greater then theirs.

Firſt, here is an exhortation to ſacrifice our bodies to GOD. Then an explication what this ſacrifice is. *It is your reaſonable ſeruice, and not faſhioning your ſelues to the world: & the renuing of your mindes to the image of God, in which they were created.* Then follow two reaſons to perſwade; one drawne from the mercies of God, *I beſeech you brethrē by the mercies of God.* The other drawne from the fruite of our regeneration, that yee may proue what that *good and acceptable, and perfect will of God is.* The exhortation is to ſacrifice our ſelues to God. It ſeemes that the Iewes grudged to ſacrifice their beaſts, therefore Paule thought that the Gentiles would grudge to ſacrifice themſelues, and therefore marke how he prepared himſelfe for them.

Matth. 1.7. *Brethren I beseech you by the mercies of God.* This is his preparatiue. First he calles them *brethren*, which shewes his affection to all Christians, which after Christ were called *brethren*. Secondly, our adoption by Christ which makes vs brethrē. Thirdly, the dutie which we owe one to another, as if wee were brethren. The Apostles do not vse this name so lightly as we, as you may see here, for Paul made it a preamble to perswade the Romanes to godlines: So Abraham made it a mediatour to keepe

Gen. 13.8. peace betweene Lot and him, *Are we not brethren*, saith Abraham? As if he should say, shall brethren fall out for trifles like Infidels? This was enough to pacifie Lot, for Abraham to put him in minde that they were brethren, when hee heard the name of brethren, straight his heart yeelded, and the strife was ended. So this should be the Lawyer to end quarrels betweene Christians, to call to minde that they are brethren. And they which haue spent all at law, haue wisht that they had taken this Lawyer, to thinke with Lot whether it were meet for brethren to striue like enemies. With such reuerence then did they vse the name of brethren: but now there is no reuerēce in naming of God: for many speake of him when they do not thinke of him, and many neuer speake of him but when they sweare by him.

When he had called them brethren, thē he beseecheth them, *Brethren I beseech you.* This is the Apostles stile. If GOD did

11.11.2.M. humble himself for man, much more should man humble himself for mē. Therfore though Paul speake of a matter, wherin he might command, as he saith to Philemō, *I might command thee:* yet as he did rather beseech him, so he doth rather beseech thē.

Gen. 3.1. Marke the subtiltie of wisedome (as I may call it,) As the Serpent did vse policie to tempt, so the preacher may vse policie to

Acts 26.27. conuert: and so Paul wonne Agrippa to beleeue, by perswading him that he did beleeue. It was Pauls office to teach ỳ Romanes, but it was Pauls policie to beseech the Romanes: vntill compulsion need, gentlenes is better then bitternes: Lenitie deserues to goe first, and correction hath no place if perswasion will serue.

Rom. 11.15. *I beseech you brethren.* We do not vse to intreate and beseech, but for our profit, but Paul did beseech thē for their profit. We would haue other humble themselues to vs, but Paul humbled himselfe to his inferiours, to make them humble themselues to

God,

God. Here the preachers may take example of the preacher of the Gētiles, the louing phraſe is the Apoſtles phraſe, & he which beſeecheth ſhall perſwade eaſier then he which thundereth. Many haue been drawne with the cords of loue, which could neuer be haled with the chaines of yron. God is loue, and his miniſters muſt ſpeak like loue, or els they do not ſpeak like Paul: he which fiſheth for ſoules and doth not take this net, ſhall fiſh all day, as *Peter fiſhed all night and catcht nothing*. Although a temperate preacher bee a wiſe preacher, and this be our policie to intreate and beſeech you like Paul, yet you ſhould not look to be intreated like the gueſts which would not come, but to be compelled like the gueſts which came to the banquet: for you muſt bee intreated to your profit. It is no reaſon that Chriſt ſhould pay, and pray: the ſeruant prayeth, but the maſter commandeth. *Matth. 22.*

Yet Paul hath not done his preparatiue: he is loth that his ſuite ſhould take the repulſe, and therefore he vſeth a mediatour vnto them: and beſeecheth them by the mercies of God. *I beſeech you brethren by the mercies of God:* Mercie is a louing ſoliciter and worthie to be heard, becauſe it heareth again. God doth intreate vs by the ſame mediatour that we intreate God, we intreat God for his mercie, and God intreateth vs for his mercie. So that mercie is like a ſigne betweene vs, which calleth God to heare vs, & vs to heare him. What will not a good ſubiect do for a merciful prince? Many ſweete things are in the worde of God, but the name of mercie is the ſweeteſt word in al the Scriptures, which made Dauid harpe vpon it 26. times in one Pſalme, ſixe and twentie times he repeates this in the 136. Pſalme, *For his mercy indureth for euer*. It was ſuch a cheerfull note in his eares when he ſtroke vpō mercie, that like a bird which is taught to record, when he had ſung it, he ſung it againe, and when hee had ſung it againe, he recorded it againe, and made it the burthen of his ſong, *For his mercy indureth for euer*. Like a Nightingale which when ſhe is in a pleaſant vaine, quauers and capers, and trebles vpon it: ſo did Dauid vpon his mercie, *For his mercie indureth for euer*. But here Paul ſpeakes in the plurall number, not by the mercie, but *by the mercies of God.*

There is a pluralitie of Gods mercies, his leſſer mercies in his corporall bleſſings, and his greater mercies in his ſpirituall bleſ-

ſings: his temporall mercies in earth, and his euerlaſting mercies in heauen: his preuenting mercies in deliuering vs from ſinne, and his following mercies in pardoning of our ſinne. How ma-
Gen. 3. ny ſinnes came with Adam, and how many curſes came with ſinne, ſo many mercies came with Chriſt to anſwer them both. Therefore when Paul could not number them for multitude, he was faine to lay them down together in the groſſe ſumme, and in a word called them *mercies*: as if he ſhould ſay, I cannot number the mercies of God, but the leſſe I can number them, the more they are. Thus much why Paul calleth them brethren, and why hee beſeecheth them, and why hee remembreth them of Gods mercies.

Now he hath prepared the way, he commenceth his ſute, *that they would giue their bodies to God*: hee ſpeakes not here of the ſoule, though he would haue them giue their ſoules too. As you may ſee in the next verſe, but he ſpeaks here of the body, to ſhew that the body is a ſeruāt to God as well as the ſoule, both are too little, and therefore one is not enough. And therfore Paul ſaith,
2 Cor. 6.20. *Glorifie GOD in your bodies and in your ſoules too.* But here he ſpeakes the rather of the body, to ſhew that their battaile will be with the fleſh, and that the fleſh will bee vnwilling to this ſacri-
Mat. 26.43. fice, as Chriſt ſaith, *The ſpirit is willing, but the fleſh is fraile.* That is, the fleſh will not affoord any thing to God: though he do neuer ſo much for her, yet ſhe is like churliſh Nabal, which will do nothing againe. Therefore the Apoſtle vrgeth ſo to giue the bodie, as if hee ſhould ſay, draw forward that which hee draweth backward, and let thy conuerſion begin where ſin hath his root: if you can win the fleſh, which is like Nabal, the ſoule will come like Abigail, and bring her traine with her.

Now to ſhew how we ſhould giue our bodies to God, the Apoſtle ſaith, *Giue your bodies a ſacrifice to God.* That is, you muſt giue your bodies to God, as if you did ſacrifice them. The Law appointed *a ſacrifice, in which all the members were offered toge-*
Leuit 19. & 13. *ther*: So ye muſt giue your members to God, for the bodie is all, all is but parts of the body: therefore if you muſt giue your bodies you muſt giue eye, and eare, and tongue, and hand, & feete
Rom. 8. vnto him: *For the heart* (ſaith Paul) *doth but beleeue*, becauſe it is not enough to beleeue, therfore he addeth, *the mouth doth cõfeſſe:*

feſſe: as it is as neceſſary to confeſſe vnto Saluation, as to beleeue vnto Iuſtification: ſo it is as neceſſary to ſacrifice the tongue as the heart. What then, is the tongue enough? Nay, (ſaith Chriſt) *he which hath an eare to heare let him heare.* Is the eare enough? Nay, (ſaith Dauid) *Lift vp your hands to his Sanctuarie.* Is the hand enough? Nay, (ſaith Salomon) *Let thine eyes behold the right.* Is the eye enough? Nay, (ſaith Salomon) *Remoue thy foote from euill.* So the word paſſeth like a Collector from one member to another, to gather tribute for GOD, vntill the bodie haue paied as well as the ſoule. Therfore in Deut. the 6. chapter, and 5. verſe, God commandeth, not only *Thou ſhalt loue the Lord with all thy ſoule, and with all thy minde:* but *with all thy ſtrength:* that is, if thou canſt doe any thing for him with the ſtrength of thine hand, or the ſtrength of thine eye, or the ſtrength of thine eare, or any part elſe: thou art bound by this commandement, to doe it with all thy ſtrength. Therfore when Dauid went about the ſeruice of God, he called al his powers together, ſummoning them like a Crier, *All that is within mee praiſe the Lord.* If euery part looke to be glorified of God, it is reaſon that euery part ſhould glorifie him: for this is all that they pay. As euery ſubiect oweth loyaltie vnto his prince; ſo euery member oweth a dutie vnto his Creator. The heart to loue him, the tongue to praiſe him, the eye to marke him, the eare to attend him, the hand to ſerue him, the foote to follow him, and euery part ſhuld ſerue God as it ſerueth vs: nay, more thē it ſerueth vs, becauſe we are bound to loue God more then our ſelues. For it is ſaid, *Loue God aboue all:* therefore we muſt giue more to Gods deſire then to our owne deſire.

Mat. 11. 15. *Pſal.* 134. 2. *Pro.* 4 25. *Pro.* 4. 27.

Chriſt hath a part in euery part: Nay, euery part is his part, becauſe he gaue al for al. Shall the hand ſay to the heart, ſerue thou him, or the heart ſay to the tongue, ſerue thou him, or the tongue ſay to the eye, ſerue thou him, or the eye ſay to the foote, ſerue thou him? Nay, if Chriſt be the head, euery part wil ſerue him, for all the body is ruled by the head: and therfore if he be the head, euery part of the body will ſerue him like a head.

Now, if you wil know how euery part may be a ſacrifice, thus it is. When thou canſt ſay with the Virgin, *Mine heart doth magnifie the Lord:* then thine heart is a ſacrifice to God. When thou canſt ſay with Samuel: *Speake Lord, for thy ſeruant heareth,* then

Luk. 1. 46. 1. *Sam.* 3. 9.

then thine eare is a ſacrifice to God. When thou canſt ſay with
Pſal. 25.11. Dauid, *Mine eyes are euer toward the Lorde*, then thine eye is a ſacrifice vnto God. When thou canſt ſay with Dauid, *All the*
*Pſalm.*88.9. *day long I ſtretch out mine hand to thee*: then thine hands are a ſacrifice to God. When thou canſt ſay with Dauid, as it appeareth in the 25. Pſalme, and the 12. verſe, *My foot ſtandeth in vprightnes*: then thy feete are a ſacrifice to God. So at length by following of theſe examples, euery member is a ſacrifice.

He which offereth this ſacrifice, is freely excuſed of all ſacrifices beſides. For ſince Chriſt ſacrificed himſelfe, God hath required none other ſacrifice of Iewes nor Gentiles, *But that they ſacrifice themſelues*. Now when God doth require of thee to ſacrifice thy body, he doth but require thee to ſacrifice the ſins of thy body, as you may picke out of the next words, *Be chaunged*, that is, change thy thoughts, change thy words, chãge thy works: Let thy tongue ſpeake no more idlie: let thine eyes looke no more to vanitie: let thine eares hearken no more to follie: let thine hands worke no more iniquitie, and then thou haſt ſacrificed thy body.

This ſeemes a deare ſacrifice to ſacrifice the body, yet thou ſeeſt it is but a cheap ſacrifice, for it is nothing but to ſacrifice thy ſins, which would ſacrifice thee. If God had required thee to ſacrifice thy ſon to him, as he required Abraham, Geneſis the 22. chapter, & 2. verſe, wouldeſt thou not giue him? But now he requireth nothing of thee but thy ſinnes, it is as if he ſhould ſue vnto thee for thy ſhame, and thy trouble, and thy guilt, & thy feare, that he might haue all which hurts thee. What wilt thou part frõ if thou wilt not part from thine hurt? *Therfore ſacrifice thy bodie*, and thou haſt ſacrificed all that hurts thee.

Here Chriſt is the Altar, and we the ſacrifice, & the fire which kindleth it, *the loue of God*, and the ſmoake which goeth vp, *the conſumption of our ſinnes*, but a worldly man killed, and a ſpirituall man reuiued, and the ſacrifice is ended.

This ſacrifice goeth vnder three titles, *liuing*, *holy*, & *acceptable*. Euery one perſwades with the Apoſtle, that they ſhould offer it: for in that it is a holy ſacrifice, it cannot but pleaſe, becauſe he is holy which takes it: in that it is a liuing ſacrifice, it cannot loſe them any thing, becauſe there is no death nor loſſe in it, as

there

there was in the Iewes sacrifices: in that it is an acceptable sacrifice, it must needes benefit them, for when the sacrifice is accepted, the sacrificer is accepted too: as Abel pleased, when his sacrifice pleased. *Gen.* 4.

First, it is called a *liuing sacrifice*, because the beasts dyed whē they were sacrificed: but men liue when they are sacrificed, nay they dye vnlesse they be sacrificed. As Abraham did not lose his sonne, when he was content to sacrifice him to God, so men do not lose their pleasures, when they sacrifice them to God. But as Christ saith, *He which leaueth father or mother for me, shall receiue an hundred folde.* So, hee which leaueth any comfort for God, shall receiue an hundred comforts for it. For Gods demaunds are not only demaunds, but gifts. He bids thee sacrifice thy body, that thou mightest partake the sacrifice of his bodie. Here then is but one sacrifice for another, one body for another, a beggers body for a kings body. Well may he require a *liuing sacrifice*, which hath giuen a dead sacrifice. Christ dyed for vs, but he desireth not our death, but our life, that wee would serue him with our life. It is called an *holy sacrifice*, because *our bodies are the temples of the holy Ghost*, that is, if they are not, they should be *the temples of the holy Ghost*. But as the Iewes abused the temple of stone, so wee haue abused the temple of flesh, and there is no way to make it holy againe but for the holy Ghost to dwell in it, that is, to sacrifice it to God, and then it is holy, because as vertue came out of Christ to heale the womans disease, so holines commeth out of Christ to heale euery mans sinnes, and then they are holy. As nothing doth please vs, vnlesse it be some way like vs, & agreeable to our nature: so nothing doth please God, but that which is like God: therefore because God is holy, no sacrifice doth please him, but the holy sacrifice, therefore *holy* goeth before *acceptable*, to shew that our sacrifice is not acceptable, vnles it be holy. *A liuing, holy*, and *acceptable sacrifice*. *1. Cor.* 6. 19.

3 It is called an acceptable sacrifice, because no sacrifice is so accepted, as when we offer our selues. Therfore Samuel saith, *Obedience is better then sacrifice*: that is, it pleaseth God better then sacrifice. Now if we must sacrifice to God, we should doe as wee doe to princes, that is, offer that which may be accepted, that we may be accepted for our gift; or els better vndone then *1. Sa.* 15. 22.

done.

Gen.4.5. done. When Cain had ſacrificed to GOD, becauſe his ſacrifice was not accepted, therfore Moſes ſaith that *his countenance was caſt downe*: but if we ſacrifice our bodies, our countenance neede not bee caſt downe: for Paul ſaith, that *this ſacrifice is accepted.* Al other ſacrifices were kindled with the fire of the Temple: but *1.King.18.* this ſacrifice is like the ſacrifice of Eliah, which GOD kindled *39.* himſelfe with fire from heauen, and therefore this muſt needes be acceptable, which man doth not only offer, but God himſelf doth offer.

When the Apoſtle ends our Sacrifice, with this clauſe *acceptable*, he meaneth that this ſhuld be the leuell of al our thoughts, that whatſoeuer we thinke, or ſpeake, or do, be *acceptable* and liking vnto God. As Dauid thought to build the Tẽple, but would *1.Chro.17.1 and 16.* not build it, when Nathan told him that *God would not haue him build it*: As Ananias would not baptize Saul, but did baptize *Acts 9.* him when he vnderſtood that God would haue him baptized: *Acts 9.13.* As Ioſeph would not take Mary to wife, ſo long as hee thought *Matt. 1.16.* God did diſallow his marriage, but did marrie her when the Angell told him that he ſhould marrie her: ſo a good man will do nothing before he do cõſult with Gods word: & all that he doth he approueth vnto God before he doe it, if it be not his Word & Will, then he turneth back, as if the winde and weather were againſt him, alwaies reforming his owne wil to Gods wil, that his thoughts, and words, and workes may be acceptable. If reaſon teach vs this, that when we offer vnto God, we muſt giue him an *acceptable ſacrifice*, an *acceptable honour*, an *acceptable ſeruice*: then why do we not giue him that which he asketh? for he knoweth what is acceptable to him. If he askes the firſt fruits, we muſt not offer him the laſt fruits, for the firſt is acceptable: So if he appoynt his diſcipline, we may not ſet vp our diſcipline, for that is not acceptable to him, but to vs.

Now Paul ſhewes what this ſacrifice is, *It is your reaſonable ſeruice of God*, leaſt they ſhould grudge to ſacrifice their bodies, he ſheweth that he meaneth but the ſins of their bodies. *For this ſacrifice* (ſaith Paul) *is your ſeruice, your reaſonable ſeruice.* Hee calleth it *a reaſonable ſeruice*, becauſe it is not in ceremonies like the Iewes *ſeruice*, but in ſpirit (as Peter ſaith:) then becauſe it is that *ſeruice*, which euery mans reaſon and conſcience doth tell

him

him that he oweth vnto: wherefore it may well be called *a reasonable seruice*, because it is so reasonable. Therefore if wee will not serue God thus, that is, as our reason teacheth vs: then wee serue him not like men, but like beasts voyd of reason, whom God may bee said to rule, but they cannot bee sayd to obey, because they are ruled perforce. All things doe yeeld a seruice to God, but *al things doe not yeeld a reasonable seruice*, which he requireth of man: here was no reason why Christ should serue vs, but there is great cause why we should serue Christ, because he serued vs without cause, so that I may say, Christ requireth but *a reasonable sacrifice*, for *an vnreasonable sacrifice*; *a liuing sacrifice*, for *a dead sacrifice*; *a cheape sacrifice*, for *a precious sacrifice*; counting vs as it were like vnto the poore widow, of whom hee is cõtent to take a mite, because we are needie: thus much of our reasonable seruice. The law of this seruice is laid downe in these words: *Fashion not your selues to the world*, the world followeth the world, *but I*, saith Christ to his Disciples, *haue chosen you out of the world, therfore doe not you follow the world*. The world is taken sometime for heauen and earth, and sea, which are parts of the world: sometime for the men of the world, sometime for the elect in the world: but most commonly it is taken for the wicked in the world, because the wicked are most common, like a man which by often faulting is growne to an euill name, so the world which doth not signifie euill of it selfe, is taken for euill, because it is accustomed to doe euill, and therefore the diuell is called *the God of this world*, because the worlds fashions are the diuels fashions, *therefore fashion not your selues vnto the worlde*, least you be in the diuels fashion. Then you must not pranck vp your selues like Players, for this is the fashion of the world: then you must not respect persons more then iustice, for this is the fashion of the world: then you must not flatter to please, for this is the fashion of the world: thẽ you must not deceiue to grow rich, for this is the fashion of the world: then you must not seeke reuenge for euery word, for this is the fashion of the world: then you must not take scorne to be told of your faults, for this is the fashion of the world: then you must not giue almes to be seene, for this is the fashion of the world: then you must not obey for feare of the law, for this is the fashion of the world: thẽ you must not

Acts 17.24. *Iohn* 15.19. *Matt.* 16.7. *Iohn* 1.24. *Iohn* 7.7. *Iohn* 8.23. 2. *Cor.* 4.4.

not receiue the Sacrament for order, for this is the fashion of the world: then you must not come to Church for custome, for this is the fashion of the worlde: then you must not make religion but a table talke, for this is the fashion of the worlde: then you must not turne with the time, for this is the fashion of the world: then you must not deferre to doe good till you dye, for this is the fashion of the world. The world is a bad patterne to follow, because as the flesh followeth the diuel: so the world followeth the flesh. Therefore say no more we must doe as the world doth, but rather wee must not doe as the world doth. You say you goe so, because it is the fashion; God saith, *goe not so*, because it is the fashion. If you come but in the fashion, you shall be in the abuse: There is no man that weareth the cutters fashion, but he is a cutter: none which cutteth his haire like them which are proud, but hee is proude: none that coloureth her face like them which are wanton, but shee is wanton: none which sweareth like them which lye, but he will lye as well as sweare.

Matth.22. Therefore make not your life of the worlds fashion, the *Wedding Garment* was of another fashion then all the rest: therfore if thou fashionest thy selfe like the rest, thou hast not on thee the wedding garment, for this was nothing like vnto the rest. Christs *Iohn 19.23.* garment was of another manner of fashion differing from the world; so thy life must bee of another fashion then the worlds: or els as the fashion of the world passeth away, so thou shalt passe and perish with it. God doth not like the fashion of the world, and surely hee liketh as ill the fashion of Idolatrie, or the fashion of Antichrist, as the fashion of the world. He which biddeth vs *to* *1. Thes. 5.22* *refraine from euery shew of euill*, would haue vs refraine from the shew of Idolatry, and the shew of Heresie: for these are the greatest euils. But if we be not Idolatrous, yet we haue the shew of Idolatrie. If we be not of Antichrists religion, yet we be of Antichrists fashion, so long as wee shew forth the same badge, and cognisance, you know what I meane. This is to iumpe with the world and leape to hell. This is not to bee in fashion, but out of fashion, therefore now ye shall heare the best fashion.

It followeth, *Be you chaunged by the renuing of your mindes.* This is the second part of your reasonable seruice: *The changing and renuing of the mind to the likenes wherein it was created.* As

before

before he required you to giue your bodies, so here he requireth you *to giue your mindes.* Outward seruice is like a tinkling Cimball, though it hath neuer so pleasant a sound, yet it dooth not please God, because it hath no minde to please him: so is the seruice of the eye, or the eare, or the hande, or the foote, if the minde bee away: it may please other like the Cimball, but it pleaseth not God.

The bodie is a seruant as well as the soule, but there is no promise made to the bodily seruice, but to the spirituall seruice: for vnlesse the minde worke, the body will serue but a while: *Therefore make cleane within,* saith Christ. *Sanctification* begins within, vntill the mind be renued the body is neuer sacrificed. Therefore now Paul shewes as it were the knife that must kill this sacrifice, that is, the minde: the minde must sacrifice the body. *Be ye changed,* as if he should say, *Suffer your selues to be changed,* as Noah suffered himself to be couered, that is, *Grieue not the spirit,* do not resist God, be not against your conuersion, and God will conuert you, God will comfort you, God will renue you. *By this renuing of our minds,* Paul calleth to our remembrãce, that once wee had a pure minde, and that wee come the neerer vnto God, the neerer we draw to that similitude againe. And therefore the Scripture calleth so often for a new man, a new creature, a new heart: As ye may reade, Psalme 51.10. *Dauid prayeth the Lorde to create him a new heart,* not to correct his old hart; but to create him a *new heart,* shewing that his heart was like an olde garment so rotten and tattered, that he could make no good of it by patching and peecing, but must euen cast it off, and take a new. Therefore Paul saith, *Cast off the olde man:* not picke him and wash him till he bee cleane, but cast him off, and begin a new as Dauid did. Will yee know what this renuing is? It is the repayring of the image of God, vntill wee bee like Adam when hee dwelt in Paradise. As there is a whole olde man, so there must be a whole new man, the old man must change with the new man, wisedome for wisedom, loue for loue, feare for feare, his worldly wisedome for heauenly wisedome, his carnall loue for spirituall loue, his seruile feare for Christian feare, his idle thoughts for holy thoughts, his vaine words for holesome words, his fleshly works for sanctified workes.

Matt.23.26

Gen.11.
1.Thes.5.

Psal.51.10.

If the mind must be so renewed, I would know of the Papists where are their pure naturals? If our naturals were pure, our mindes neede not to bee renewed, for it is good to bee pure, and euill to change it: but because there is no purenes in vs, therfore the Apostle would haue vs changed. Again, let them tel me why our mindes should be renewed, if we haue free will to doe good if we list: but because our minds are so corrupted, that we haue no free will to good, nor will to doe good neither, therefore the Apostle would haue our mindes renewed. Thus one worde of God hath battered two castles of Antichrist.

FINIS.

A LOOKING GLASSE FOR CHRISTIANS.

Romans 12. 3.

I say through the grace that is giuen vnto me, to euery one that is among you, that no mã presume to vnderstãd aboue that which is meet to vnderstand, but that he vnderstand according to sobrietie, as God hath dealt to euery man the measure of faith.

First of the preface, and then of the counsell. In the first verse of this Chapter, Paul perswaded the Romanes *by the mercie of God towards them*, here he perswadeth them *by the grace of God towards him*. Paul speakes like a man in his death-bed, which is set to giue good counsell, & goeth frõ one lesson to another, as though he would speake all with a breath. First he counselled thẽ to make their bodies serue God, because the bodie is a seruant as well as the soule, then he forbad them to *fashiõ themselues to the world, because no man can serue two contrarie masters:* then he aduiseth them to *renue their minds*, because except the mind be reformed, the body will serue but a while. And he setteth them to seeke Gods will, because the wil of man doth

seduce

seduce him. And now to make vp this Testament (as it were) he admonisheth them to rest in the knowledge of Gods will, and not to search further nor to be proud of their knowledge, but to vse their knowledge to humble their pride. This lesson may seem vaine to the Romanes: for they were not yet come to be wise, & he counselleth them not *to be too wise*. Paul saith, *That the Gentiles sought after wisedome*: but he saith here, *That the preaching of the Gospell seemed foolishnes vnto them*, which was wisedome: and therefore GOD calleth them *a foolish nation*, because they counted the true wisedome foolishnes, & their own follie wisedome. For this cause there was such emulation between the Iew and the Gentile; one despised another, because they did not accord what wisedome was, although both sought for it. Therfore that yee may not only seeke wisedome as the Gentiles did, but finde wisedome as Salomon did, Paul layeth a foundation for wisedom to stay vpon, which he calles *Sobrietie*. Be wise according to *Sobrietie*, which is this, *By the grace of God which is giuẽ to me*. Because he speakes to all, & his charge is of great momẽt, and they which think themselues wise, wil hardly be perswaded but that they are wise: therefore he comes with authoritie like an ambassadour from God, and saith, *By the grace of God which is giuen to me*, that is, by the vertue of mine Apostleship, which I haue not receiued from men, but from God, not from earth, but from heauen, *I charge you that no man among you*, whether he be learned or vnlearned, whether he bee an hearer or a teacher, *presume to know aboue that which is meet to know*: that is, make himselfe wiser then he is, or boast of the graces which God hath giuẽ him, or despise the gifts of God in other, or rome beyond his calling, or trouble his head with curiosities, but *that he bee wise according to sobrietie*, that is, walk within his vocation, be humble in his knowledge, and vse his gifts to the profit of other, *as God hath giuen to euery man the measure of faith*: that is, remembring that it is a gift of God, which hath dealt gifts to other as well as to him, that they might do him good, as he may do thẽ good: so that if you aske Paul as the Iewes asked Christ, *By what authoritie doest thou this?* he sheweth his Letters Patents frõ the king himselfe, *By the grace of God, &c.* Well doth he call his Apostleship *the grace of God*: for he was a persecutor of the same doc-

1. Cor. 1. 23.

Deut. 32. 21

A word of his preface.

trine which hee preached, and therefore if it had not been Gods marueilous grace, he ſhould neuer haue been an Apoſtle. It was as ſtrange to heare that perſecuting Saul was amongſt the Apoſtles, as to heare that king Saul was among the Prophets: but *by the grace of God* (ſaith Paul) ſo it is. I did not vſurpe this calling, but it was giuen me. I came not frō men, as I did before when I perſecuted, but I am ſent from God. I doe not count mine office a labour or a burden, but I eſteeme it a grace, *The grace of God both to me and to you.* By this Paul teacheth vs to receiue the miniſterie of the word as a *grace from him:* For if Paul ſpeake by grace, then you heare by grace, as he ſaid, *I ſpeake by the grace of God which is giuen to me:* ſo you may ſay, *We heare by the grace of God which is giuen to vs:* and therefore I exhort you as he did the Corinthians, *Receiue not the grace of God in vaine.*

Acts 13.

1. Cor. 9. 1.

Now to his counſel: *Let no mā preſume to vnderſtand aboue that which is meete to vnderſtand, but let euery man vnderſtand according to ſobrietie.* Whē the Apoſtle ſpeaketh of things meet to vnderſtād, he ſignifieth, that it is not meet to ſearch al things. It ſeemes that many among the Romanes were ſick of our diſeaſe, which is, to thinke our ſelues wiſer then we are: therefore he which taught thē to be wiſe in all his exhortations before, teacheth thē here not to be ouerwiſe, *but ſober wiſe.* As God appointeth the Iewes a meaſure, how much Manna they might gather, ſo Paul appointeth the Romanes a meaſure, how much wiſedome they might gather. The Iewes meaſure of Manna was ſo much as an Homer would hold, the Romanes meaſure of wiſedome is ſo much as *ſobrietie* would holde. For as the Manna which the Iewes gathered ouer an Homer did thē no good but mould and fuſt: ſo the wiſedome which men gather more then *ſobrietie*, doth no good, but puffe them and corrupt them, and turne them either into pride, or into enuie, or into wiles, or into ſtrife, or one cogitation or other, as their ſuperfluous Manna turned into wormes. When Paul entred into this ſage doctrine, which I may call the lopping or pruning of wiſedome, which muſt bee kept low, like a man which is giuen to bee purſie and groſſe, he ſummoneth al ſorts of men to heare him, as though he ſpake of a fault, like the darkneſſe of Egypt which went ouer the whole land: therefore he excepts no calling nor perſon, but crieth,

eth, *I say vnto euery one, &c.* The wise and the ancient and the learned are to learne this lesson. *One thing is behind*, saith Christ, to him which thought he had done all: so one thing is behind to him which thinkes that he knoweth all. Art thou wise? bee not too wise like thy mother Eue, which would know as much as God. Paul hath two suites to moue vnto you: The first is, that ye would be wise: the other is, that ye would not bee too wise, for too good (we say) is starke naught: so hee which is too wise, is a very foole. Nay (saith Salomon) *There is more hope of a foole, thē of him which is wise in his owne conceit:* there is hope of a foole that he may bee wise, because hee will heare instruction, but of him which is wise in his owne conceit, there is no hope to make him wise, because he thinketh he knoweth that which he should learne. For this cause Christ pronounced his woes to the Pharisies, and his doctrines to the people: *Because the whole* (saith Christ) *haue no need of a Phisition:* that is, they that think themselues wise like the Pharisies, thinke they haue no need of a teacher, and therefore Christ did not teach them, but rate them, and teach them which did not thinke themselues wise. Therefore if we will be Christs schollers, we must be Pauls schollers, that is, *Presume to know no more then is meete to know*, and then he will teach vs as much as is meete to know.

There is as much neede to warne men with Paul, *that they be not ouer wise, as to warne them with Salomon to seeke wisedome:* for there is an error of the left hand, and of the right hand. A mā may be as well too wise as too simple, too careful as too careles, too hastie as too slacke, and therefore Salomon saith, *Turne not to the left hand, nor to the right.* And againe, *Be not too iust, neither make thy selfe too wise.* And againe, *If thou haue found hony, eate not too much.* All which places doe shew, that men are giuen to ouerreach, like Moses, which when he had heard GOD, would needs see him too, which was not possible for man to beholde. This is the last sleight of Satan, when hee cannot keepe men from knowledge, then he casteth how to puffe thē vp with their knowledge, which makes them as vaine, as ignorāce made them before. Festus did not apply truly, when hee sayd, that *too much learning had made Paule mad:* but it is true, that too much learning hath made other mad, & would haue made Paul

Prou. 4.

Prou. 4.27. *Eccle.* 7.18. *Prou.* 15.16.

Acts 26.

mad too, if he had bin as proud of his learning, as Festus was of his honour: and for all that hee was an Apostle, yet it began to worke vpon him: As he saith, *I was almost puft vp with the multitude of reuelations:* he was not *wise aboue sobrietie*, but hee was *almost wise aboue sobrietie.* And therefore he might well sound the retire of wisedome.

2. Cor. 12.

Looke to your wisedome, and learning, and knowledge, for I my self was almost puft vp with it. If Paul might learne his own lesson, then it is like that none here haue learned it. The Scribes & Pharisies did not come to Christ, as the people came to Iohn to aske, *Master what shall we doe?* But these Rabbies might haue come to Christ as well as their schollers came to Christs Disciples: to whom he would haue answered like Paul, *Be wise vnto sobrietie.*

Fiue things in my iudgement, are to be noted in these words. The first is, that wisedome is a thing to be desired: for when hee saith, *not aboue sobrietie*, he would haue vs wise *within sobrietie.* The second is, that euery man affecteth a kind of wisedome, *either according to sobrietie*, as Paul counselled the Romanes, or *aboue sobrietie*, as the Romanes did before. The third is, fewe are wise, as God counteth wisedome, and therfore Paul speaketh to all, as though all were to learne this lesson. The fourth is, that *sobrietie* doth shew like a glasse who are wise, and who are not. The last is, that the wisedom which goeth beyond *sobrietie*, doth hurt him which hath it and other. For when Paul saith, *Be wise to sobrietie*, he implieth that who is not so, is in a kind of distemperature, like one scarse sober. As the meate which is not digested with exercise, doth rumble in the stomacke: so the knowledge which is not digested with *sobrietie*, troubleth the braine.

Gen. 3. 6

Touching the first point, the forbidden tree seemed to Eue a tree to be desired, because it would teach them knowledge. Nature taught her ỹ knowledge was a thing to be desired: though the Serpent poynted her to a wrong tree. For indeede the tree of life was the tree of knowledge, & when they went to the other tree, they changed their knowledge for ignorance, as they changed their holines for wickednes. Beside all other vertues are called wisedome, to shew that wisedome is *the bond of vertues*, and as much to be desired as all the rest. Beside, God himselfe is called

Prou. 4. 7.

Prou. 5. 7.

led wisedome, to shew that in nothing wee can come neerer God, then in the studie of wisedome. Beside, the word, the spirit and the ministerie, are all appointed to teach wisedome, because other things are not so necessary, therefore they haue not so many schoolemasters.

Salomon speaking of wisedome, preferreth it before siluer, to shew, that we should desire it before siluer: then before gold, to shew that we should desire it before gold: then before pretious stones, to shew that wee should desire it before pretious stones. Therefore Salomon praied for wisedom, and Moses studied for wisedome, and the Queene of Sheba trauelled for wisedome, to shew that wisedome wil requite all the labours and paines that are taken for her. As wisedom is excellent aboue all, so it is affected of all, as oyle was, both of the wise Virgins and the foolish Virgins: nay, the very name to be wise, is so plausible, that Paul saith the Grecians sought after wisedome, they whom God called a foolish nation, *The foolish nation* (sayth Paul) *sought after wisedome*, though he do not say that they found wisedome. And in the second of Matthew we find, that the Gētiles called those men that were singular amōgst them, by the name of *wise men*, as we call thē noble men, which are singular amongst vs, shewing that wise men should be noble men, or noble men shuld be wise men, according to the saying of Dauid: *Bee wise yee which iudge the earth.* And likewise in Paul, wee reade that they which neuer knew what wisedome meant, yet named themselues Philosophers, that is, *Louers of wisedome*, as though there were such a thing behind which all men should loue. Thus wisedome hath bin a mark which euery man hath shot at, euer since Eue sought to be as wise as her maker. But as an hundred shoot, and not one hit the white: so some come short of wisedome, and some flie ouer, and some goe beside, like the arrowes which Ionathan shot at Dauid. Therfore Salomon speaking of wise men, saith, *I haue scarse found one among a thousand.* Therefore Paul makes a generall charge, *I say to euery one, be wise according to sobrietie*, as though euery one had too much wisedome, or too little. Vertue is a meane betwixt two vices, which couch so close beside her, that one can scarse see her. *Couetousnes* on the one side, and *Prodigalitie* on the other side, & *Charitie* in the midst: *Pride* on the

Pro.2.15.

1.*Cor.*1.22.

*Deut.*32.2

*Matth.*2.

*Psal.*2.10.

*Colos.*2.8.

*Eccle.*7.30.

one side, *rusticitie* on the other side, and *comelines* in the midst: *Flatterie* on the one side, *malice* on the other side, and *loue* in the midst: *carefulnesse* on the one side, *careleſneſſe* on the other side, and *diligence* in the midst: *diffidence* on the one side, *preſumption* on the other side, and *faith* in the midst: *ſuperſtition* on the one side, *Atheiſme* on the other side, and *religion* in the midst: *ignorance* on the one side, *curioſitie* on the other side, & *knowledge* in the midst. So that there is but one vertue still for two vices, therfore extremities beare rule in this world. Either we crie *Hoſanna* or else *crucifige*; either Christ must not wash our feete, or else he must wash our feete and bodie too; either we will haue Paul a God, or else we say he is curſed of God; either we say, *Touch not, taſte not, for it is vncleane*, or else we say, *Let vs eate and drinke, for to morrow we ſhall dye*. If we loue, we doe ouer loue; if wee feare, we ouer feare; if we be carefull, we are ouer carefull; if we be merrie, we are ouer merrie; if we be ſolemne, we are ouer ſolemne; if ſo, we cannot be wiſe, but we are ouer wiſe; ſo ſoone as we are thought to know ſomething, we would be thought ignorant of nothing. There is a kind of downe or curdle vpon wiſdome, like the traine of gentlewomen, which is more then needs, which we call *the crotchets of the braine*, which muſt be weeded out as the tree is lopt when it groweth too thicke, or elſe they wil periſh in the braine, like skimme which ſeetheth into the broth. The Scripture ſpeaketh of many ancient, and many rich, and many ſtrong, and many mightie, but of one wiſe man, and yet that wiſe man too before he dyed, ſtept beyond *ſobrietie*. Therefore euen as ye look leaſt other mens wiſedome ſhould deceiue you, ſo looke leaſt your own wiſedome deceiue your ſelues. There is a kinde of wiſedome, which is more contrary to wiſedome then ignorance, as good corne and bad corne come both to the market to be ſolde, and the bad would haue as much money as the good: ſo true wiſedome and falſe wiſedome come both, ſhewe both, offer both, praiſe both, & as Iacob tooke Leah for Rachel; ſo many take the worſe for the better. Pharaoh ſayd, *Come, let vs doe wiſely*: when hee went about that which deſtroyed him. The Scribes, and the Phariſies, and the Elders tooke counſell againſt Chriſt, as though they would moſt wiſely preuent their ſaluation. Iudas would betray his maſter wiſely, and therfore he came

Acts 28.3.

Exod. 7.20.

came with a kisse, and said, *Haile Master*, whē he betraied him. Cain thought to murther his brother wisely, & therefore he called him aside into the field, as though he would walke with him, that none might see. Iezabel thought to kill Naboth wisely, and therefore she suborned false witnesses, and proclaimed a fast before the murther. Eue thought it wisedom to eate the forbidden fruit. Absalon thought it wisedome to lye with his fathers Concubines. The idle seruant thought it wisedom to hide his talent. The false Steward thought it wisedome to deceiue his master. All these were wise aboue *sobrietie*. Of whom we may say with Paul, *presuming to be wise they became fooles*: because they were wise to euill, their wisedome had but an euill end. All these examples are recorded to giue credit vnto this doctrine, *Bee not wise aboue sobrietie*.

Gen. 4.

Gen. 3. 5.

1. *King.* 23. 9

Rom. 1. 22.

As Paul would haue the Galathians zeale according to knowledge, so he would haue the Romanes knowledge according to *sobrietie*. He which forbiddeth vs to trust in our riches, and in our friends, and in our strength, forbiddeth vs to trust in our wisedome, *Trust not in thine owne wisedome*. Wee count the simple, fooles: but GOD counts the craftie, fooles. Hee which thinkes himselfe wise, is a foole *ipso facto*. And to shew that they are most fooles of all, the Apostle saith, that God chuseth the foolish to confound them. It is said, *Be merrie and wise*: but it may be said, *Be wise and wise*: for euery wisedome is not wise. As the wisemen went no further then they were guided by the starre: so a wise man should runne no further then hee is led by the Word. When God hath brought thee vnto goodnes, he saith, *acquiesce*: set downe thy rest: goe no further then goodnes: So when thou art come to wisedome, rest where thou art wel, as the Doue did in the Arke.

1. *Cor.* 1.

Matth. 2.

The first blessing which Christ pronounced to any, is to the poore in spirit. As Paul would haue you rich in knowledge: so Christ would haue you poore in spirit, that is, humble in your knowledge, for the proud knowledge is ỹ diuels knowledge: & wisedom to the wicked, is like ỹ Ark vnto the Philistines which did them more hurt then good. Therefore as God appointed the people their bounds, which they might not passe, whē he talked with Moses in the Mōut: so he hath appointed certain precincts

of wisedome, which when we transgresse, we may be said to exceed our commission, like Shemei when he went beyond the riuer which Salomon forbad him. The raile or pale of wisedome is *sobrietie:* As wisedome is made ouerseer of al other vertues, so *sobrietie* is made ouerseer of wisedome, to measure it foorth in euen portions & due reasons, that none of Gods gifts be lost, as water is vnto the wine, to delay the heate of it, & salt is to meat, to make it souourie: so *sobrietie* is to wisedom, to make it holesome and profitable to him which hath it, and them which seek it of him. *If thou hast found honey* (saith Salomon) *take not too much least thou surfeit.* Nay if thou haue found wisedome, take not too much least thou surfeit. There is a surfeit of wisedome, which is the dangerousest surfeit of al other: when a man begins like Paul to be puffed vp, which was Aarons & Miriams disease, when they murmured against Moses, because they thought thẽselues fitter to gouerne then he. No vertue is better then wisedome and humilitie: but if a man be proud of his wisedome and humilitie, then the vertue is turned into a vice. *If the light bee darknes* (saith Christ) *how great is that darknes?* So if our humilitie be pride, how great is that pride? If our knowledge bee ignorance, how great is that ignorance? Therefore as we remember, *Be wise as Serpents:* so let vs remember, *Be simple as Doues,* or els wee drowne in our wisedome like a light that quencheth in his owne tallow.

Pro. 25. 15.

Numb. 12. 3

Now that ye may know how to be wise according to *sobrietie*, there be certaine properties of this sober wisedome, which I wil shew you. The first, is not to arrogate to our selues more thẽ God hath giuen vs. As the man said, *I beleeue, Lord helpe my vnbeleefe:* So the wise man may say, I vnderstand, Lord helpe my ignorance. For one thing which we know, we are ignorant of a thousand things which we should know: yet the fooliſh virgins would be thought as wise as their sisters.

Fiue marks of a wise man.

No man can abide to be disgraced of his wit: wee had rather seeme wicked then simple. As euery bird thinks her owne birds faireſt: so euery man thinkes his owne wit ripeſt. *There is a generation* (saith Salomon) *which are pure in their own conceit, but they are not clensed from their filthines:* So there is a generation which are wise in their owne conceit, but they are not clensed from

Prou. 30. 12

from their fooliſhnes. There is a generation of ſuch wiſe men: but hee which is wiſe indeede ſaith, *I am more fooliſh then any man.* He which is called *wiſedome* ſaith, *Learne of me to be hũble.* And hee which was counted *the wiſeſt man before Salomon*, is called *the mildeſt man vpon the earth.* Therefore Iames deſcribing the wiſedome which is from aboue, ſaith, *that it is a gentle wiſedome:* the gentle are not arrogant, but the ſcornefull. *Pro.20.2.* *Mat.11.29.* *Num.12.3.*

The ſecond propertie is, not to glorie of any thing in our ſelues, as Iames ſaith, *Let him which is merrie ſing Pſalmes:* So Paul ſaith, *Let him which glorieth glorie in the Lord.* For as wee ſay, *Thine is the Kingdome*, ſo wee ſay, *Thine is the glorie:* and therefore Dauid ſaith, *Not vnto me Lord, not vnto me, &c.* Oh (ſaith Satan) this is a thing to glorie of, knowledge and learning and wiſedome, or elſe what ſhould a man bee proude of? But when Chriſt heard his Diſciples glorie that they had the gift of miracles, which is a greater matter then knowledge: yet hee ſayd, *Glorie not in this that yee can worke miracles:* therefore glorie not in this, that ye know him which can worke miracles. If thy wiſedome bee giuen thee, then thou haſt receiued it; if thou haſt receiued it, then I ſay with Paul, *Why doeſt thou glorie, as if thou hadſt not receiued it?* Wiſedome is not ſo baſe a thing that thine owne glorie ſhould bee the end of it: but as Heſter thought that her honour was giuen her for the glorie of God, ſo the learned ſhould thinke that their learning is giuen them for the glorie of God: the rich ſhould thinke that their riches are giuen them for the glorie of God: the wiſe ſhould thinke that their wiſedome is giuen them for the glorie of God: the value and praiſe and honour of wiſedome is to do good, if we be wiſe to doe euill, we are not as wiſe as Serpents, but wiſe Serpents. *1.Cor.4.7.*

The third propertie is, not to deſpiſe other: therefore Iames calleth the true wiſedome a peaceable wiſedome, becauſe it makes no ſtrife, as hee which had fiue Talents did not diſdaine him which had but one: ſo they which haue moe gifts ſhould not contemne them which haue fewe: For as the Vnicorne dooth more good with one horne then other beaſts doe with two, ſo ſome man doth more good with one gift, then other do with fiue, becauſe they choke them with pride. When the Phariſie ſayd, I am not like this Publicane, he ſayd true, for then hee *Iames.3.*

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was not like the Publicane indeede, because the Publicane was better then he.

The fourth propertie is, to keepe within our calling, hee which medleth with that hee hath not to doe, is compared to one that catcheth a dogge by the eares, and dare neither hold him still, nor let him goe: so hee can neither goe forward for want of skill, nor backward for shame. Paul sayth, hee was set apart to preach the Gospell, so to euery worke GOD hath set some men apart, and fitted them to that worke, as hee did Bezaleel to the building of the Tabernacle, and therefore vnlesse
Exod. 17.11 a man set himselfe apart to this worke, he should thinke of Peter, which when he stroke with the sword was bid to put vp his sword againe, for the sword was not committed to him, but the keyes. In Exod. 17.11. we find Iosua fighting, and Moses praying, & Aaron and Hur holding vp his hands: so euery man shuld haue a seuerall worke. God hath giuen certaine gifts to certaine callings, as no man can exceede his gifts, so no man should exceede his calling. It is not meete that he should bee a free man, which was neuer a prentice, nor that he should leape into Moses chayre, that neuer sate at Gamaliels feete. If thou doest neuer so well, & be not called to it, the Scripture saith straight, *Who hath required this of thee?* thou art an vsurper of anothers office. A foole (saith Salomon) is medling, shewing that a wise man medleth not, but where he hath to doe. Wee are compared to a bodie, some men are like the head, and they must rule: some are like the tongue, & they must teach: some are like the hand, and they must worke: when this order is confounded, then that
Gen. 3. commeth to passe which wee reade of Eue, When the woman would leade her husband, both fell into the ditch. Therefore as
Luk. 12. Christ sayd, *Who hath made me a iudge ouer you?* so they which are not Iudges should say, who hath made mee a Iudge? hee which is not a teacher should say, who hath made me a teacher? he which is not a ruler should say, who hath made me a ruler? And this is a better peace-maker then the Lawyer.

The fift propertie is, not to bee curious in searching mysteries: this Paul meaneth, when he sayth, Let no man presume to vnderstand, aboue that which is meete to vnderstand: the starre when it came to Christ stood still and went no further: so when

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we come to the knowledge of Christ, we ſhould ſtand ſtill and goe no further: for Paul was cõtent to know nothing but Chriſt crucified. It is not neceſſarie to knowe that which God hath not reuealed, and the well of Gods ſecrets is ſo deepe, that no bucket of man can ſound it: therefore we muſt row in ſhallow waters, becauſe our boates are light and ſmall, and ſoone ouerturned. They which haue ſuch crotchets and circumſtances in their braine, I haue marked this in them, that they ſeldome finde any roome for that which they ſhould know, but goe to and fro, ſeeking & ſeeking like them which ſought Elias bodie & found it not. Let men deſire knowledge of God, as Salomon did, but not deſire knowledge as Eue did. For theſe aſpiring wits fall againe like Babel, and runne into doubts, while they ſeeke for reſolutions. As the Iewes when they heard the Apoſtle preach, burnt their curious bookes, and had no more delight to ſtudie ſuch toyes: ſo as men come to the trueth, they are content to leaue theſe fancies, and ſay with Paul, *I know nothing but Chriſt crucified.* Curious queſtions and vaine ſpeculations are like a plume of feathers, which ſome wil giue any thing for, and ſome will giue nothing for. Paul rebuked them which troubled their heads about Genealogies, how would he reproue men and women of our daies, if he did ſee how they buſie their heads about vaine queſtions, tracing vpon the pinacles where they may fall, while they might walke vpon the pauement without danger? Some haue a great deale more deſire to learne where hell is, then to knowe any way how they may eſcape it: to heare what God did purpoſe before the world began, rather then to learne what hee will doe when the worlde is ended: to vnderſtand whether they ſhall know one another in heauen, then to know whether they belong to heauen: this rocke hath made many ſhipwrackes, that men ſearch myſteries before they knowe principles: like the Bethſhanites which were not content to ſee the Arke, but they muſt prie into it and finger it: commonly the ſimpleſt men buſie their heads about the higheſt matters, ſo that they meete with a rough and crabbed queſtion, like a knob in the tree, and while they hacke and hew at it with their owne wittes, to make it plaine, their ſawe ſtickes faſt in the clift, and cannot get out againe, at laſt in wrath they

become like male-contents with God, as though the Scripture were not perfect, and either fall into despaire, or into contempt of all. Therefore it is good to leaue off learning, where God hath left off teaching: for they which haue an eare where God hath no tongue, hearken not vnto God but to the tempter, as Eue did to the Serpent. This is the rule whereby a man may know whether his wisedome stand right: as a couetous man is needie in the middest of his riches, so a proude man is ignorant in the middest of his knowledge. Now if our wisedome were examined by these properties, I feare, as the Angell sayd, *Thou hast examined them which called themselues Apostles, and found them lyars:* so I might say, I haue examined them which call themselues wise men, and found them lyars. Indeede Salomon sayth, *Many boast of their goodnesse, but who can finde a good man?* So many boast of their wisedome, but who can finde a wise man? They are wise (saith he) in their owne iudgements, but he sayth not that they are wise in others iudgements. As Paul tolde the Athenians, that they were too religious: so he would tell many now that they are too wise, so wise, that they are fooles againe. The Galathians zeale was without knowledge, but our knowledge is without zeale, *hauing a shew of holinesse*, as Paul sayth: so they haue a shew of knowledge. But as the shewe of holinesse is hypocrisie, so the shew of wisedome is vanity. If they which thinke themselues wise, be wise; then we haue more wise men then beggers, and peraduenture here bee more wise men, then of any other beside.

Reuel. 3.

Pro. 20. 6.

Col. 2. 3

As you haue heard the notes of them which are wise according to sobrietie: so if you would know such as are wise aboue sobrietie, you shall discerne them by these markes. First, they will haue all the talke whersoeuer they come, like parats. Secondly, they contemne other like the Pharisies. Thirdly, they spurne at him which tels them of their fault, like Abner. Fourthly, they iumpe with Cæsar, like the Herodians. Fiftly, they turne with the time, like Demas. Sixtly, they seeke their owne credit by the discredit of others, like the enemies of Paul. Seuenthly, they loue to heare their owne praise, like Herod. Eightly, aboue all things they would haue their owne will like Iezabel. Whensoeuer these eight markes meete, there is a wise man, & a foole,

a wise man in his owne conceit, and a foole in proofe: these are the wisemen of the North, and the Philosophers of England.

Thus you haue heard the wisedome which is according to sobrietie. If any man doe see the spots of his owne face in this glasse, let him *wash and be cleane. He that is wise* (saith Salomon) *is wise to himselfe, but hee that is ouer wise, is wise against himselfe:* Here you may see, that note aboue Ela is a iarring note, and alwaies makes a discord in the harmonie. Christ would not haue vs wise Serpents, but *as wise as Serpents*, least they which are like Serpents should circumuent vs: to be wise to euill is an euill wisedome, and there is no such enemie vnto knowledge, as the opinion of knowledge: for one which is wedded vnto his owne wit, will neuer bee counselled of any. Therefore how necessarie is it to remember this doctrine, and GOD graunt wee may remember it. I cannot tell how, no man can serue GOD, vnlesse he know God: for none do obey him except they which doe know him, and yet it is said that there was neuer so much knowledge and so little goodnesse. Surely as Christ said to his Disciples, *O ye of little faith*, so he might say to vs, O ye of little vnderstanding: for there is not too much wisedome, but too much ostentation: Humilitie is none of our vertues. They which should teach others to bee wise *according to sobrietie*, passe the bonds of sobrietie themselues: euerie man hath a Commonweale in his head, and trauels to bring foorth new fashions. As the Iewes were not content with such rulers as God had appoynted them, but would haue a king like the Gentiles. As the Papists are not content with such lawes as God hath appoynted them, but they will haue traditions like the Iewes: So the wisedome of this world is, to deuise better orders, better lawes, better titles, better callings, better discipline, then God hath deuised himselfe. *Euery plant* (saith Christ) *which my father hath not planted shall be rooted vp*: that is, euery title, and euery office, and euery calling, which God hath not planted, shall bee rooted vp: to bee wise according to this booke, is to be wise according to *sobrietie*. Therfore seeke the wisedome of Christ, for the wisedome of the Serpent is turned to a *curse*, the wisedome of the Pharisies is turned to a *woe*, the wisedome of Achitophel is turned to *folly*, the wisedome of Nimrod is turned to *confusion*,

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the wiſedom of the Steward is turned to *expulſion*, the wiſedom of Iezabel is turned to *death*. This is the end of ỹ deceiuers wiſedome, of the extortioners wiſedome, of the vſurers wiſedome, of the perſecutors wiſedome, of the flatterers wiſedome, of the ſorcerers wiſedome, of the hypocrites wiſedome, of the Macheuelians wiſedome. As Moſes Serpent deuoured the Sorcerers Serpent: ſo Gods wiſedome ſhall deuoure mans wiſedome.

Wherefore, *By the grace of God which is giuen vnto me*, I ſay vnto euery one of you with Paul, *Be wiſe vnto ſobrietie, be not aſhamed to ſeeme ignorant of ſome things, but remember that it is better to ſeeme ignorant, then to be proud.* Thus you haue heard what wiſedome is, now let vs pray vnto God for it.

FINIS.

FOODE FOR NEW BORNE BABES.

1. Pet. chap. 2. verſ. 2.

As new borne babes deſire the ſincere milke of the word, that ye may grow by it.

THis Scripture (beloued in the Lorde) containeth an exhortation to incite and ſtirre vp the beleeuing Iewes, that as GOD had inlightned them with ſome knowledge of his trueth, and ſanctified them in ſome meaſure with the grace of his ſpirit: ſo they would proceede and grow on and daily increaſe more and more in the faith and feare of Ieſus Chriſt, like the glorious Sunne which ſtill augmenteth and redoubleth his heate and light, till it be come to the middeſt of heauen, where is perfect day. Now the meanes whereby wee receiue all our growth and increaſe in God, is the liuely preaching of the word of trueth. And therefore the Apoſtle by a figuratiue, and borrowed kinde of ſpeech, earneſtly preſſing them to thirſt and to long for the word of God, euen the food of their ſoules, as little infants (which are new borne) crye for the mothers milke to

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nouriſh and ſuſtaine them. For there are two births mentioned in the Scripture: the one fleſhly and naturall by propagation from the firſt Adam, whereby originall and our birth-ſinne, as it were a Serpents poyſon, paſſeth and transfuſeth it ſelfe into vs: the other heauenly and ſpirituall by renouation, from the ſecond Adam which is Ieſus Chriſt, whereby grace and holines is deriued and brought vnto vs.

In this latter and better birth, God is our Father to beget vs, the Church his ſpouſe our mother to conceiue vs, the ſeede whereby we are bred and borne againe, is the word of GOD, the Nurſes to feede, and to weane, and to cheriſh vs, are the Miniſters of the Goſpell, and the foode whereby we are nouriſhed, and held in life, is the milke of the word, as in this place. And therefore in as much as children which are new borne, cannot increaſe in growth and ſtature, but muſt needes dye, and come to diſſolution, vnleſſe they bee continually fedde and nouriſhed with holeſome foode: it behoueth all the faithfull and godlie, who are quickened and reuiued in the life of God, *as new borne babes to deſire the ſincere milke of the word*, that they may grow by it. I thinke wee neede not many words to cleere the generall drift and ſcope of this Scripture, as wee neede not many fingers to point at the ſhining Sunne. Let vs now therefore deſcend to the particular doctrines which iſſue and ſpring from the ſeuerall branches of this Scripture.

1. *Pet.* 1. 2
Gal 4 6.
1. *Pet.* 1. 29.
1. *Theſ.* 2. 7.

Firſt here is noted a preparation, if wee will be bettered and increaſed by the word, we muſt be *as new borne babes*. Secondlie, our affection and dutie when wee are *new borne*, wee muſt *deſire*. Thirdly, the matter and obiect of our *deſire, the milke of the word*. Fourthly, the qualitie *of the milke*, it muſt bee *ſincere*. Laſtly, the end & vſe for which we deſire it, that we may grow thereby. For the firſt poynt, wee muſt bee *as new borne babes*: Children we know are principally commended for ſimplicitie and harmeleſnes: and therefore all thoſe which will profite in the ſchoole of Chriſt, and receiue light and comfort by the preaching of the word, are heere taught to become *as babes*, to lay aſide all malicioufneſſe, and to bring holie and ſanctified hearts to the hearing of it. *Suffer the little babes to come vnto me* (ſaith our Sauiour) *and forbid them not: for of ſuch is the*

Mat. 18. 4.
1 *Cor.* 14. 20.
Luke. 18. 29

kingdome

kingdome of heauen: as if wee were neuer fit to heare and learne of Christ, till wee bee reformed and newly chaunged into little *babes* againe. For *the secrets of the Lorde* (as the Psalmist speaketh) *is with them that feare him:* to teach vs, that as Dauid would admit no vile person into his counsell: so God will admit no sinfull soule into his secrets. If any man will do Gods will (saith our Sauiour) he shall know of the doctrine whether it be of God or no, because no man can learne this doctrine, but hee that dooth it, as no man could learne the Virgins song, but they which sang it. And Salomon to the same effect sayth, *The feare of the Lord is the beginning of knowledge*: as if the first lesson to bee wise, were to be holie: and therefore Christ is said to haue expounded all things to his Disciples apart, to shew, that if wee will haue Christ to teach vs, wee must goe apart from the world. So that as a man slippeth off all his cloathes, when he goeth into a bath to wash him: so we must slip off al our sins, when wee come to the Word to feede vs: for wisedome will not rest in the defiled soule, nor in a bodie that is subiect vnto sinne. As the diuell would not dwell but in a house that was swept from godlinesse: so the graces of God will not come vnto the heart which is not cleansed from wickednesse, for GOD will not powre new wine but into new vessels: therefore vnlesse ye haue prepared new hearts, looke for no new blessings to bee powred on you. The Iewes read the Scriptures daylie in their Synagogues to finde Christ, but all in vaine, because the vaile is not taken away in reading them: euen so doe wee preach in vaine, and you heare in vaine, because the vaile of sin which is drawne like a Curtaine ouer your hearts, hideth and eclipseth the glorious light of the Gospell from you. And therefore (beloued brethren) if you will haue the Lord to blesse your hearing, and to prosper our preaching, you must wash and rince out the dregs of sinne that are frozen in you, you must purge the leauen of maliciousnes that sowreth your soules, you must cast vp your couetousnes, and your pride, and your slothfulnes, and your partiall preiudice, like the Serpent which spues vp his poyson when hee goes to drinke: For this is the cause why there are so many fruitles and non-proficient hearers, because there are so many sinfull and wicked hearers. It is said of Christ, that *he did*

Psal. 25.14.

Iohn 7.17.

Reuel. 14.3.

Prou. 1.17.

Luk. 11.25.

Matt. 9.17.

Matt. 13.11

not

not many great workes in his owne countrie for their vnbeleefes sake: ſo it may be ſayd, that God concealeth many great myſteries of faith from vs for our ſinnes ſake. Our wickedneſſe ſtops Chriſts mouth that hee will not ſpeake, as the Iewes incredulitie chained his hands that he would not worke. Will an Embroderer teach another mans ſeruant his trade, if he know he wil hurt him? No more will God teach the diuels ſeruants his trueth, becauſe he knoweth they will offend him. The ſeed which fell into the thornie ground, ſprang vp very cheerefully for a time, that it might ſeeme to giue great hope of a ioyful harueſt: but becauſe thornes grew vp with it, at length they choked it: ſo that vnleſſe we cut vp the thornie ſins which naturally ſprout and ſpring vp in vs, they will ouerthrow all the good plants of holy doctrine that are graffed in vs: and therefore the Prophet Ieremy willeth vs to *breake vp the fallow ground, & not to ſow among thornes*, as if the heart muſt firſt bee ſanctified, and afterward inſtructed, as iron muſt firſt be heated, and afterwards be faſhioned. In regard whereof, I beſeech you (my beloued) in the feare and reuerence of Gods bleſſed name, looke to your feet when ye enter into the houſe of God: preſſe not into this mariage feaſt without a wedding garment: tread not in the holy ſanctuary to heare the word with an vnſanctified, and a defiled, and a filthie ſoule.

Mat. 13. 22.

Iere. 4. 4.

A man wil not keepe the Sabboth in his working apparel, but will put on his richeſt iewels, and array himſelfe in his beſt attire, and yet wee make it no ſcruple at al to come vnto the Sabboths exerciſe with a prophane, and a wicked, and our workie day heart. When Nadab and Abihu offered ſtraunge fire before the Lord, God ſaid, *I will be honoured in them that draw nigh vnto me*, to ſhew that the Lord doth then looke for more holineſſe at our hands, when by practiſe of his ſeruice, and the duties of holy religion, we approach to draw more neere vnto him. Wherefore to ſhut vp this point, as the begger (in the Goſpell) caſt off his cloake to come to Chriſt: ſo muſt we caſt off the cloake of our wickednes, when we come to heare. We muſt be *as babes*, if we will be Chriſts pupils, becauſe he reuealeth knowledge & wiſedom to none but *babes*. And yet we muſt not be *babes* only, but *new borne babes*, which haue a new ſoule, a new life, new members, new affections imparted to them. Whereby we learne, that

Leu. 10. 3.

Matt. 11. 25

it is not enough in our regeneration, to redreſſe & reforme ſome one diſordered affection in vs, but we muſt be changed & new
1. *Sam.* 10. 9 faſhioned in euery part. As Saul when the kingly ſpirit came vpon him, was turned as it were into another man: ſo we when the world begetteth vs anew, muſt bee turned and changed into other men, and therefore they which are implanted into Chriſt,
2. *Cor.* 5. 17. are called *new creatures*, becauſe neither the old hart, nor the old hand, nor the old eare, nor the old eye, will ſerue the turne, but al
Iohn 3. 6. muſt be molten and new framed again. For *whatſoeuer is borne of the fleſh, is fleſh:* If wee will haue it ſpirit, that is fit for Gods
Iohn 4. 24. worſhip, who *is a ſpirit, and will be worſhipped in ſpirit & truth*, it muſt bee borne againe of the ſpirit. The ſenſe hereof made the
Pſal. 51. 10. Prophet Dauid crie out, *Create in mee a cleane heart, O God, and renue a right ſpirit within me:* and therefore wee muſt not parch and peece vp our hearts for GOD, like a beggers cloake which is made of ſhreds, but wee muſt be renued and thorowly changed in the ſpirit of our minds. When Naaman the leper had waſhed in Iordan, his fleſh came againe like the fleſh of a yong childe: If the leproſie of ſin be waſhed and purged from vs, all our affections, and all our deſires will bee altered and changed like the fleſh of a childe. And therefore if wee will fit our ſelues to be good hearers, we muſt not entertaine friendſhip with any ſinne. As the Adder ſlips off her skin, and the Eagle caſteth her bill: ſo wee muſt quite ſlippe our ſelues off all our luſts, when *as new borne babes* we come to heare.

2. *Cor.* 6. 17. *Touch no vncleane thing*, ſaith the Lord, becauſe ſinne will cling to the conſcience like bird-lime to a feather, therefore wee muſt not touch it: it muſt not haue a finger of vs. When the di-
Iohn 15. 5. uell made his reentrie, he tooke vnto himſelfe ſeuen other ſpirits worſe then himſelfe. Thus one diuell brings moe diuels, & one ſinne puls on more ſinnes, as one crow calleth many crowes to a carrion: and therefore as the leauen was hid in the meale till all was ſowred: ſo let vs neuer reſt ſeaſoning our ſoules till all bee ſanctified: for then we bee fit to vnderſtand euery part of Gods will, when we be in euery part new borne againe.

Furthermore, this point diſcouereth & deſcrieth a groſſe error in Poperie, cõcerning ỹ works of nature, which are wrought and effected by the ſingle vertue and power of our own free wil without

without the finger and grace of God. For whereas the Papists acquite many of them, and cleere them from sinne, as if an vnregenerate man, by the strength and abilitie of his owne will, as it were mounted vpon his owne wings, were able to aspire to the accomplishment of holy desires: we see that the Apostle in this place maketh no other account of the vnregenerate, thē of dead men: and therefore that they must be quickened and new borne againe, before they can practise or performe any vitall action in the life of God. Christ is resembled to a Vine, and we to the brāches: for that all the iuice and sap whereby the branches spring and liue, issueth and ariseth from the roote of the Vine: so all the grace and goodnesse that is in vs, droppeth and distilleth from the riches of the person of Iesus Christ. Before God blessed Sara, she was barren, & childlesse: so vntill God blesse our harts, they be wicked, and fruitlesse. And therfore as an vncleane fountaine cannot send forth sweete water, nor a bad tree bring forth good fruite: no more can the corrupt and wicked heart of the vnregenerate, budde and bring forth any good and vertuous actions. Thus much of our condition and preparation, whereby we haue learned with how holy, and with how sanctified affections, wee ought to repaire to the hearing of the word. Now followeth our dutie and affection when we are *new borne*. *Eph.* 4. 14.

As new borne babes desire. We must not be children in wauering and inconstancie, because the Apostle saith, that God hath furnished his Church with Pastors and Teachers, *That we be no more children, wauering and caried about with euery winde of doctrine*, reeling from faith to faith, from religion to religion, like a drunken man from wall to wall. Nor we must not be children in vnderstanding and knowledge, because the same Apostle saith, *Brethren bee not children in vnderstanding, but concerning maliciousnes be childrē, but in vnderstanding be of a ripe age.* But we must be children in an ardent and burning affection, in thirsting and longing for the worde of God. *Blessed are they which hunger and thirst after righteousnes, for they shalbe filled*, because *God fils the hungrie with good things, but the rich & the wealthie he dismisseth emptie.* The kingdom of God suffereth violēce, because none can enter at the narrow gate, but such as striue, and throng, & thrust to enter. And therfore as whē the damme feeds *Mat.* 12. 41. 1. *Cor.* 14. 10 *Matth.* 7. 6.

her young, euery bird gapeth, and ſtruggleth, and ſtretcheth out the necke to receiue the foode: ſo when we come to heare, euery man muſt reach, & ſtretch out his heart to receiue the word. For then indeede the word worketh moſt effectually in vs, when our harts before are kindled and inflamed with deſire of it, like waxe which receiueth any ſtampe after it is heated. The Shunamites childe which was raiſed by Eliſha, ſo ſoone as his fleſh began to waxe warme, neeſed, and opened his eyes, and reuiued again: ſo when wee waxe warme in the ſpirit, and conceiue a deſire and a thirſt of the word of God, it is an vndoubted token that we are borne againe, that there is breath & a ſoule within vs, and we are not vtterly dead in the life of grace. As contrariwiſe, they which haue not a ſharpe and hungrie appetite to be fedde and ſatisfied with *the milke of the word*, are but dead carkaſſes, and skins full of rotten bones: ſo that this citie which ſhould bee the glorie of the kingdome, may well bee termed *Golgotha, the place of dead mens skuls*, in regard there are ſo many thouſand ſoules dead in ſinne, dead in *deſire*, who haue no thirſt and hunger for the word of God. If they haue a bare reading Miniſter, as children haue a puppit to play with, they think themſelues in a happy ſtate: as if Eliſhaes ſtaffe could raiſe the dead child without Eliſha, and the word giue life without a preacher. It may be they can be contẽt with Micah, to accept a Leuite if they light vpon him: but who wil ſend to Ieruſalem the ſchoole of the Prophets, as Saul ſent to Bethelem to fetch Dauid for his comfort? I thinke you know my meaning. I would not wiſh you to wait til preachers offer themſelues to inſtruct you, but to ſend to the Schooles of learning to prouide godly and able mẽ, who may miniſter the word in due ſeaſon. Balaake, becauſe he longed for Balaam, went to the vtmoſt coaſt of the countrey to meete him. The father, becauſe he longed for his prodigall ſonne, ran to kiſſe him a great way off. Dauid, becauſe he longed for the Arke, went and brought it vp from Kiriathaim: So then indeede wee deſire the word of God, when we will not ſtay till it come vnto vs, but we will preuẽt it, and goe to the vtmoſt borders of our countrey to fetch it home vnto vs. We muſt *deſire the milke of the word*, and we muſt *deſire* it *as babes*, that is, in three reſpects. Firſt, they ſay children ſo ſoone as they are borne into the world, preſently crie out for the mothers

mothers dug: ſo muſt we ſo ſoone as we feele the grace of God to haue renued vs, while we are yet hot from the wombe, hũger and thirſt for *the milke of the word.* If the mother ſhould deferre to giue her child ſucke, were it able to liue a moneth, or a weeke, or a day? No more is our faith able to ſuſtaine & ſupport it ſelfe, vnles it be preſently nouriſhed with the foode of life. Chriſt ſo ſoone as he had raiſed vp Iairus daughter cõmanded her meate, as if it were in vaine for vs to bee quickened by the finger of his power, vnles we be fed by the word of his grace: and therefore Eden was watered ſo ſoone as it was planted, to ſhew that wee muſt be ſtrẽgthened ſo ſoone as we are inſtructed: ſo that it is a great fault among vs, when God hath quickened vs with his ſpirit, and we perceiue his graces to bud and to bloſſome in vs, that wee preſently prouide not moyſture to nouriſh and to preſerue them. We count it a miracle that Elias liued forty daies without foode: and yet we after many yeres of famine, ſtill poſte off the feeding of our ſoules. Wee thinke it alwaies too ſoone to begin, though we begin then whẽ we are ready to end, as the rich man, who then went in hand to inlarge his barnes, when he was euen at deaths doore to reſigne his life. As Chriſt was then ſent for to heale the Rulers daughter, when ſhee was readie to depart: ſo, many neuer deſire the preachers companie till they be readie to die. They ſay that the time is not yet come that the Lords houſe ſhould be built: nor yet time to ſanctifie their ſoules for God: nor yet time to prouide for *the milke of the word.* And thus wee poſt off from day to day, from yeere to yeere, till we be arreſted by death: as the bad Lawyer driues off his Client from terme to terme, till the ſuit be loſt. Lot was ſo long loitering and triffling in Sodome, that the Angel was faine to pluck him out with violence: and certainly vnles the Lord by the good meanes of his prouidence ſhould plucke vs out of ignorance and darkeneſſe wherein wee vſe ſuch triffling, and plunging, and delaying, that ſcarſe one of a thouſand would be ſaued. Wherfore (beloued in Chriſt) if Paul haue planted you in the true faith, deſire alſo an Apollo to water you. If the foundatiõ be laid by a maſter-builder, ſeeke out a skilfull workman, who may roofe it alſo: if yee haue receiued one grace, ſpeedily deſire the preaching of *the word,* that it may increaſe & grow vp by dreſſing & manuring vnto a

Mark.5.46.

Gen.2.6.

Matt.7.23.

double grace: for euen the beſt gifts will wither and decay in you, vnleſſe they be preſently watered with *the word*. Again, we know that children are ſo greedily carried with a deſire of the food, that whē hunger aſſailes them, they neither regard leiſure, nor neceſſitie, nor willingnes of the mothers, but all excuſes and buſines ſet apart, ſo ſoone as they cry for it, they muſt be fed: euē ſo we muſt not thinke it enough to deſire *the word*, but we muſt be earneſt and feruent, & importunate in calling and crying for
Luk. 11.5. it. A notable parable is in Luke, how one called for bread in the night, the other anſwered that hee was in bed; which ſeemed a reaſonable anſwer, and yet it would not ſerue: So we haue long called (my brethren) & we haue a great while craued the bread of life, though it may ſeeme a reaſonable anſwere that they can not giue it vs without impouerifhing themſelues and their children, who are fat and inriched with the miniſters maintenance: yet we ought not to be daunted and diſcouraged ſo, but to continue asking ſtill, as Peter cōtinued knocking till the doore was
Acts 12. opened. For as Iehu was known by his furious marching: ſo you may know a faithful & true Chriſtian by his zealous perfecting of holy purpoſes. The mother doth not alwaies feede her childe for loue, but many times to keepe it ſtil and quiet, is conſtrained to leaue al, and giue it ſuck: ſo if our mother neither reuerenced God, nor feared men, yet if we would bee earneſt and importunate with her, if we would continually cry & call for it, as babes doe for the milke, ſhe would feed vs at laſt, if not of loue, yet at leaſt to bee eaſed of vs. It is an old ſaying, that he which asketh faintly teacheth vs to deny him: if we wil teach men to grant vs, we muſt aske it with courage and conſtancie. And therefore as Iacob wreſtled with the Angel and ſaid, *I will not let thee go vntill thou bleſſe me:* ſo muſt our requeſts wreſtle with the Gouernours of our land, and ſay, I will not let you reſt vntill you heare me. This doctrine enditeth and conuinceth a great number of vs, who though we haue a deſire to the word, yet we are ſo chill and ſo cold, and ſo looſe in it, that in euery croſſe euent, we ſtād ſtone ſtill. If it be but a ſtraw it is a block in our way, becauſe as
Ierem. 9.3. Ieremy ſpeaketh, *We haue no courage for the truth vpō earth:* we haue ſome loue to the trueth, but we haue no courage to labour and aduenture for it, as a Marchant that would gladly gaine, but dares

dares not venture the seas for feare of drowning. If the people bee somewhat backward, or a preacher cannot bee procured at first dash, while the fit is fresh vpon vs, we take our discharge, and cast off the care for euer after. The slothfull man saies, *There is a lion in the way:* and so wee discourage our selues in seeking good things, because there is paines in the way. But if wee desire the word, as babes doe milke, we must neuer rest to desire it, vntill we haue it.

Lastly, we know children are continually crauing foode; a little pause, and then to the breast againe: and therefore we must not bee gorged and glutted with once seruing, but continually desire it. We must be of Elias diet, bread and flesh in the morning, and at euening too: so morning and euening our soules must be fed. The Apostle exhorteth, *Let the word of God dwel in you*, because it must not take vp a nights lodging and so be gone, but it must bee a continuall residence and abode in our hearts. Though the ground be good, yet it must haue the former & the latter raine to make it fertile, and yet many of vs thinke to grow greene with one shower, and to goe vnto heauen with one Sermon. It is reported of the faithfull, that they continued daily in the Temple, as if a Sabbath daies exercise would not serue the turne, vnlesse wee had some ordinary repast in the workie daies also: and therfore as the lampe burned continually in the Temple without quenching, so the word must continually sound in our eares without intermissiõ. Thus you see (beloued) that if you will *desire the milke of the word as new borne babes*, you must desire it presently without delay, importunately without fainting, and continually without loathing, and being satisfied with it.

Col. 3.16.

Acts 2.6.

Now we come to the matter and obiect which wee must desire, namely our foode and nourishment in Christ, which is here called *the milk of the word*. To this our Sauiour recalleth vs from al our dainties, Labor not for the meate which perisheth, but for the meat which indureth to eternall life. For *the word* is euerlasting food and immortall seed, because it makes vs immortall, and to last for euer. We desire wealth, honor, and pompe, and pleasure, and euery thing, saue *the milke of the word* which we should desire, like Adã who had all trees, & yet liked none but the forbidden tree. There is a *desire of the word*, but it is a tare to choke the

Iohn 6.28.

1. *Pet.* 4.13.

Mat. 13.22.

1.Tim.6. good corne: there is a desire of money, but it is the roote of all euill: there is a desire of the flesh, but it fighteth & wageth warre
Iam.4.1. against the spirit: there is a desire of preheminẽce, but it is swelling & ambitious: there is a desire of reuenge, but it ariseth from a rash and carnall spirit: there is a desire of praise, but it is cursed
Luk.9.54. and pharisaicall: the blessed and holy desire is, *to desire the milke of the word.* When Ionathan saw the honey dropping, hee must needes bee licking: so when ye see the milke of the Gospell, ye must desire to be sucking. Of al the blessings of Canaan this was the chiefest, that it flowed with milke and honey; and this incouraged the Israelites to trauaile to it in the desart to possesse
Iohn 12.45. it. The *Word* is a land flowing with better milk & honey, and we must not thinke any paine or toyle too much to attaine it. God hath many names in scripture to make vs conceiue more honorably of him: so hath the *Word* many titles to make it more ami-
Psal.119.10 able. It is called *a lanterne* to direct vs, *a medicine* to heale vs, *a guide* to cõduct vs, *a bit* to restraine vs, *a sword* to defend vs, *water* to wash vs, *fire* to inflame vs, *salt* to season vs, *milke* to nourish vs, *wine* to reioyce vs, *raine* to refresh vs, *a treasure* to inrich vs, and *the key* to open and vnlocke heauen gates vnto vs. Thus the *Word* is named in all things, that we should onely desire it in stead of all things. And surely therfore *the word* is in so small request amõg vs, because we know not what blessings it bringeth with it. It is the word of saluation, because it saueth the soule frõ pining, as the corne which Ioseph sent, did Iacobs house frõ famine. So that as Elisha said of Iordan, *wash & be clensed:* so may we say of the *word*, Heare it and be saued. It is called *the word of life*, because it reuiueth the spirit, as Elishaes bones reuiued the Israelite. It is called *the word of reconciliation*, because it is like a golden chaine to linke God and vs together. And in regarde
Matt.13.16 hereof, it is called *a iewell of ineſtimable price*, as if all the treasure in Egypt were not wealthie enough to buy it. And therefore, as Dauid longed for the Well of Bethelem: so must wee long and languish for *the milke of the word.* The *word* is resembled to *milk* in three respects. First, because it is ẏ only food of the faithful, as milke is the only and proper food of babes. Secondly, because it is not hard and intricate, but plaine and easie to be conceiued, as milke is easie to bee digested. Thirdly, because it is sweete and

comfortable

comfortable to the ſoule, as milke is ſweet and pleaſant in taſte.

For the firſt point, the Lorde chargeth the *Iſraelites, to doe whatſoeuer he had commaunded, and not to adde or diminiſh any thing*. And Ioſua, Ioſiah, Ezra, and the reſt, when they would renew the Lords couenant with the people, read nothing but the Law, to ſhew that it was the only rule and ſquare of all their dutie: and therefore Eſay recalleth vs to the law & to the teſtimonie, &c. and Chriſt ſends vs *to ſearch the Scriptures, becauſe by them wee haue eternall life:* and therefore the Popiſh Church (which not content with the milk of the Goſpel) hath broached many heathen traditions, and vnwrittē traſh; doth not feed but choke & poyſon her children with them, and depriue the Lords people of this food of life, and like curſed Philiſtines ſtop vp the wels of water which other haue digged: what doe they elſe but ſtarue and famiſh ſo many Nations? For well may their hedge-prieſts like drie nurſes delight & diſport the childrē for a ſeaſon; but when hunger bites, when the diſtreſſed conſciēce would be fed and comforted, then they are not able to affoord thē the very crums from Chriſts table, & therfore we muſt needs acco[illegible] the eſtate of thoſe congregations to be full of dread and horror, which haue not this *milke of the word* to feede their ſoules, which want a good ſteward to giue them their meate in due ſeaſon: which like the Egyptians lye crawling in the darke, when other Churches enioy moſt comfortable light. Iacob forſook the bleſſed land of Canaan when it had no bread, and can wee bee enamoured of thoſe aſſemblies where there is no ſoules food? If ye did conſider (my beloued) that ye cannot be nouriſhed vnto eternall life, but by *the milke of the word*, ye would rather deſire your bodies might be without ſoules, then your Churches without preachers. I tremble to thinke how oft you haue heard this, and yet how little you haue performed it.

Deue. 12. 32.

Eſay 8. 20. Iohn 5. 39.

For the ſecond point, that the doctrine of the Goſpel is plaine, appeareth, when the Wiſeman ſaith, *All the words of his mouth are plaine and eaſie to him that will vnderſtand. The teſtimonie of the Lord is ſure, and giueth light to the ſimple. If our Goſpel be hid* (ſaith the Apoſtle) *it is hid vnto them that periſh:* for as the Sun which was made to lighten all things, is moſt light: ſo *the word* which was made to cleere al things, is moſt cleere: ſo that if there be

Prou. 8. 9. Pſal. 19. 7. 2. Cor. 4. 3.

be no communion betweene light and darknes, and *the word of*
Psal.119.5. *God be a lanterne vnto our feete, and a light vnto our paths*; then it is euident that the *word* hath no darknes in it. If we see not all things, the fault is not in the light, but in the eye; as Agar could not see the water which yet was before her, and therfore our aduersaries falsely charge the Scriptures of exceeding hardnes and
Numb.13. intricatenes. When the spies were returned from Canaan, they could not say but that it was a good land; but they said it was hard to come by: so the Papists must needes confesse, that the Scripture is a good word, and yet to dissuade the Lords people from a serious and diligent search of it, they bring vp a slaunder and say; it hath many obscurities and by-paths. But as Elisha saw the horses & fiery chariots which his enemies could not see: so (beloued) if ye come with a faithfull and a holy heart to the *word* and to the Scripture, ye shall see that plainnes and easines in the doctrine which our aduersaries cannot see. For the third point, that the Gospell is the only comfort and consolation of a
Iere.15.16. faithfull soule, the Prophet Ieremie saith, *Thy words were found by me, and I did eate them, and thy word was vnto me the ioy and*
Psalm.119. *reioycing of my heart. Thy testimonies haue I taken for an heri-*
111. *tage for euer: for they are the ioy of my heart.* As a man will bee glad to be hired to a noble man: so Dauid whē he had gottē *the milke of the word*, reioyced as much as if he had been hyred vnto God: and therefore, in all the storie of the Acts, wee see ioy and comfort to haue followed *the word*, as Elisha followed Elias, & would not leaue him. So the Wisemen reioyced exceedingly when they saw the starre which should leade them to Christ: so ye haue matter of great ioy and comfort, when ye heare *the word* preached which shall carrie you to heauen, like the chariots which conueied Iacob into Egypt. There be many Michols in this lād which haue mocked king Dauid for dancing before the Arke. There are many which tearme vs heady and fooliſh men, because we come and throng, and prease thus to a Sermon: but as Christ said, *Father forgiue them, they know not what they doe:* so God forgiue thē, they know not what they say: for if they did feele the calme of conscience, the ioy of hart, the consolation of spirit, and the exceeding & euerlasting comforts in God, which the faithfull possesse and enioy by hearing *the word*, they would

account

account vs not only fooles, but ſtarke mad, if all the pleaſures, or profits, or dangers of the world ſhuld withdraw or withhold vs from it. So much for our food; now we come to the qualitie of our foode. It muſt be *ſincere*. *Sincere* both in his ſauour, and alſo in effect and operation: for, as in nouriſhing our bodie naturally, our blood cānot be good if our diet be vnholeſome: ſo in feeding our ſoules ſpiritually, neither our hearts nor affections, nor our words, nor our works can be good, vnles the milke be holeſome whereupon we feede: and therefore, as our Sauiour bids vs *take heed what we heare*: ſo the Apoſtle to the like effect, giues a caueat to take heed vpon what we feede: for there is a *pure and freſh doctrine*, in Ier. 1.7. & there is a *ſowre & leauened doctrine*, in Matt. 16.6. There is a *new wine* of the Goſpell in Matth. 9.17. and there is a *mixed wine* in the cup of fornicators in Reu. 17.4. There are *holeſome words* in 2. Tim. 1.13. & there are *corrupt and vnholeſome words*, Epheſ. 4.29. There is a *doctrine of God*, Ioh. 7.16. & there is a *doctrine of diuels*, 1. Tim. 4.1. There is *an edifying & a building word*, & there is *a fretting & a cākred word*, 2. Tim. 2.17. As the Prophets children cried out *death in the pot*; ſo ſome places may ſay, *death in our food*: and hereof it is, that we are ſo often forewarned in the Scripture to *beware of the leauen of the Scribes and Phariſies*; to *take heed of the Prophets which come to vs in ſheepes clothing*: to *beware that no man ſeduce vs through Philoſophie*: to *try the ſpirits whether they be of God or no*; as we muſt taſte our foode before we digeſt it: to try our gold before we treaſure it: Chriſt taſted the vineger but would not drinke; ſo whē we taſte falſe doctrine we muſt reiect it. There are many greedie of milke, but it is Dragons milke: they take great paines to learne, but it is to learne the language of Aſhdod, and not the language of Canaan: they runne to heare, but to heare fables and vntrueths. Nimrod was as painfull in building of Babel, as Salomon in rearing the holy Temple. Micah entertained a Leuite, and cōſecrated his ſiluer, but to an idolatrous worſhip. The Iſraelites melted their eare-rings, but to erect a Calfe. Iezabel fedde a great rout of trencher chaplaines, but to honour Baal. Many deſire to haue milke, but they will haue it from Dragons poyſoned: and therefore we are here warned to *deſire the ſincere milke, &c.* For the Lord will not haue the wine of his word

Matt. 4.14.

to be mingled & maſhed with the water of humane inuentions.

Iere.23.21. *He that hath my word let him ſpeake faithfully:* what is ỹ chaffe to the wheate? God would not haue one field ſowed with two kindes of graine; to ſhew vs that he would not haue one heart filled with two kindes of doctrine. Dagon could not ſtand with the Lords Arke, no more can Chriſts truth hold any fellowſhip with the word of error: and therefore as the Miniſters muſt beware that they make not marchandiſe of the word of GOD, ſo muſt the people alſo, that they drink not any *milk* but that which is ſincere. And here ye ought (my beloued) more carefully to behaue your ſelues, as ye ſee the diuell more ſubtilly to aſſault you, and vnder the cloake of zeale and reformation, to bring into the Lords Sanctuarie moſt wicked prophanation.

As a man will be more wary to trie euery peece of gold, when he ſees many counterfeit and Flemmiſh angels to flie abroad: ſo when ye ſee many ſorts of doctrine, crawling daily like Locuſts out of the bottomleſſe pit, ye muſt bee more diligent to taſte and trie which is ſound and ſincere.

It followeth: *That ye may grow by it.* Here is the ende of our hearing, That we may grow in grace and increaſe in the faith of

Eſay 61.3. righteouſnes: for the faithful are called *the trees of righteouſnes,*

1.Pet.2.3. becauſe they muſt bee alwaies ſpringing: *liuing ſtones,* becauſe

Mat. 25.16. they muſt grow in the building: *good ſeruants,* which muſt trade

Iohn 15.2. and traffique the Lords talents to increaſe: *fruitfull branches,* which muſt be purged and pruned by the hand of the heauenlie husbandman. Iſaac muſt not alwaies hang on Saraes breaſt, but muſt be weaned: ſo we muſt not alwaies be children, but grow vp and increaſe and profite more and more. As the ſtarre neuer ceaſed till it came ouer Chriſt; ſo we muſt neuer reſt walking til

Iohn 1.17. we come to God. If we haue faith, we muſt *proceede from faith*

1.Theſ.3.12 *to faith:* if we haue loue, we muſt *increaſe and abide in loue:* if we

Iohn 2.17. haue zeale, we muſt *endeuour to be conſumed with zeale:* if we be *liberal to the diſtreſſed Saints of God,* we muſt *double our libera-*

1.Tim.3.13 *lity,* as Elkana gaue Annah a double portiõ. If we *reade the ſcrip-*

Iohn 12.12. *tures,* we muſt *goe on and continue in prayer:* if we *giue almes,* we

2.Cor.9.7. muſt ſtep on one foote further, and *giue them with cheerfulnes:* and thus as the Eagle continually ſoareth till ſhe come to the higheſt: ſo muſt wee ſtill increaſe till wee come to perfection.

Let

Let vs bee led forward vnto perfection: as if a faithfull man were like a ſhip vnder ſaile, neuer anchoring till he arriue at heauen. *Heb.6.1.* The greater is our ſin which heare, and heare, but are neuer the more reformed for our hearing, like Pharaohs ill fauoured kine which deuoured the fat kine, but remained as ill fauored as they were before: ſo many of vs when we haue lugged the breaſt almoſt drie, after twentie or thirtie yeres feeding, are as skregged and leane as we were before. No man almoſt among vs is more zealous, no man more faithfull, no man more conſtant for the truth, no man more feruent in religion, no man more ſanctified, no man more diligent in practiſing, nor leſſe vitious now, then he was one hundred Sermons agoe, as if wee were night-blacke rauens, which cannot be waſhed with al the ſope of the Goſpel. Though we haue long heard and ſtill deſire to heare, yet we doe not *grow* by our hearing, we are very dwarfes in Chriſt ſcãt able to goe, little in faith, little in loue, little in patience, little in obedience, little in zeale, like Zacheus, ſo little that wee cannot ſee Chriſt. This is an vndoubted euidence that we haue not fleſhly but ſtony hearts, which though they be waſhed, yet they cannot bee watered with the ſweete ſhowers of the Goſpel. For, is there not in euery tauerne, and in euery ſhop, and in euery houſe, and in euery hall, as much couetouſnes, as much briberie, as much couſoning, as much wantonnes, as much maliciouſnes after this long ſhine of the *Word*, as there was before? Are we not now as ſlothfull in Gods ſeruice, as diſſolute in the practiſe of Chriſtian duties, as diſhoneſt in our dealings betweene man and man, as proud in our attire, as light in our behauiour, as hypocriticall abroad, as ſinfull at home, as wee were before? And what is the reaſon hereof, but that we come to the fountaine, rather to draw then to drinke: rather to heare then to be bettered, and ſanctified and increaſed by our hearing? One ſort heareth not at all, like Eutichus which was ſleeping whē Paul was preaching: another *Act.26.6.* ſort forgets al as Nabuchadnezzar did his dreame, the moſt ſort remembers all, but will make no practiſe of it, as a Carpenter which ſhould ſquare all by rule, and ſtickes it at his backe, and works all by aime. But aſſuredly (my beloued) it were better you neuer heard, then thus in deſpight of God to abuſe your hearing.

If I had not ſpoken to them (ſaith Chriſt) *they ſhould haue had no* *Iohn 14.22.*

ſinne,

ſinne, but now haue they no cloake for their ſinne. What cloak can ye haue when God offereth grace, and ye wilfully refuſe it? As meate, the more a man receiueth, the more it diſtempereth, if it be not digeſted: ſo the more ye learne, and the more ye heare, the greater is your ſin if ye grow not by it: if the ſeruant which hid his talent in a napkin was ſo handled, what ſhalbe done to them which ſuffer their talent to periſh? And therfore euery man muſt *beware how he heareth:* euery man muſt *take heed that he receiue not the grace of God in vaine, that he deſire the milke of the word,* to be bettered and increaſed by it. Wherfore whoſoeuer thou be that heareth this, and will heare other; ſearch thy conſcience, whether thou bee growne in any vertue ſince thou heardeſt the laſt Sermon: conſider what ſinne thou haddeſt the laſt Sabbath, which thou haſt not this Sabbath. If thou finde no change, then the *Word* hath not had his working in thee: thou art not increaſed by the foode which thou receiuedſt. Will not a man be angrie to ſet his child to ſchoole, & find him alwaies at his A, B, C. or the firſt principles of ſanctification? So God will be diſpleaſed, if we be negligent and ſlacke and neuer take out his leſſons, but ſtand at a ſtay. I know many of you wil giue me the hearing of this, as you haue done many of my brethrē heretofore: but as the worme ſtroke *Ionas gourd,* and it died in the morning: ſo by the next morning a greedy worme of couetouſnes, or the like ſin will haue periſhed all. If it doe ſo, know the Iudge ſtandeth before the doore readie euery houre to ſummon you by death, to make your appearance at the barre of iuſtice, & to giue vp your account for euery talent, yea, for euery leſſon that ye haue learned and left vnpractiſed. As for you, (if any of you) walke in dutifull obedience to the *Word,* I beſeech you in the feare of God, and in the bowels and loue of Ieſus Chriſt, that ye will abound and increaſe yet more and more, and contend by all meanes to put in practiſe and exerciſe thoſe things that ye heare, that ſo at length whē ye be ripe for the ſickle, and the great day of harueſt be come, ye may be gathered as good corne into the Lords garner, and be inueſted in the holy heauens with that bleſſed kingdome which God hath prouided for them that ſerue and feare him. Amen.

FINIS.

THE

THE BANQVET OF IOBS CHILDREN.

Iob.1.4.5.verſes.

4 *And his ſonnes went and banquetted in their houſes euery one his day: and ſent and called their three ſiſters to eate and drink with them.*

5 *And when the daies of their banquetting were gone about, Iob ſent and ſanctified them, and roſe vp early in the morning and offered burnt offerings, according to the number of them all. For Iob thought, it may be that my ſonnes haue ſinned and blaſphemed God in their hearts. Thus did Iob euery day.*

THis booke is a ſtorie of patient Iob, to ſhew how God can deale with all, and how they ſhould receiue all things at his hande, ſeeing the moſt innocent man in the world, whē God ſhould trie him, was brought ſo low, that the diuell had power to lay vpon him what torment he would, death only excepted, and yet he ſtood to it with ſuch conſtancie, that he ſaith, *though the Lord kill me, yet will I truſt in him*, the thirteenth chapter of Iob, and fifteenth verſe. Such power was giuen vnto his faith, & loue, and patience, that they ouercame the diuel, which ſaid, that if he might haue leaue to plague him, he would *make him blaſpheme God to his face*, verſ. 11. Therefore God would haue this victorie to bee recorded for all ſuch as are ſicke, or ſore, or needie, or oppreſſed, that whatſoeuer paine we ſuffer, we may remember that Iobs paine was ſharper then this, and yet could not make him ſo impatient: but when like a man hee was offended with his torments; like an holie man hee was more offended with himſelfe, and angrie with his anger. Therefore at laſt God returned to him, and remoued his troubles, and made his end more honorable then his beginning, as if he ſhould ſay, *Thus it ſhall bee done to the man which is not offended with my chaſtiſements.*

Now to our purpoſe, in the firſt verſe of this chapter, the holie Ghoſt ſheweth what a good man Iob was, ſaying: *that he was an vpright and iuſt man, one that feared God and eſchewed euill.*

In

In the ſecond verſe he ſheweth what ſtore of children Iob had, ſaying, *he had ſeuen ſonnes & three daughters.* In the third verſe he ſheweth what ſtore of riches Iob had, ſaying: *his ſubſtãce was ſeuen thouſand ſheepe, and three thouſand Camels, and fiue hundred yoke of Oxen, and fiue hundred Aſſes, &c.* In the fourth verſe he returneth againe to his children, ſhewing how they were occupied, before the winde came and blew the houſe vpon their heads, ſaying, *his ſons went and banquetted in their houſes euery one his day, and called their three ſiſters to eate and drinke with them.* In the fift verſe he commeth againe to Iob, and ſhewes a proofe of his vertues, which he commended him for before, ſaying, *that when his ſons had banquetted, he ſent for them, and ſanctified them, and roſe vp early, &c.*

So if ye aske what his ſonnes did, the holy Ghoſt ſaith, that *they banquetted.* If ye aske where, hee ſaith, *in their owne houſes.* If ye aske when, hee ſaith, *euery one kept his day.* If yee aske who were the gueſts, he ſaith, that one inuited another, and the other inuited him again, *and they called their ſiſters to thẽ, and ſo made merrie together.* If ye aske what father Iob did: the ſtorie ſaith, *that after euery feaſt, firſt he ſent for his ſons, and then he ſanctified them, and then he ſacrificed for them:* the reaſon is added, *becauſe Iob thought, it may be that my ſonnes haue ſinned and blaſphemed God in their hearts:* his zeale in this action is declared by three circumſtances.

Firſt, *that he roſe vp early in the morning* Secondly, *that he offered ſo many ſacrifices as he had ſonnes.* Thirdly, *that he performed this offering euery day while the feaſt laſted.* Of euery circũſtance a little, becauſe ſome had rather heare many things then learne one. Firſt, here is to be noted that amõgſt the bleſſings of Iob, his children are reckened firſt, ſo ſoone as the holie Ghoſt was paſt his ſpirituall bleſſings which he mentioneth in the firſt verſe of all, before all his other bleſſings, lands and houſes, and goods, and cattel, and friends, and ſeruants, he ſpeakes of his childrẽ, as the chiefeſt treaſure which Iob had next vnto his vertues; although he was counted the greateſt man for riches & cattels, and all things elſe in all the Eaſt parts, 3. verſe. Therefore the diuell when he had taken away all his other riches, tooke away his children laſt of al, trying him as it were by degrees, as if he ſhuld

ſay,

ſay, I haue a greater plague for him yet, if the loſing of his goods and ſtealing of his cattell, and burning of his houſes, and ſlaying of his ſeruants will not moue him, yet I knowe what will rowſe him: when his children are all feaſting together, I wil raiſe a mightie wind, *and blow downe the houſe vpon their heads, and kill euery ſonne and daughter which hee hath at a clap.* Indeede this newes frighted him ſoreſt, as appeareth in the twentie verſe, his patience was ſo great, that when they brought him word of his oxen, and camels, and aſſes, and ſheepe, hee neuer ſhrinked, we doe not reade that he made any anſwer; as though hee cared not for them, but when hee heard that his deare children, ſeuen ſonnes, and three daughters, after hee had brought them vp to ripe yeeres, were ſlaine all at once, then the ſtorie ſaith, that *hee roſe vp from his ſeate, and rent his garments, and ſhaued his head, and fell downe to the ground, and cried; Naked came I out of my mothers wombe, & naked ſhall I returne againe.* So euen the diuell knoweth what a man loueth, and what a bleſſing it is to haue children, therefore when God commaunded the man and the woman to increaſe and multiplie, it is ſaid before, *that God bleſſed them*, Gen. 1.28. which was the firſt bleſſing that was giuen to man, which is called *a bleſſing*, *The bleſſing of children.* Again, when God ſpake the ſame words to Noah and his ſonnes, it is ſaid before, that God bleſſed Noah and his ſonnes, Gen. 9.4. ſo childrē came ſtill vnder the name of bleſſing. Thus God himſelfe ſheweth that children are his gifts to make you thankfull for them, and carefull of them as Iob was. And therefore ſome men haue more riches, and ſome leſſe, and ſome none, becauſe it is *the bleſſing of God* (as Salomon ſaith) *which maketh rich*, Prouerbes 10. 22. ſo ſome men haue many children, and ſome fewe, and ſome none, becauſe it is *the bleſſing of God* (as Dauid ſayth) *which ſendeth children*, Pſalme 1.28. But this is the difference betweene temporall bleſſings and ſpirituall bleſſings: that ſpirituall bleſſings are ſimplie good, and therefore doe all men good that enioy them: as faith, and loue, and patience can neuer hurt a man, but better him: and temporall bleſſings are as he which hath them, to a good man riches are good, honors are good, health is good, libertie is good, becauſe he doth good with them: but to an euill man they are e-

ull, because they make him worse, and he doth euill with them: as Ieroboam had not done so much hurt, if he had not beene in such honour. Therefore wee pray for health, and wealth, and honour, and rest, and libertie, and life, with a caution, *If it bee Gods will:* As Christ prayed for the remouing of his crosse; because we know not whether they bee good or euill, whether they will make vs better or worse, or whether wee shall doe good with them, or hurt. Thus when Iob had his cattell, and his houses, and his friends, and his seruants, and his children about him, hee was like the man of whom Dauid speakes, *The righteous man shall flourish like a palme tree*, Psalm. 91. 13. Therefore the diuell sayd, *that God had made an hedge about Iob.* Iob. 1. vers. 10. As an hedge goeth round about a garden: so Gods blessings went round about Iob, according to that Psalme 33. 10. *Him which trusteth in the Lord, mercie shall embrace on euery side.*

Thus Iob was endowed with children, but how his children were effected wee cannot define so well as of their father, because the holy Ghost sayth nothing of them, but that they banquetted, which doth sound as though he noted a disparagement betweene Iob and his sonnes, as there was betweene Eli and his sonnes: for oftentimes a godly father hath vntoward children, which make him watch, and fast, and pray, and weepe, when they little thinke, while they themselues ruffle, and sweare, and banquet, and game, till pouertie fall on their purses, as the house fell vpon their heads: so it seemes that Iobs sonnes were secure vpon their fathers holinesse, as many are vpon their fathers husbandrie, which thinke, *The olde man hath enough for vs, we neede not care to get or saue:* so they might thinke, *Our father sacrificeth for vs, we may feast and be merrie*, his deuotion wil serue for vs: he is an olde man, let him pray and God will heare him. One Lot is enough in an house: but if Iob had bred vp his sonnes so, God would not haue commended him, but rebuked him, as hee did Eli. Therefore this is not spoken against Iobs sonnes, that they *banquetted*, as it is spoken against the Israelites, *that they sate them downe to eate, and rose vp to play.* For first it is not like that he which was so commended of God, that he said, *No man was like him vpon the earth*, vers. 8. would not teach his children in their youth, as hee prayed for them after. Againe, if they had

been

been Epicures, and Libertines, and beazlers, God would not haue heard his prayer for them, no more then hee would heare Samuels prayer for Saul. Againe, if they had despised that God which their father worshipped, hee would neuer haue said as hee saith, *It may bee that my sonnes haue blasphemed God*, as though some fault might escape them by ignorance or rashnes: but hee would haue said, My sons are blasphemers, & therfore I must punish them. For that which the law said against blasphemers after, that Iob vnderstood by the Law of conscience written in his heart, as Paul saith, Rom. 2. 15.

Againe, if they had vsed their feasts for their lusts, like them which say, *Let vs eate and drinke, for to morrow we shall die*, it had been vaine for Iob to speake to them of sanctification, for they would not haue sanctified themselues at his bidding. But it is said, that before Iob offered sacrifice for them, they were *sanctified*, that is, they considered the faults which they had committed, and repented for them, and reconciled themselues, and then Iob sacrificed for them. Againe, if their feasts had been surfetting, and disorders, like our Wakes and Reuels, Iob should haue forbidden their feasts, and not prayed God to pardon their sinnes which they committed in feasting, and suffer them to sinne still, for that were to mocke God, as though hee desired not pardon for their sinnes past, but rather leaue for them to sinne still.

Lastly, we doe not see by any circumstance of the story, that they abused their feasts either in suspected houses, or prophane companie, or corrupt speeches, or impure gestures, or wanton dauncings, or vnlawfull daliances, or vaine superfluities, but that our feasts might bee allowed, if they were like vnto theirs. For first *they did feast in their owne houses*, they did not run to Ordinaries, or Ale-houses, or Tauernes, as they which seeke for the strongest wine, or hunt after newes, or worse purposes, but like good neighbours they inuited one another home, and kept their hospitalitie in their owne houses, as our Gentlemen should doe that lie about London, which are a kinde of Non-residents, from their poore neighbours. Secondly, they did not feast euery day, like the rich Glutton in Luke 16. euery one kept his day in the yeere when their feastings came: so it is not meant, that the sons did nothing but feast, and the father nothing but pray: but as the

feasts of the Iewes came at certaine times of the yeere, to celebrate some blessings of GOD, so they obscrued their feasting times, to celebrate their good willes one to another. Lastly, they did not ioyne themselues with ruffians, and swearers, and tiplers, as all are wont to meete together at a feast: neither did they inuite the rich to their tables, as Iames saith, which are feasts of flatterie: but they were all of one kin, and one heart, brethren and sisters, like the Disciples which sate downe together.

All this doth shew that their meetings tended to nourish amitie, and that they had respect to the continuãce of their peace, and increase of their loue one towards another, which was the first cause that feasts were instituted in the Primitiue Church, and therefore called the feasts of charitie, onely that friends and kinsmen & neighbours might meete one with another to receiue the blessings of God, and reioyce together like Ioseph & his brethren, least Christian familiaritie should weare out of vse, and be forgotten. For ye may see in Eccles. 2. 24. and 3. 12. and 5. 17. where Salomon speaketh of the ioye, and pleasure and delight, which we may take in Gods creatures. And againe, in Psal. 104. 15. where Dauid saith, that as bread was made to strengthen, so wine was made to comfort the heart, that God would not onely haue vs fed, but of his exceeding goodnesse hee would haue vs cheered and comforted beside, as he sheweth by this abundance of his creatures, in that hee hath ordained so many things more then wee neede. Why did GOD create moe things then we neede? but to shew that he alloweth vs needfull and comfortable things, for all good things which were not created for need, were created for delight. Therefore euen the Scriptures haue commended solemne feasts in Leuit. 10. Numb. 29. Exod. 23. where ye may reade of sundrie feasts commanded by God himselfe, as the feasts of gathering fruites, the feasts of trumpets, the feasts of Tabernacles, the feasts of new Moones, the feasts of Reconciliation, the feasts of dedication of the Temples, &c. Beside it is sayd, that Abraham made a great feast the same day that Isaac was weaned, Genesis 21. 8. So it is said of Sampson, *that he made a feast when he was married*, Iudg. 14. 10. and at a feast in Canaan, Christ shewed the first miracle that euer he wrought, *turning water into wine*, Ioh. 2. If feasts had been vnlawful, Christ would

would not haue bin there: therfore the Wiſeman ſaith, *there is a time to laugh*, as wel as he ſaith, *there is a time to weep*, Eccle. 3. 4. when he ſaith, there is both a time to laugh and weepe, he implieth, that the time to laugh is not euery day: as it is ſayd of Diues, *that he fared deliciouſly euery day*, Luke 16. for then there were a time to laugh, but no time to weepe. Therefore if ye wil know the time when to laugh, and when to weepe, God hath ſet Vriah for an example, when the Church was quiet, and his countrey ſafe, Vriah could reioyce as well as other: but when the Church was troubled, and his countrey in daunger, though the king bad him *goe home, and eate, and drinke, and ſolace with his wife:* hee would not doe ſo, but ſayd, *the Arke of Iſraell and Iudah dwelleth in tents, and my Lord Ioab and the ſeruants of my King abide in the open field, and ſhall I goe to my houſe, and eate and drinke, and be merrie with my wife? by thy life, and by the life of my ſoule, I will not doe this thing.* See what a ſinne hee counted it to feaſt then, which at another time hee counted no ſinne. Therefore if ye aske when it is time to feaſt, and when to faſt, learne of Vriah: hee forbad not to feaſt, but if hee ſhould ſee your feaſting now, he would ſay, as Eliſha ſayd to Gehezi, *Is this a time to take a reward? Is this a time to make feaſts?* nay the father and the ſons both had neede to riſe early now and ſacrifice together: for if euer the houſe were falling vpon our heads, as it did vpon theirs, now the deuil hath ſent forth his windes, now the Pope hath laid his Ordinance, nay our owne hands which ſhould proppe it, are digging as buſily as the enemies, with reproches, and ſlaunders, and ſuggeſtions, to vndermine the Church, which is falling alreadie, that wee might dye like the Philiſtines, with the Temple vpon our heads. Is this a time to feaſt Vriah? when the houſe of God is beſet like the houſe of Lot: when the armies of Antichriſt are preparing againſt Gods people? As the voyce asked Zacharia, and Amos, and Ieremie *what they did ſee*: ſo if you aske your Prophets what they doe ſee, they may ſay they doe ſee the wolfe deuouring the lambes. We ſee a darke ignorance running ouer the land, like the blackneſſe of Egypt: we ſee the Romanes comming in againe as they came to Ieruſalem and ſacking the Temple: we ſee the Papiſts caruing of Images, and the people kneeling before them: wee ſee the profeſſors of the Goſpell ſhrinke

away, as the Diſciples fled from their maſter when hee was taken. Is this a time to feaſt Vria? Is this a time to flatter? Is this a time to diſſemble? Is this a time to loyter? Is this a time to keepe ſilence? Is this a time to gather riches? Is this a time to reuenge wrongs? Is this a time to ſet forth Pageants? No ſaith Ezekiah, 2. King. 19. 3. *This is a time of tribulation*, in which the Prince, and Nobles, and people ſhould humble themſelues, as the Citizens of Niniuie, leſt the Arke be taken from England, as the Arke was taken from Iſrael, which God grant that our eyes neuer ſee.

Thus much of Iobs children, how euery one had his ſeuerall houſe, which ſheweth how GOD bleſſed them with riches, as hee did their father, and what care Iob had like a father to prouide for them: then how they feaſted together, which ſheweth how ſweete and pleaſant a thing it is for brethren to dwell together in vnitie.

Now you ſhall ſee what the olde man doth, which was ſo commended in the firſt verſe, the ſtorie ſaith, that *he ſent for his ſons and ſanctified them, and ſacrificed for them.* In which words the holy Ghoſt ſheweth the paterne of an holie man and good father, which kept the rule that GOD gaue vnto Abraham, *to bring vp his children in the feare of the Lorde.* Iob doth not as ſome, which when they haue paſſed their bounds, ſet all at randome and ſay with Cain, in Gen. 4. *My ſin is greater then can be forgiuen:* but he goeth to the remedie, as the Iewes whē they were ſtinged, went to the braſen Serpent: Albeit my children haue not done their duties in all poynts, but offended in their feaſtings, yet I am ſure that GOD will haue mercie vpon them, and vpon me, if ye aske him forgiuenes. Therefore he ſent for his ſonnes like a father, and then hee taught them like a preacher to ſanctifie themſelues, & then he offered ſacrifice for them. Firſt, we will ſpeake of the cauſe which moued Iob to ſacrifice for his ſonnes, ſet downe in theſe words: Iob thought, *It may bee that my ſonnes haue blaſphemed God in their harts.* He was glad good man to ſee his children agree ſo well together, but hee would haue them merrie & ſin not, and therefore he puts them in mind euery day while they feaſted, to ſanctifie themſelues. Hee condemneth not honeſt mirth and ſober feaſts, to maintain amitie

and

and peace, but being throughly acquainted with mans infirmitie: this sheweth, that hee had obserued neuer any feasts so dulie celebrated, but some disorder or other hath crept in, whereby God hath been dishonoured at his owne table, either for superfluitie of meate, or excesse of drinke, or vnchast songs, or corrupt speeches, or wanton dancings, or vnseemely daliances: the diuel hath bin stil at one end, & is lightly the master of the feast. Therfore Iob thought with himself; *It may be that my sons haue committed some scape like other men:* I cannot tell, they are but men: it is easie to slip when occasion is readie, though they thinke not to offend; he had no apparant cause to suspect them, & therfore he speakes in the doubting phrase, *It may bee that they haue sinned.* It is better to be fearfull, than too secure: that which happeneth often in the like case, he might well doubt of it, though hee had warned them before: therefore his heart was not quiet, but still this ran in his mind al the while they feasted: *It may be that my sonnes sinne.* How warie was Iob ouer himselfe which was so iealous ouer his sonnes, least one sinne should slip from them: nay if yee marke, hee speaketh not of any open or grosse sinnes which hee feared, but hee speaketh of a sinne in the thought, *It may be that my sonnes haue blasphemed God in their hearts?*

Blasphemie is properly in the mouth, when a man speakes against God, as Rabshakeh did; but Iob had a further respect to a blasphemie of the heart, counting euery sinister affection of the heart, as it were a kinde of blasphemie, or petie treason. Thus the penitent man doth aggrauate his sinnes, and retch them as it were vpon the rack, to make his small sinnes seeme great sinnes, that he might beware as well of small as great. Contrariwise, the prophane and carnall minded man doth mince, and flatter, and extenuate his sinnes, as though they were no sinnes, because they should not trouble him: for this sinne which Iob calleth *Blasphemie*, which is the highest name of sinne, the Papists call but *A veniall sinne*, that is, but a sleight sinne, because it is in the thought: So Iob and they differ in iudgement.

Now out of this speech of Iob; *It may be that my sonnes haue sinned*, or it may be that my selfe haue sinned, which I may properly and rightly terme the iealousie of a holy man: wherein Iob sheweth in what feare hee stoode of his sonnes so long as their

feasts lasted, euen as a Merchant doth till his ship come home. First, wee may see this, that the best things may soone bee corrupted by the wickednesse of men, such is our nature euer since Adam chose euill before good, good hath beene turned into euill, Genesis 3. notwithstanding, that our intent and meaning bee good. As for example, when an husband loueth his wife, or a father loueth his children, these are good and holie and commendable things, yet there is no man can bee found that dooth loue his wife, or his children with that euennesse (as I may call it) or iust proportion, but that there is some oddes in the ballance when his affection is weighed, which may craue pardon like the feasts of Iobs children. If this oddes be in all our measures, then it is no strange case, that Iob thought with himselfe, *that his children might offend God in the thing that of it selfe offendeth not.* Therefore it is good for a man so long as he liueth in this world, to remember still that he is among temptations, and sits at a feast like Iobs childrē, where he may soone take too much. If the fish did know the hooke, and the bird had seene the net, though they haue but the vnderstanding of fishes and birds, yet they would let the hooke alone, and flye ouer the net, and let the fowler whistle to himselfe: so wee must looke vpon our riches, as wee looke vpon snares, and behold our meates, as we behold baites, and handle our pleasure as wee handle Bees, that is, pickē out the sting before wee take the honey, for in Gods gifts Satan hath hid his snares, and made Gods benefits his baites, that as Adam sayd, *The woman which thou hast giuen mee, tempted mee to sinne:* so they may say, the riches, or the honours, or the libertie, or the wife, or the seruants, or the children, or the meates, or the wit, or the beautie which thou hast giuen mee, tempted mee to sinne, so many sinnes lye in waite for vs, about our meates and drinkes, and beds, and wayes, that vnlesse wee watch, pray, and looke about vs at euery time, *it may be*, as Iob sayth, *that we may sinne in our doings*, or in our sayings, or at least in our hearts, as he thought of his sonnes. Therefore no doubt but as Iob thought that his sonnes might offend in their feastings, so hee taught them, euen when they were feasting, and when they sate at the table, and when they dranke one to another, to thinke oftentimes, *wee may sinne as our father tolde vs:* which bridled their mirth,

mirth, and ſlopt many words at the doore, euen when ſinne was at the tongues end: you are not Iobs ſonnes, but you are come to bee Iobs ſchollers, therefore learne that which his children learned. If a man did but carrie this watch-word with him, whenſoeuer hee eateth or ſpeaketh, or bargaineth, it would cut cut off a thouſand idle words, and wicked acts in one yeere for which he ſhall giue account.

The ſecond leſſon which Iob ſeemes to point vs vnto, is to prepare our ſelues before we eate the Communion, that is, *to ſanctifie our ſelues*, and meates, as Chriſt did when they had nothing but a few fiſhes and bare bread, yet there was prayer before they did eate. For as Paul ſayth, *All the creatures of God are ſanctified vnto vs by praier and thanks-giuing*. He which doth not pray to God for his daily bread, nor thank him for it, doth not receiue the creatures of God, but ſteale them from him, as a man which taketh a thing without asking or thanking. There is a kinde of men which I ſpeake of, which holde it too ſad a matter to ſay a ſhort grace before they fall to meate, leaſt it ſhuld forſpeak their mirth, and keepe them in a ſober mind till they riſe againe. I haue heard many ſay, that they cannot be merrie, vnleſſe they ſweare, and whoope, and carouſe, and dallie, and gibe: therefore if they can chuſe they wil neuer be a gueſt where any godly man is preſent, leaſt his countenance or words ſhould daſh their ſport; and if any matter of GOD happen to come in while they are in the vaine, it is like a dampe which puts out theirs lights, and turnes their mirth into heauines, as the hideous hand which wrote vpō the wall caſt Baltazar into a dumpe. Theſe mē had need to leaue their feaſting, and goe to praying, for they deſerue to die, like the Iewes with the quailes in their mouthes. *It may be* (thought Iob) *that my ſons haue a ſpice of this vanitie.* If it be ſo with the godly ſort, as Iobs children were, that they may forget themſelues at ſuch a time, and ſtep too farre, and ſlip a ſinne, what ſhall we ſay of them that driue God out of their companie when they banquet, & ſay that Scipture doth not become the table? as though we ſhould forget God while we receiue his benefits. We neede not ſay as Iob ſayd, *It may be that they blaſpheme GOD in their hearts*, for they blaſpheme him with their mouthes: wee neede not ſay, *It may be that they doe ſinne*, for they doe nothing but ſin:

and

and their feast is a feast of sinnes, as if the diuels should banquet together. But they which feast as Iob would haue his children, sanctifie themselues before, and eate as in the presence of God, and are merrie as it were with the Angels; when they take their bread, they think with themselues what a goodnesse is this, that God giueth such vertue to bread to sustaine life, which hath no life in it selfe; and when they see so many things before them prepared for the flesh, they cõsider with themselues what care God hath of my soule, which careth so much for my body, which shal goe to dust.

There is another lesson which will stand you in great stead if ye marke it, when Iob saith, *It may be that my sonnes haue sinned.* Hereby he teacheth vs to suspect the worst of the flesh, & to liue in a kinde of iealousie of our selues, as hee saith, that his manner was, chap. 9. *I feared all my workes*: that is, hee did mistrust himselfe, and washt his hands, and his feet, and his eyes, and his eares, and his tongue, least they should sinne, as a Mercer mistrusts his prentice least he should filch: so he thought not onely whether his sons sinned, but he thought of his owne sins too. When thou seest some selling in their shops, some tipling in the Tauernes, some playing in Theaters, then thinke of this with thy selfe: It is very like that these men swallow many sins, for God is neuer so forgotten, as in feasting, and sporting, and bargaining, then turne to thy compassions, and pray for thẽ that God would keep them from sin when temptation is at hand, and that he would not impute their sins to their charge: so we should doe for our brethren as Iob did for his children. Againe, so we ought to thinke when we our selues come from places of temptation which infect like a corrupt ayre; *It may be that I haue sinned*: haue I seene & heard all this, and not slipped my foot with them? Come I home sound and whole? haue I drawne none of the infected ayre? Doth none of the dust sticke vpon my garments? Look about my soule, and if thou remembrest any sinne which slip from thee, then pray for thy selfe as Iob did for his children. If thou wilt not pray for thy selfe, who shall pray for thee? If thou wilt not repent thy selfe, who shall repẽt for thee? Look not for Iob to sacrifice for thee. Iob cannot sacrifice for thee, but thou maist sacrifice thy selfe, & none but thee. This should be the thought of euery Christiã, not

whether

whether wee haue pleased, not whether wee haue reuenged, but whether we haue sinned: for if Iob was so zealous of his children, how zealous should we be of our selues?

FINIS.

SATANS COMPASSING THE EARTH.

Iob. chap. 1. vers. 7. 8.

7 *Then the Lord sayd vnto Satan, Whence commest thou? And Satan answered the Lord, saying, From compassing the earth to and fro, and from walking in it.*

8 *And the Lord sayd vnto Satan, Hast thou not considered my seruant Iob, how none is like him in the earth? an vpright man, one that feareth God and eschueth euill.*

Haue spoken of the question alreadie, now of the answere: *Compassing* heere dooth signifie temping, and the *earth* doth signifie all the people of the earth: as if he should say, I come from temping all men. It is some vantage vnto vs to heare that the Spanyards are comming before they come, and what number they haue, and how they are appoynted, that wee may leuie our forces accordingly. But beloued, there is a greater aduersarie then the Spanyard, which brings in the Spanyards, your aduersarie the diuell. It is good for vs to heare when he comes, that wee may bee in a readines against him, as wee prepare against them. Therefore this Scripture, and this time accorde well. In Reuel. 12. 10. the diuell is called *an accuser*, and now I am an accuser of the accuser: hee accuseth vs to God, and God accuseth him to vs, that when he comes like an Angell, yet wee may say to him like Christ, *Auoyde Satan*. First giue me leaue to say vnto you as Christ said vnto his Disciples, *Take heed how you heare*, for that which I am to speake vnto you of the diuell, the diuell would not haue you heare: and therefore as hee is here called a *Compasser*, so hee will compasse your eyes with shewes,

and

and your eares with sounds, and your senses with sleepe, and your thoughts with fancies, and all to hinder you from hearing while the articles are against him, & after I haue spoken, he will compasse you againe with busines, and cares, and pleasures, & quarrels, to make you forget that which you haue heard, as hee hath made you forget that which you haue heard before, or els to contemne, as though you might doe well without it: as he hath compassed them which doe walke in the streetes while the voyce of God soundeth in the Churches as they passe by: therefore before euery Sermon, yee had neede to remember Christs lesson, *Take heede how you heare.*

Now to the matter. *Satan from whence commest thou? I come from compassing the earth.* Here the deuill is called in like a Iaylor, which keepes some in perpetuall prison, and some are bailed, and some returne to prison againe, and some are executed. They which sinne fearfully, stay as it were about the prison, but are not bound: they which sinne wittingly, are vnder locke: they which sinne greedily, are vnder locke and bolts: they which die in their sinne, are like them which are condemned: this is the bondage which we haue brought our selues vnto for a fayre apple. When the tempter ouercame vs, wee were remooued out of paradise, where we were seated: when we haue ouercome the tempter, we shall bee translated into heauen, where hee was seated: heauen doore was wide, and the way was broad before the rebellion: but when wee knockt at the cannell doore, then the good doore was shut: heauen is large, but the way to heauen must bee narrow, therefore GOD hath set our enemies in the gate to fight with vs before we enter, that this saying might be verified, *The kingdome of heauen is caught by violence*: so soone as wee rise in the morning we go forth to fight with two mighty giants, the World & the Deuill, and whom doe wee take with vs but a traytor? this brittle flesh which is readie to yeeld vp to the enemie at euerie assault, only hee which suffereth Satan to compasse vs, doth stay him fr6 destroying vs. When God asked Cain, where is thy brother? Cain lied and said, I cannot tell. When God asked Sarah why she laughed? Sarah lied and sayd, I laughed not: but when God asked the deuill from whence he came, he answered truly, *I come from compassing the earth*, and yet he which speaketh truth himselfe,

himſelfe,taught them to lie, as hee is called the father of lyars,becauſe he teacheth all others to lye. How then? Was Caine worſe then the deuill,becauſe he lyed and the other told trueth?By this you may ſee that carnall men doe not know ſo much of God as the very deuill knoweth : for he knew that God could tell where hee had been,but Caine doubted whether God could tell what he had done,and therfore he made a lye. Thus the deuill teacheth his ſchollers to doe worſe ſometimes then hee will doe himſelfe, euen as hee would bring them (if it were poſſible) into a worſe plight thē he is himſelf. The deuils faith cannot ſaue vs,no more then it can ſaue him,the deuils knowledge cannot conuert vs,no more then it doth conuert him,and yet he would not haue men beleeue,that which he beleeueth himſelf,nor haue vs vnderſtand ſo much as he vnderſtandeth himſelf: for if Cain had vnderſtood ſo much as hee,that God knew whether he lied or no,hee would haue anſwered God truly,as Satan did : but the deuill knew that there was no diſſembling with God,who knowes what he askes before he askes,therefore he tolde troth to God,though he lye to man : for to lie vnto him which knoweth, is as if one ſhould lye to himſelfe: but Cain was not ſo well learned,he thought peraduenture yet God might vnderſtād his murther, as a theefe ſuſpecteth in his hart that the Iudge may know his theft; but he doubted whether God did know it,and therfore he denied it like one which is guiltie,but thinks that if he confeſſe,he ſhall be hanged, and therefore though euidence and witneſſe accuſe them, yet you ſee many will not accuſe themſelues.

From compaſſing the earth. He which was called Satan before, which ſignifieth an aduerſary,is here ſaid to compaſſe the earth: which is to ſay,being put together, an aduerſarie compaſſeth the earth: and therefore let the earth beware like a citie which is beſieged with the aduerſarie. The diuell hath moe names then any Prince hath titles:ſome God hath giuen to him, & ſome he hath giuen to himſelf: but this is to be noted in the deuils names,that he neuer called himſelfe a lier,nor a tempter, nor an accuſer, nor a ſlanderer,nor a deceiuer,nor a deuourer, nor a murderer, nor a maſter,nor an aduerſary,nor a viper,nor a lion,nor a dragon,nor a woolfe,nor a cockatrice, nor a ſerpent. But when Chriſt asked him his name, he called himſelfe *Legion*, which imports a multitude,

titude, as if he should brag of his number, and here he calles himselfe in effect the compasser of the earth, as if hee should brag of his power. And in the 4. chapter of Luke and 6. verse, hee calleth himselfe the possessor of the earth, as if he should brag of his possessions, and in the same he calleth himself the quier of the earth, as if he should brag of his liberalitie. Thus he which is euill it self, doth shun the name, because he would not be hated: and therefore no maruell if men call euil good, and would be counted honest, though they bee neuer so lewd, for so will the deuill: but as God neuer called the deuill but by those names which the deuill hated, so he neuer calleth sinners by those names which they call themselues. For if you obserue the Scripture, there is no name of the deuill, but in some place of Scripture or other the wicked are called by the same name: hee is called a lyar, and they are called lyars: he is called a tempter, and they are called tempters: he is called a murderer, and they are called murderers: hee is called a slanderer, and they are called slanderers: he is called a viper, and they are called vipers: he is called a lion, & they are called lions: he is called a wolfe, and they are called wolues: he is called a serpent, & they are called serpents. Thus God would they that shall bee damned, should haue the name of him which is damned, to put him in mind. Now none of the deuils names are in the book of life: and therefore lyars, and tempters, and slanderers, and murderers, and defamers are not: therfore these are the deuils names. This I note to shew you how deadly God doth hate sin, that neither the deuill nor his followers could euer get a good name of him: for all his cõpassing, he could neuer compasse this, to shuffle any praise of himself into this book of life: for he doth not compasse heauen, but earth, though he would compasse both: the deuill himselfe doth tell vs here, that he compasseth, & he telleth vs not why he compasseth; but his name Satan that went before, which he spake not of, doth tell vs why he compasseth. Because it signifies an aduersarie, it giues vs to vnderstand that he compasseth the earth like an aduersary. God doth compasse the earth like a wall to defend it: the deuil compasseth the earth like an enemy to besiege it. For enemy is his name, he is enuie euẽ to the name.

Three things I note, wherefore the deuill may be said to compasse the earth. First, because he tempteth all men. Secondly, be-

cause

cauſe he tempteth all to ſinnes. Thirdly, becauſe he tempteth by all meanes: So whoſoeuer ſinneth, wherein ſoeuer he offendeth, v. hereby ſoeuer he is allured, the ſin, and the ſinner, and the bait, are compaſſed, and contriued by the Archpolitique, which calls himſelfe a Compaſſer. Many haue their names for nought, becauſe they do nothing for them, like Labans Images which were called Gods, though they were but blocks: but the deuil deſerues his names, he is not called a tempter, a lyar, and a ſlaunderer, and an accuſer, and a deceiuer, and a murderer, and a compaſſer in vaine, like S. George, which is alwayes on horſebacke, and neuer rides: but hee would doe more then by his office he is bound to. Other are called officers, becauſe they haue an office: but hee is called an enemie, becauſe he ſhewes his enuie. Other are called Iuſticers, becauſe they ſhould doe iuſtice: but hee is called a tempter, becauſe he practiſeth temptations. Other are called paſtors, becauſe they ſhould feede: but hee is called a deuourer, becauſe hee doth deuoure: and wee call him a Compaſſer, becauſe that he doth compaſſe. Euer ſince he fell from heauen he hath liued like Cain, which cãnot reſt in a place, but is a runnagate ouer the earth, from doore to doore, from man to man, begging for ſinnes as the ſtarued ſoule begs for bread. He ſhould haue dwelt in heauen, and not been compaſſing the earth; hee ſhould haue ſung with the Angels, and not been quarrelling with men: but he hath changed his calling, and is become a cõpaſſer, that is, to lay fetters vpon men, as God hath fettered him, leaſt they ſhould aſcend to the place from whence he is fallen. Therefore in this the Lyar ſpake trueth, whẽ he ſaid, *I come from compaſſing the earth:* as if he ſhould ſay to God, I come from the ſlaughter of thy ſeruants, not to aske forgiuenes for all the ſoules which hee hath ſlaine alreadie, but to get a commiſſion that God would make him Knight Marſhall ouer the worlde, to ſlay and kill as many as hee hated: like the bramble which ſet it ſelfe on fire firſt, and then fiered all the wood. Peter deſcribing the deuils walke, ſayth, that hee goeth about: The deuill ſayth, that hee goeth a compaſſing. Peter put in, *ſeeking whom he may deuoure:* the deuill leaues out deuoure, and ſayth no more, but that he compaſſeth. This circular walk is peculiar to the deuill, & therefore may be called the deuils circuit. Al other creatures go forward, but the

deuill

deuill goeth about, which may well be applied to the craftie deuill, becauſe to goe about, is commonly taken to vndermine: when he meaneth he will deſtroy you, then we ſay, he will compaſſe you: ſo when the deuill compaſſeth, then beware leaſt he deuoure. For the deuill goeth about men, as the Fowler goeth about the larke to ſnare her; as the theefe goeth about the houſe to robbe it; as the yuie goeth about the oake to kill it. The deuils walke is a ſiege, which goeth about but to find an iſſue to go in: for he goeth about but vntill he can get in to be a poſſeſſor. He is content to be a compaſſer. The firſt name the deuil hath in ſcripture, is a Serpent, hee is a Serpent, and ſo are his waies like a Serpent, which windeth himſelfe like a circle. As GOD is ſayd to make an hedge about men, ſo here the deuill is ſayd to make an hedge about men: but this is an hedge of temptations, and that is an hedge againſt tẽptations. As Dauid ſaith, the Angels compaſſe vs, ſo might hee ſay, the deuils compaſſe vs: Satan compaſſeth, and man is compaſſed. Satan is like the circumference, and man is, as it were, the Centre: that is, temptations goe round about him, and he dwelleth in the middeſt of them. Thus much of compaſſing: now what he doth compaſſe.

I come from compaſſing the earth. This is the deuils pilgrimage, from one ende of the earth to the other, and then to the other againe, and then backe againe, like a wandring Merchant, which ſeeketh his traffique where he can ſpeede cheapeſt. I haue heard of ſome trauellers which haue gone about the earth, but I neuer heard of any that had ſeene all parts of the earth but this old pilgrime Satan, which hath been in heauen, and in paradiſe, and in the earth, and in the ſea, and in hell, & yet hath not done his walk, but like the Sunne which courſeth about the earth euery day: ſo there is no day but Satan ſeeth euery man vpon earth: as a compaſſe hath no end, ſo he makes no end of compaſſing. Becauſe he is ſuch a compaſſer of the world, therefore Paul calleth him, *The God of this world*, not a peece of the world, as England, or Irelãd, or France, or Germany, or Spayne, but of the world, that is, of all the countries, and cities, and townes, and villages, & houſes. The Pope talkes of his kingdome, how many prouinces are vnder his dominion, but the deuils circuite is greater then the Popes: one would thinke that he could neuer tend halfe his flocke, becauſe

he

he is Vicar of ſo great a Monarchy,& yet he is neuer non-reſidēr. You may ſee his ſteps euery where ſo brim and freſh, as though they were printed in aſhes. If God make you ſee your countrey naked,your Temples deſolate,your Cities ruinated,your houſes ſpoyled,you will ſay the Spanyards haue been here:ſo when you ſee your minds corrupted,your hearts hardned,your willes peruerted,your charity cooled,your Iudges bribers,your Rulers perſecutors,your Lawyers brablers,your Merchants vſurers,your Landlords extortioners, your Patrones ſymoniſts, your Paſtors loyterers,you may ſay the diuel hath been here.Seeing then theſe weedes grow in euery ground,you may beare the diuel witneſſe that he doth compaſſe al the earth.If a man loue his friend,he wil ſay,I will go an hundred miles to doe him good: but if the diuel hate a man,he will goe a thouſand miles to do him hurt.The diuell doth not goe his progreſſe like a king, onely for delight, but al the way he goeth,Peter ſayth,*he ſeeketh whom he may deuoure.* The diuel goeth a viſiting,he will teach the ſicke how they ſhall recouer their health, hee will whiſper the poore how they ſhall come by riches,he will tell the captiues how they ſhall redeeme their libertie,but to deuoure is the end of his viſitation. Therfore Peter called him a Lion,and ſayd, that he went about: and told vs that he ſought as he went: at laſt he ſaith, to deuour, & there he ends,ſhewing that deuouring is his ende.Now you ſhal heare whom he compaſſeth,and to what he compaſſeth,and how he compaſſeth. When it is ſaid,that the diuel compaſſeth the earth, it is meant,that he compaſſeth the mē of the earth:out of which I gather,firſt of all creatures he compaſſeth men: ſecondly,that he compaſſeth al men,and by conſequence,that he compaſſeth good men. The diuell is like an Archer,& man is his marke,and temptations are his arrowes. As Peter is called a fiſher of men:ſo the diuell may be called a hunter of men: for of all creatures his enuie is only to men,becauſe man was made to ſerue God,and inherit the ioyes which he hath loſt:therfore he is called no ſlear, but a manſlear. When there are no men vpon earth,then the diuell will compaſſe the earth no more.

Secondly,he aſſaulteth al men,like Iſmael,which was againſt all.It is ſaid of Saul and Dauid,*Saul hath ſlaine his thouſand,and Dauid his ten thauſand:* but if you put in Satan,you may ſet vp

the number, and ſay, Satan hath ſlaine his hundred thouſand. As there is a legion of men, ſo there is a legion of diuels: that as they ſayd Peters angel, ſo they may ſay Peters diuel: for Chriſt would not haue called Peter Satan, if Satan had not backed him: as death killeth all, ſo the diuel tempteth all: when he hath Eue, he hunteth for Adam: when he hath Adam, he hunteth for Cain: as the father was tempted, ſo muſt the ſonne: as the mother was tempted, ſo muſt her daughters. Euery mã but Chriſt may ſay I haue been ouercome: but Chtiſt himſelfe cannot ſay, I haue not bin tempted. In the Spaniſh Inquiſition the Proteſtants are examined, but the Papiſts ſlip by: but in the diuels Inquiſition, Papiſt, and Proteſtant, and Atheiſt, and Puritane, and al are examined. Hee is not a Captaine of forties, nor of fifties, nor of ſixties, nor of hundreds, but he is Generall ouer all which fight not vnder Chriſts banner: he poſſeſſed the two Gergeſites, which were men; he poſſeſſed Mary, which was a woman; he poſſeſſed the mans ſonne, which was a child. Nimrod is called a mightie hunter which killed beaſts, but this is a mightie hunter which killed Nimrod himſelfe, God keepe vs out of his chaſe.

Thirdly, hee warreth againſt the righteous, euen becauſe they are righteous: as God makes the barren fruitful, and the frutefull to beare more frute: ſo the diuell would haue them ſerue him, which ſerue him not, & they which ſerue him to ſerue him more: and therefore as the Giant encountred with Dauid, ſo the diuell encountred with Dauid, and with Dauids Lord: he which gaue him leaue here to tempt Iob, was after tempted himſelf, although the net brake, & the bird eſcaped: yet as he tempted Chriſt thriſe together, and as he deſired to ſift Peter more then other, ſo they that follow Chriſt, and are like Peter, are ſifted more then other. For this viper is like the viper which ſeaſed vpon Paul. Among many which ſtood by the fire, the viper choſe out Paul, and lighted vpon him before all the reſt: ſo if one be holier then another, this viper wil battaile with him: & there is great reaſon why the godly are tempted more thẽ the wicked; becauſe the wicked are his ſeruants, and do tempt others. As he tempteth all men, ſo he tempteth to all ſinnes for hell and the diuell are alike: therefore as hell is neuer filled with ſinners, ſo the diuel is neuer filled with ſinnes: and therefore when he had made Peter deny his maſter once,

once,he made him deny him twiſe, and when he had made him deny him twiſe,he made him deny him thriſe.For this cauſe our ſins are counted amongſt thoſe things which are infinit,becauſe the diuel and our fleſh meet together euery day to ingender new ſinnes. All the diuels riches is in baites,he hath a pack ful of othes for euery one which will ſweare,a packe full of lyes for euery one which will deceiue, a packe full of excuſes for euery one which will diſſemble. As hee doth goe through the ſtreetes,into euery ſhop he caſts a ſhort meaſure,or a falſe balance:as he paſſeth by the Tauernes,he ſets diſſention betwixt friends: as he paſſeth by euery Inne, he caſts a paire of Cardes, and a paire of Dice,and a paire of Tables: as he paſſeth by the Courts,and findes the Lawyers at the barre,he caſts among thē falſe euidences,forged writings,and counterfeit ſeales. Thus in euery place where he comes (like a foggy miſt)he leaues an euil ſauour behind him. The murmuring of Moſes,the diſſimulation of Abraham,the idolatrie of Aaron,the inceſt of Lot,the drunkennes of Noah,the adultrie of Dauid,the flight of Ionah, the deniall of Peter, name Satan,and thou haſt named the very ſpawne of all ſins,which with his tayle plucked downe the ſtarres from heauē.How many hate their enemies,and friends too,and yet imbrace this enemie,becauſe he kiſſeth when he betrayeth,as though he would not betray. Auarice ſayth,I will make thee amiable: tyrannie ſayth,I will make thee dreadfull: ſloth ſaith,I wil make thee beutifull: vanitie ſaith, I will make thee merrie: prodigalitie ſayth,I will make thee beloued:So the poore ſinner ſtands diſtract how he may follow al ſinnes at once,ſeeking grapes of thiſtles,and roſes of thornes. As he tempteth to all ſinnes, ſo hee tempteth by all meanes: for the name of a compaſſer doth import a cunning tempter. There is craft in compaſſing: the Hunter maketh a raile about the Deere, as though he would guarde them,whē he meaneth to take ſome of them: the Fowler goeth about the bird as if he did not ſee her, when he comes to ſnare her. If mē haue ſo many ſleights to compaſſe their matters,how can the compaſſer himſelfe hold his fingers? If the Serpents ſeede be ſo ſubtle,what do you think of the old Serpent,who hath bin learning his trade euer ſince the creation? If mens trades may be called crafts,the diuels trade may be called craft? Herod is called a foxe, but this foxe taught him his

ſubtiltie: this is he that prepared flatterers for Rehoboam, which prepared lyars for Ahab, which prepared Concubines for Salomō, which prepared Sorcerers for Pharao, which prepared witches for Saul, which prepared wine for Bēhadab, which prepared gold for Achā, which prepared a ſhip for Ionas, which prepared a rope for Haman, he goeth not about for nothing. But this is the firſt tricke of his compaſſing, he markes how euery man is inclined, what he loues, what he hateth, what he feares, and what he wants: and when he hath the meaſure of his foote, then he fits him. Ask what you wil, here is he which offered the whole world, What? ſhall Ionah ſtay for want of a ſhip? nay here is a ſhip, go and flie from the Lord: ſhall Eſau ſtay for want of broth? nay here is a meſſe of broth, go and ſell thy birthrighte: ſhall Iudas ſtay for want of thirtie pence? nay here are thirtie pence, go and betray thy maſter: ſhall Pilat ſtay for want of an halter? nay here is an halter, go and hang thy ſelfe. The tyrant ſhal not want a flatterer, the wanton ſhal not want a mate, the vſurer ſhal not want a broker, the theefe ſhall not want a receiuer: he is a factor betweene the Merchant and the Mercer, and the Gentelmā and the tenant: he is a make-bate betweene the man & his wife: he is a talebearer betweene neighbour and neighbour. Thus if you aske me what is the diuels trade or occupation, all the day long he is making nets, and gins, and ſnares, to catch thee and me, which gape for the worme.

If then the diuell be ſuch a buſie-body, which medleth in euery mans matter, let vs remember what the Wiſeman ſaith, A buſie-body is hated: the diuell is to bee hated becauſe hee is a buſie-bodie: the Iewes could not abide the Publicans becauſe they were like Sumners, and Takers, which carried tole out of their countrie into another: how then can wee abide this great Publican, which taketh tole ouer all the world? nay not tole of men, but men themſelues: he which compaſſeth the earth, compaſſeth vs euen vs which ſtand here. Therefore what ſhall I ſay, but as Chriſt ſayd, When the theefe compaſſeth the houſe, ſhall not the owner guard the houſe? If the citie be compaſſed, & not defended, how ſhould it ſtand? as the diuell runneth round about, ſo the armour muſt goe round about vs, and then though he compaſſe vs, yet hee ſhall not ouercome vs: but as the Iſraelites

ſites were ſafe though the water compaſſed about them, as the children were ſafe though the flames compaſſed about them, as Daniel was ſafe though the lions compaſſed about him: ſo they which haue Chriſts armour, are ſafe, although ỹ diuel compaſſe about them, *I will not feare* (ſaith Dauid) *what man can doe vnto me*: nay I will not feare what the diuell can doe vnto me: for he which is with me is greater then hee which is againſt me. Thus much of the diuell and his compaſſing.

As the Serpent compaſſeth, ſo doth his ſeede: and therefore Salomon calles the waies of the wicked, crooked waies. This is the great compaſſer: there be little compaſſers beſide, like the Pharſies, of whom it is ſayd, that they compaſſed ſea and land to make one like themſelues. In ſtead of theſe compaſſers we haue Seminarie Prieſts, which compaſſe from Rome to Tyborne, to draw one from Chriſt to Antichriſt. I wil not name all compaſſers beſide, leaſt I be compaſſed my ſelfe: but this I ſpeake within compaſſe, that there is a craft of compaſſing, and Satan is the craftſmaſter, and the reſt are his prentiſes, or factors vnder him. When he hath compaſſed ſome men, hee ſets them to compaſſe other men, and ſo he hath his compaſſers, & ſpies in euery country, like continual Leagers to follow his buſineſſe for him, which will doe it as faithfully as him ſelfe. If hee appoynt them to lye, they will lye as faſt as he: if hee appoynt them to deceiue, they will deceiue as cunningly as he: if he appoynt them to ſlaunder, they will ſlaunder as falſely as he: if he appoynt them to flatter, they will flatter as ſmoothly as he: if he appoynt them to mock, they will mocke as ſcornefully as he: if he appoynt them to reuenge, they wil reuenge as ſpitefully as he: if he appoynt them to perſecute, they will perſecute as fully as he. So if he doe but ſay, let there bee an oth, ſtraight there is an oth: let there bee a lye, ſtraight there is a lye: let there be a flout, ſtraight there is a flout: let there be a bribe, ſtraight there is a bribe: let there be a quarrell, ſtraight there is a quarrell: therefore in this the lyar told the truth, for he hath compaſſed the earth indeede.

Thus you ſee what the diuell anſwered, when God asked him from whence he came. Now if God ſhuld aske you, as he asked the diuell, from whence you came before you came hither to

him, or rather whither you will goe when ye depart from him. I doe verely thinke that ſome here did come from as bad exerciſes as the diuell himſelfe: and that when they doe depart from this place, they will returne to as bad exerciſes againe, as the diuell did: ſome vnto the Tauernes, and ſome vnto the Alehouſes, and ſome vnto Stages, and ſome vnto Brothels, and ſome vnto dicing, and ſome vnto quarrelling, & ſome vnto coſening. I would faine know this, if the diuell came from tempting, and you from ſinning, who was better occupied, he in commaunding you, or you in obeying him: they which come to the church and returne to their ſinnes, come to the Lord as the diuell came, not to be reformed of his euill, but to haue a paſport to doe more euill: if any ſuch be here, he hath learned nothing, but goeth emptie away: for they which come like Satan, goe like Satan: a little water is ſprinkled vpon them, which falles off againe to the ground ſo ſoone as they are out of the Church doore; al which they learned is forgotten, like a perfume which ſauoureth no longer then they abide in the houſe where it burneth. Therefore as I warned you at firſt, *Take heede how you heare*, ſo I warne you now, take heede leaſt this Compaſſer come and ſteale that which you haue heard: for when Iudas had receiued the Sacrament, the diuel entring into him, after that, could neuer be driuen out againe: ſo if the diuel enter into you, after you haue receiued this warning, he will poſſeſſe you like Iudas, ſtronger then hee did before, and euerie word ſhall condemne you, as he which eateth the Sacrament vnworthilie, eateth his owne damnation: ſo he which heareth the word vnfruitfully, heareth his owne damnation, that is, the word which I haue ſpoken, ſayth Chriſt, ſhall iudge you in the laſt day.

FINIS.

ACA-

A CAVEAT FOR CHRISTIANS.

1. Corinth. 10. 12.

12. *Let him that thinketh he ſtands, take heed leaſt he fall.*

WHen you haue examined your ſelues by the touch-ſtone which I gaue you, whether you be in the faith or no: if you finde that you ſtand in the faith, let him which thinketh he ſtandeth, take heed leaſt he fall. Three ſentences we borrowed of Paul: in the firſt he exhorted vs to be Chriſtians: in the ſecond, he taught vs to know whether we be Chriſtians or no: in the laſt, he warneth vs, if we be, to perſeuer and take heede leaſt we fall. Saint Paul doth not teach vs theſe phraſes to doubt of our ſaluatiõ, or of the mercie of God, as the Papiſts ſay: but of our conſtancie in his ſeruice, not leaſt we fall frõ our election, but leaſt we fall from our righteouſneſſe. This is a godly feare, and bleſſed is he (ſaith Salomon (not which ſtandeth in feare of Gods mercie, but he which ſtandeth in feare of his owne frailtie, Pro. 28. 14. as Iob did, which feared all his workes, Iob 9. 28. We muſt haue confidence towards God, but diffidence towards our ſelues: for God will be true to vs, if we be true to him. This feare is not contrary to faith, but cannot ſtand without it: therefore take heede leaſt ye fall, is, take heede leaſt ye ſinne, as the Iſralites ſinned; an admonition gathered from the fall of the Iewes, to them which ſtand, or to them which thinke they ſtand, to take heede leaſt they fall. As a Chronicler in a ſtorie giues a watch-word by the way, to admoniſh the reader of ſome ſpeciall things to be marked: ſo the Apoſtle, teaching vs to make vſe of all that we heare or reade, after he had ſhewed how the Iſraelites ſtood ſomtime, and how they fell after againe, which were the elect people of God, the becon of the world, and glory of nations, vntill they crucified him, who would haue ſaued them, ends with a ſigh, as if he ſhould ſay, it grieues me to record their folly, and to diſcouer their nakednes of my country-men, what ſhould I rehearſe any more? If they fell thus, take them for a warning, and *Let him that thinketh he ſtan-*

deth, take heed least he fall. Here we are set to sinners schoole, to see what we cã learne of the wicked, as the Bee doth gather honey of weedes: for all which is written, is written for our instruction, Rom. 15.4. These things (saith Paul) are written to admonish vs, vpon whom the end of the world is come: as if he should say, we haue neede to take more heede then they vnder the law, because we liue in the last and worst daies, when the Dragon is let loose, & hath great wrath, because his time is short, Reuel. 12. vers. 12. Now if you would know how the Israelites fell, reade but from the sixt verse, and you shall see how they fleeted from sinne to sinne, like a flye which shifteth from sore to sore. They tempted the Lord (saith Paul) they murmured, they lusted, they committed Idolatrie, they serued the flesh, they sate downe to eate, & rose vp to play: Take heed (saith Paul) O ye Corinthians, least ye liue so too: you shall not do euill because others doe so, but these things are written for your learning: therefore first you shall learne, that as they fell away, so you may, and then by their fall you may learne to stand.

Thus the Apostle warneth vs, that we are all in a house readie to fall, and all in a ship readie to sinke, all in a body ready to sin, who can say what he will doe when he is tried? Therefore Paul saith not, let him that standeth take heede least he fall, but *Let him that thinketh he standeth take heede least he fall:* warning vs before that we take heede of falling, and to examine how wee stand, whether we stand or no: for when he makes his speech of them which thinke they stand, not of them which stand, hee intends that few stand in comparison of them which thinke they stand: many think themselues wise that are fooles like other: many thinke themselues pure, which are prophane like other, as Salomon noteth, Prou. 30.12. There is a generation which are pure in their owne conceit, and yet are not washed from their filthines: as though there were a generation or sect of such men.

And againe, Prou. 20.6. Many men will boast of their goodnes, but who can finde a faithfull man? so many seeme to stand which stand not: many thinke they beleeue, which know not what faith meaneth: many looke to be saued, which cannot tell who shall saue them, no more then Nicodemus knew what it was to be borne againe, the reason is, many are afraide to sound

too

too deepe, and examine their conscience, least it should vpbrayd them with the noysomnes of their sinnes.

Therfore like a fauourable Iudge, which would saue the malefactor, he wil aske him so cunningly that he will answere for him too, and then he will say, I finde no fault in this man, let him pay his fees and be gone: so I finde no fault in this faith, me thinks it is a sound faith, me thinkes it is a good, which when he is downe raiseth no loue: me thinkes it is religious enough, when I come to the Church, and loue my neighbour, and obey my prince, and giue euery man his own, and pay my tithes, & fast twise a weeke, as the Pharisie did, me thinkes this is well, what would you haue more? haue I not kept all the Commandements? Luke 18.18. No (saith Christ) there is one thing behind, examine thy selfe, & still thou shalt finde something behind, like a cobweb in the top of an house when the floore is swept. Therefore well doth Paul say, he which thinketh that he stands, not he which stands, for he which stands in Christ falleth not, but he which thinketh he stãds falleth suddenly, and may finally, vnles he stand vpon his watch: take heed is a good staffe to stay vpon, and so often a man sinnes as he casts it from him: all goe astray.

But this is the difference betweene the sinnes of them which haue faith, and them which haue no faith: they which haue no faith, fall like an Elephant, which when he is downe riseth not againe: they which haue faith, do but trip and stumble, fall and rise againe, their falles do teach them to stand, their weakenesse doth teach them strength, their sinnes doth teach them repentance, their frailnes teach them constancie, as Peter was better after his deniall then he was before. Iudas did neuer stand, but seemed to stand, the Disciples knew not that he was a theefe and intended treason: for they asked, *Is it I? Is it I?* Christ knew, as it appeareth, when he gaue him the sop and said, That which thou dost, doe quickly: if euer he had stood, he could not haue been termed the sonne of perdition. Many did seeme to the world to goe out of the Church, but Iohn saith, they were neuer of the Church: meaning, that if they had bin of the Church, they could not haue gone out of it: for the true vine could not leaue her grapes, nor the oliue her fatnes, nor the fig-tree her sweetnes, so they which stand in the faith, do not fall away, but seeme to fall, as hypocrites

seeme

seeme to stand. The best men haue had their slippes, but alwayes they rose againe, as though they had sinned to teach vs repentance: therefore their sinnes are written, which els should haue been concealed for their honour: for they were not registred in spight to disgrace them, but to admonish vs, that when we see such a field of bloud, like carcasses, which the dragō hath slaine, we may feare to set vpon him vnarmed, least we be slaine like other: as Salomon beheld the field of the slothfull which was full of thistles and weedes, Prou. 24. 30. so we must behold the sinnes of other to learne by them. I passed by (saith Salomon) and considered it wel, I looked vpō it and receiued instruction, This note is in the margent of your Bibles, that I might learne by another mans fault: so Salomon sheweth how we should looke vpon other mens faults. If we behold and consider them, and look vpon them to receiue instruction as Salomon did, then doe we behold and consider, and looke vpon them well: or else as Abraham might see the smoke of Sodome, but Lot might not see it: so they which can make vse of sin, may heare, and see, and speake of errors of men, yet it is not lawfull for thē, because they are as a spider which gathereth nothing but poyson. Did not many peruert the sins of the Patriarches, and apply them to themselues, as they should apply their doctrines? But these things (saith Paul) are not written for our imitatiō, but for our admonition, that is, for a caueat least we doe the like: for they repented that which they did, and shall we do that which they repented? Christ saith, follow me, without limites: but Paul saith, be ye followers of me as I follow Christ. So we must follow the Patriarches, and Prophets, and Apostles, as they followed Christ, least following that which they repented, we sustaine or suffer that which they escaped. This is the lesson for all but Christ, *Let him which thinketh he stand, take heede least he fall.* When Paul had distilled the capitall sinnes of the Israelites, this is the quintessence, that is, all the profit which he could wring out of them, *Let them that thinke they stand, take heed least they fall.*

Who would haue said that Ierusalem would haue become an harlot? that the chosen people should become the cursedst vpon the earth? yet so it is, saith Paul, thus and thus they haue done, and thus hath God forsaken them, that all the world may take heede how

how they ſtirre vp the Lion of Iudah, which deuoureth the wicked like bread. Who would haue thought whē Lot was grieued with the ſins of Sodome, that he would haue committed a worſe ſinne himſelfe, firſt to drinke till he was drunken, then to ly with his owne daughters? yet he did ſo. Who would haue thought that Noah when hee builded the arke, becauſe hee beleeued in God, and gaue example to all the world how they ſhould ſaue themſelues, when the floud was paſt, would haue giuen the firſt example of ſinne to his owne ſonnes? Who would haue thought that Dauid, when he was perſecuted for his godlineſſe in the deſart, would haue ſlaine the husband for the luſt of the wife, when the bleſſings of God did call him to thankfulneſſe? Who would haue thought that Salomon when he prayed in the Temple, and was termed by God the wiſeſt man in the world, would haue taken moe Concubines vnto him then any heathen in the world? How are the mightie ouerthrowne, ſayth Dauid? 2. Samuel 1. Like Peter which ſayd, hee would neuer forſake Chriſt, and forſooke him firſt. The ſtrong men are fallen; euen Salomon himſelfe, and Dauid, and Noah, and Lot, and Sampſon, and Peter, the lights of the world fell like ſtarres of heauen: theſe tall Cedars, ſtrong okes, fayre pillers lye in the duſt, whoſe tops glittered in the ayre, that they which thinke they ſtand, may take heed leaſt they fall.

Can I looke vpō theſe ruines without compaſſion, or remember them without feare, vnleſſe I be a reprobate, and my heart of flint? Who am I that I ſhould ſtand like a ſhrub, when theſe Cedars are blowne downe to the ground, and ſhewed themſelues but men? the beſt man is but a man, the worſt are worſe then beaſts; no man is vntainted but Chriſt, they which had greater gifts then we, they which had deeper rootes then we, they which had ſtronger hearts thē we, they which had more props then we, are fallen like a bird which is wearie of her flight, and turned backe like the winde in the twinkling of an eye, 2. King. 8. 13. Who would haue mocked him that ſhould haue ſaid ſometime as Eliſha ſaid to Hazael, what wickednеſſe he ſhould do in time to come, that he ſhould ſlay and trample men, women and children, Hazael bluſht to heare thus of him, and ſaid, Am I a dogge that I ſhould do this? as if he would neuer do it while he were a

man,

man, but count him a dogge when hee comes to that: so they which are chaunged like Hazel, blush to heare thus of him, and would haue scorned sometime at him which should once haue said, when they were zealous and studious preachers, and persecuted for their preaching, that the time would come when they should bee loyterers, time-seruers, louers of the world, and greedie wolues, deuourers of their flocks, & persecutors, they would haue sayd, Am I a dogge? Am I a beast? Am I a reprobate that I should doe this? they would neuer beleeue this till it came to passe, and being fallen, they say they sinned like Hazael, which blusht before he sinned, and was impudent after. Therefore let no man say what he wil be, before he haue examined what he is, but run his course with a trembling feare, alwaies looking down to the rubbes which lye before him, and the worthies which are slaine already, and remember when any spectacle of frailtie is in thine eye, this is my warning: for no man hath more priuiledge then another. This is the profit we should make of other mens faults, like a pearle which is taken out of the Serpent: when we see our brothers nakednes, it should mooue vs to compassion of him, and a feare of our selues: for when we reioyce at others fall, like Cham, as the leprosie went frō Naaman to Gehezie, so God turneth his wrath from them, and it lighteth vpon vs, Pro. 24. 18. and such as haue despised others without remorse, haue fallen in the like, or more shamefully themselues, and neuer rose againe. What shall we do then when we heare of other mens faults? not talke as we do, but beware by them, & thinke, Am I better then he? Am I stronger then Sampson? Am I wiser then Salomō? Am I chaster then Dauid? Am I soberer then Noah? Am I firmer then Peter, if God should leaue me to my selfe? if he should withdraw his hand which holds me? Into how many gulfes haue I been falling, when God hath preserued me of occasion, or delayed the temptation, or wonderfully kept mee from it, I know not how, for he deliuereth me from euill as he deliuered Dauid from the bloud of Nabal, by Abigal, which came vnlooked for: So hee hath preuented many wonderfully, when they were assaulted so hardly, ỹ they had thought to haue yeelded to the enemie. Sometime I may say there wanted a tempter, sometime I may say there wanted time, sometime I may say there wanted place, sometime the

the tempter was preſent, and there wanted neither time nor place, but God held mee backe that I ſhould not conſent: ſo neere wee haue glided by ſinne, like a ſhip which rides vpon a rocke, and ſlips away, or a birde which ſcapes from the Fowler when the net is vpon her. There is no ſalt but may loſe his ſaltneſſe, no wine but may loſe his ſtrength, no flower but may loſe his ſent, no light but may bee eclipſed, no beautie but may bee ſtayned, no fruite but may be blaſted, nor ſoule but may be corrupted: we ſtand all in a ſlippery place, where it is eaſie to ſlide, and hard to get vp, like little children which ouerthrow themſelues with their clothes, now vp, now downe at a ſtrawe, ſo ſoone we fall from God, and ſlide from his word, and forget our reſolutions, as though we had neuer reſolued. Man goeth forth in the morning, weake, naked, and vnarmed, to fight with powers, and principalities, the diuell, the worlde, and all their adherents, and whom doth he take with him but his fleſh, a traytor, readie to yeelde him vp at euery aſſault vnto the enemie. Thus man is ſet vpon the ſide of a hill, alwaies declining, and ſlipping: the fleſh muffleth him to make him ſtumble, the world catcheth at him to make him fall, the diuell vndermineth him to make him ſinke, and cryeth ſtill, Caſt thy ſelfe downe, and when hee falleth, hee goeth apace, as Peter, who denied thriſe together: and when he is fallen, is like a ſtumbling ſtone in the way for other, that they may fall too. Therefore, *Let him that thinketh he ſtandeth, take heed leaſt he fall.*

So earneſtly muſt wee call vpon our ſoules, that wee bee not wearie of well doing: for happier are the children that neuer began, then Iudas, whoſe ende was worſe then his beginning. Wiſedome and righteouſneſſe are angrie with him that leaueth his goodneſſe to become worſe: if thy ſpouſe had committed fornication, thou mighteſt haue diuorced her, but hee which leaueth his righteouſneſſe to liue in wickedneſſe, forſakes his ſpouſe to commit fornication, and is diuorced from Chriſt himſelfe. If thou wert like the vine, or the oliue, or the figgetree, they would not leaue their grapes, or their fatneſſe, or their ſweetneſſe, to get a kingdome; but the Bramble did: If thou be like the Bramble, what wilt thou doe when the fire comes? As this is a Memorandum to all, ſo eſpecially let him that ruleth,

and

and him that teacheth, take heede least he fall: for if the pillars shrinke, the Temple shakes, as when a great Tree is hewen downe, which is a shadow to the beasts, and a nest to be birds, many leaues and boughes, and twigges fall with it: so many stand, and fall with them, whose lampes giue light to others: Euen as Ieroboams sinne made Israel to sinne: therefore Paul hath giuen you a watch-word, which euery one should write vpon his table, vpon his bed, and vpon his nayles, least he forget in one houre: for he which stands now, may fall before night. Sinne is not long in comming: nor quickly gone, vnlesse God stop vs, as hee met Balaam in his way, and stay vs, as hee stayed the womans sonne, when hee was a bearing to his graue: wee runne ouer Reason, and tread vpon Conscience, and fling by Counsell, and goe by the Word, and poast to death, as though we ránne for a kingdome, like a Larke that falles to the ground sooner then shee mounted vp: at first shee retires, as it were by steppes, but when shee commeth neerer the ground, shee falles downe with a iumpe: so we decline at first, and wauer lower, and lower, till wee bee almost at the worst, and then wee runne headlong, as though wee were sent post to hell, from hote to luke-warme, from luke-warme to key-colde, from key-colde to starke-dead: so the languishing soule bleedes to death, and seeth not his life goe till hee bee at the very last gaspe. Woe bee vnto him that is guiltie of this murther: if the blood of Abell cryed for vengeance against his brother Caine which slew his bodie, shall not GOD bee reuenged for the death of the soule? where is thy brother (saith God?) Nay where is thy soule? hast thou slaine it, which was my spouse, my temple, mine owne Image? If the seruant which hid his Talent was cast into darkenes, what shall bee done vnto thee which hast lost thy Talent? For he which falles from his righteousnesse, dooth not hide his Talent, but more, he doth lose it.

Thus if you neuer knew what good to make of euill, this you may learne in the sinners Schoole: let them which thinke they stand, take heede least they fall, and let them which are downe, care to rise, and the Lord so direct our steppes, that we may rise againe.

FINIS.

THE

THE POORE MANS TEARES.

Matthew. 10. 42.

He that ſhall giue to one of the leaſt of theſe a cup of cold water in my name: he ſhall not loſe his reward.

THe argument I haue to intreate of, is onely of giuing almes to the poore; and when, and in what ſort wee ought to relieue the poore. Herein for your better inſtruction, I will ſhewe what almes is: how, and to whom almes muſt be giuen, and wherefore we are to giue almes. I know in theſe dayes, and in this yron age, it is as hard a thing to perſwade men to part with money, as to pull out their eyes and caſt them away, or to cut off their hands and giue them away, or to cut off their legges and throw them away. Neuertheleſſe, I cannot but wonder that men are ſo ſlow in giuing of almes, and ſo hard harted towards the reliefe of the poore, when the promiſes of God warrant them not to loſe their reward, Saint Iohn ſaith, hee that hath the ſubſtance of this world, and ſeeth his brother want, how can the loue of God be in him? This is a queſtion which can hardly be anſwered of a great number, no, it will not be conſidered of a number, nor regarded of a number. And yet the Euangeliſt hereby layeth open vnto all perſons, that hee which hath wealth, ſeeing his brother in want, and will not relieue him, he loſeth the loue of God; which loue is ſo great as is the loue of a naturall mother vnto her owne childe: nay more then that, it is a loue ſo firmely ſetled, that it is vnpoſſible to be remoued. 1. Iohn 3.

There are many rich perſons, that thinke ſcorne to relieue the poore, of whoſe hard dealing wee haue a preſident in the ſixteenth of Luke. The rich man in his life time would not relieue Lazarus, but deſpiſed him, yea he forgot GOD, and thought there was no God (but his golde) that could in iuſtice puniſh him, for deſpiſing the poore. Lazarus dyed for want, Luke 16.

and

and ſo did Diues for all his wealth; who ſoone after, (being in hell) beheld Lazarus in heauen, triumphing in Abrahams boſome, while he was tormented in hell fire. This fire burneth, ſcaldeth, ſcorcheth, and tormenteth; of which when the rich man felt the ſmart, (though all too late) hee ſorrowed and repented, and woulde faine haue ſent worde thereof vnto his friendes: but hee could haue no meſſenger for all his Lordly liuings, nor no releaſement of his torments, for all his bagges of golde. Now to whome would hee haue ſent worde? Forſooth to a number of his friends, that indeede thinke there is no God nor diuell: no Heauen nor hell, nor no torments in hell fire after this life. This example of Diues may admoniſh ſuch hard hearted perſons to bee mollified with the teares of the poore: that they may (when Diues hath dined) let Lazarus haue the crummes.

Matt.25. Wee reade in Matthew, that when Chriſt commeth to iudgement, hee will ſay to them on the left hand, goe from mee yee curſed into hell fire which was prepared from the beginning: by which appeareth, that hell fire is not onely hote, but it is euerlaſtingly hot, and neuer hath ende. Let therefore hell fire, and the eternall tormentes thereof, admoniſh you to bee mercifull to the poore. To this alſo may be added, what hee will ſay to the righteous, Goe you into euerlaſting ioyes which neuer ſhall haue ende: When I came among you as a ſtranger you receiued mee: when I was naked you cloathed me, and when I was hungrie, you fed and refreſhed me: which proueth that the kingdome of heauen belongs vnto thoſe that harboureth ſtrangers, cloatheth the naked; feedeth the hungrie, comforts the ſicke, and doth performe ſuch charitable acts of compaſſion: yet not as the Papiſt dooth account it meritorious, but as a faithfull Chriſtian to do it in faith and true zeale of a Chriſtian life, for euery tree that bringeth not forth good fruite, is hewen downe and caſt into the fire. It is not enough for vs onely to beare fayre leaues, but we muſt alſo bring forth good fruite: otherwiſe let vs bee ſure our Sauiour Chriſt will forſake vs.

Eſay 58. The Prophet Eſay ſayth, If thou breake thy bread vnto the poore, and powre forth thy heart vnto them, thy light ſhall riſe in

in darknes, thy dimnes ſhall be as the noone tide, and God ſhall ſtill guide thee: whereby appeareth, that thoſe deedes of charitie are commonly performed by the righteous that ſtill ſeeke to enioy the pleaſures of heauen, which are ſo farre beyond the common imagination of men, that no heart can thinke, no eare can heare, no tongue can ſpeake, no pen can write the vnſpeakable pleaſures thereof.

Chriſt ſaith, it is a deede more bleſſed to giue them, then to take from them: for the excellencie of Chriſtians conſiſteth in leading a godly life, and giuing of almes: and the excellencie of all things is ſhewed in their giuing. The Sunne giueth his light, the Moone her light, the Starres their light, the clowdes their water, the trees their fruite, the earth her hearbes, the hearbs their flowers, the flowers their ſeeds, and the ſeedes their increaſe: yea, beaſts and birds, fowles and fiſhes, giue naturally in their kinde, and are more carefull and louing one to another then we, which made Iob ſay, Goe to the beaſts of the field and they will teach thee. For man is moſt vnnaturall to man, and ſo farre digreſſing from nature in his kinde, that let ſome vngodlie rich cormorants ſee a poore perſon begge: this is their preſent ſentence of him: whip the rogues', to Bridewell with theſe rogues, it is pitie theſe rogues be ſuffered to liue: then if they fall ſicke, let them famiſh, ſtarue, and dye, all is one to him, for of him they ſhall receiue no comfort.

Auguſtus Cæſar, a heatheniſh Emperour, thought that day to bee loſt, wherein he did not benefit any poore perſon, and with money relieue him from penurie. And I doubt not but ſome godly men there bee that take delight in relieuing the poore with their continuall almes, not ſuperſtitiouſlie to be ſeene of men, but ſecretly to bee ſeene of God. The Lord increaſe the number of them, and make their example redownd to the reliefe of thouſands.

Almes is a charitable reliefe giuen by the godly to the ſicke, to the lame, the blind, the impotent, the needy, the hungry & pooreſt perſons, euen ſuch as are daily vexed with continuall want: to whom euen of dutie, and not of compulſion, we ought to impart ſome part of that which God hath mercifully beſtowed vpon vs: for as we daily ſeeke for benefits at Gods hand, which he

doth continually giue vs: ſo ought wee therewith to relieue the poore, ſith God hath ſo commãded vs. The performance whereof we ought not to driue off from time to time, but to do it when they deſire to haue it done. For the true obedience of God doth forbid vs to prolong or driue off the doing of good things: as appeareth in Noah, who when he was commanded, did enter the Arke. Abraham, when he was commanded, did forthwith offer vp his ſonne Iſaac, and did circumciſe his houſe vpon the ſame day hee was appoynted. A learned writer (called Nazianzen) ſaith of himſelfe, that when in his youth hee had once loſt the tenor of good life, gray haires was got about his head, ere he recouered it againe. Whereby I gather, that when wee are young, if we harden our hearts againſt the poore, if we doe not willingly impart our bread to thẽ, but driue their hungry ſtomacks ſtubbornely from our doores; that doubtleſſe gray haires will come vpon our heads, before wee can finde the right way to pitie and compaſſion. O let vs take heed that our hearts be not hardened againſt the poore, nor that we giue our almes to get glory of the world: but ſo let vs giue our almes, that the one hand may not know what the other doth: yea, we ought to giue it with ſuch equalitie that our poore neighbours may bee relieued; to whom indeede we ought to become contributors, as Iob did. All people haue not one bellie: for as one chimney may be hot, ſo another may be cold; one pot moyſt with liquor, whẽ another may be drie; one purſe emptie, when another is full; and one poore mans bellie full, when anothers is emptie. That is a good Common-wealth that looketh to euery member in the Common-wealth; and thoſe men worthie of riches, that looketh daily to the feeding of their poore neighbours. Let therefore the teares of the poore admoniſh you to charitie, that when Diues hath dined, Lazarus may haue the crummes.

Now let vs proceede and conſider what we muſt giue, and to whom we muſt giue. In the text we are willed to giue, though it be but a cup of cold water, or a peece of bread. This containeth matter both for the taker and the giuer. Bread will ſerue beggers, and they muſt be no chuſers: yet bread will not ſerue ſome beggers, that boldly on Gads hill, Shooters hill, and ſuch like places take mens horſes by the heads, and bids them deliuer their purſes:

purſes: for theſe fellowes are of the opinion of the Anabaptiſts, that euery mans goods muſt be common to them, or elſe they will force them to part it: but theſe are ſaucie beggers, which ought to be ſuppreſſed by godly policie. As for other ſort of beggers, and other poore perſons, they muſt be content to take vp their croſſe, endeuour themſelues patiently to ſuffer their ordinarie grieuances: and remember that mans nature may be ſatisfied with a little.

As touching how much we ſhould giue, we are taught, that if we haue much, we ſhould giue accordingly: if we haue but little, giue what we can ſpare. S. Luke counſelleth vs if we haue two coates, we muſt giue one to him that hath not: and of meat likewiſe. But as touching this queſtion, little need to be ſpokē, when our owne couetous hearts are readie enough to frame excuſes.

Some wil make a queſtion of their almes, and ſay they know not what the party is that demaundeth reliefe or beggeth almes of them: O ſayth ſome, I ſuſpect he is an idle perſon, diſhoneſt, or perhaps an vnthrift, and therefore refuſeth to giue any reliefe at all. To this I anſwere, they are needles doubts; for we ought to relieue them if we know them not for ſuch perſons: and let their bad deedes fall on their owne neckes; for if they periſh for want, we are in danger of Gods wrath for them: but to giue vnto ſuch as we know of lewd behauiour, therby to continue them in their wickednеſſe, were very offenſiue. We are not ſtil tyed to one place for giuing our charitie, but it ſtretcheth farre: for wee are commanded not only to relieue our owne countrymen, but alſo ſtrangers, and ſuch as dwell in forraine nations.

Again, here the giuer may learn to giue freely; for the thing he giueth is but bread or water. Bread is the fruit of the earth, & for ỹ the earth giues it vs, we may the better giue it again. But bread in this place ſignifieth all things neceſſary: for the fare & cheere in old time was contained vnder the title of bread, and all manner of drinke vnder the title of water. But in this as in all other things, the ſimplicitie of the olde world is quite gone out, and new and corrupt things are lately crept in. In the olde time Iacob deſired he might haue bread in his iourney: but now the caſe is altered, for wee muſt haue ſundrie diſhes of contrarie deuiſes, framed for the taſte of the mouth, and pleaſantnes of

the ſtomacke, which is vſed with great ſuperfluitie, and far more coſt then needeth: better now to fill the bellie then the eye, although to content the common multitude, the eye is the onely thing which muſt be pleaſed. Yet when you are in the midſt of all your iollitie and coſtly fare, let the teares of the poore admoniſh you to relieue them, that when Diues hath dined, Lazarus may haue the crummes.

The teares of men, women and children are grieuous and pitifull: and teares giue cauſe of great compaſſion, eſpecially the teares of ſuch as therewith are conſtrayned to beg for their reliefe. But if the teares of the rich for the loſſe of their goods, or the teares of parents for the death of their children, or the teares of kind natured perſons for the loſſe of friends, or other wrongs ſuſtained, ought generally to be regarded and pitied: then much more ſhould the teares of thoſe breed great compaſſion in the hearts of Chriſtians, whom beggerie, want, and extreames of miſerable hunger conſtraineth to ſhead teares in moſt grieuous and lamentable ſort. O what ſhall a man ſay vnto thoſe pitifull faces, which are made moyſt through the extremitie of hunger, wherein are moſt bitter and ſharpe effects: (A thing aboue all extreames) to a hungrie bodie!

Euery bitter thing is ſweet, & euery foule thing ſeeme cleane: hunger made the Apoſtles glad to eate the eares of corne: Dauid glad to eate the ſhew bread: Lazarus deſirous to eate crums: and Elias content with meale. In the deſtruction of Ieruſalem, it made the mother eate her owne childe: and in the waylings of Ieremie, people eate their owne ordure: It made people crie to Pharaoh for bread: it made an aſſes head, & the dung of pigions to be eaten in Samaria, and others to ſwound and lye dead in the ſtreets. The affliction of hunger cauſed little teares, & brought all theſe things to paſſe. Dauid ſaith, that *God numbred all his teares in a bottle:* Dauids teares were worthie to bee preſerued: but if euer teares were worthie to bee numbred; the teares that are ſhead for famine, howſoeuer men neglect to regarde them, they are vndoubtedly gathered together into Gods bottle, and thence they raine as waters out of vials, in way of reuengement of thoſe that take no compaſſion of ſuch a wofull ſpectacle.

Teares are the laſt thing that man, woman or child can moue by,

by,and where teares moue not,nothing will mooue.I therefore exhort you by the lamentable teares,which the poore doe daily ſhead through hunger and extreame miſerie,to bee good vnto them,to bee charitable and merciſull vnto them,and to relieue thoſe whom you ſee with miſerie diſtreſſed.

The Scripture ſaith,giue to euery one that asketh: God gaue hearbs and other foode vnto euery liuing thing,euery Common wealth that letteth any member in it to periſh for hunger,is vnnaturall,and an vncharitable Common wealth. But men are now adaies ſo full of doubts,through a couetous deſire to themſelues, that they cannot abide to part with any thing to the poore, notwithſtanding that God hath promiſed he will not forget the worke and loue which you haue ſhewed in his name to the poore and diſtreſſed.

Some will ſay for their excuſe,that they are ouercharged by giuing to a number of perſons:& therefore they cannot giue to ſo many beggers: for by ſo doing hee might ſoone become a begger himſelfe. Dauid anſwereth this obiection very well,and ſaith thus:I neuer ſaw the iuſt man forſaken, nor his ſeed beg his bread:whereby hee meant,that in all the time that he had liued, or that any man liuing the yeares of Dauid, ſhall ſcarcely ſee that vpon an vpright heart in giuing,a man ſhould be brought to beggerie.

There are a number that will deny a poore bodie of a penie, and pleade pouertie to them,though they ſeeme to ſtand in neuer ſo great extreames,when in a farre worſer ſort they will not ſticke immediatly to ſpend tenne or twentie ſhillings. The rich worldling makes no conſcience to haue ten or twentie diſhes of meat at his table,when in troth the one halfe might ſufficiently ſatisfie nature: the reſt runne to the reliefe of the poore, and yet in the ende hee might depart better refreſhed with one diſh then commonly he is with twentie. Some will not ſtick to haue twenty coates,twenty houſes,twenty farmes,yea twenty Lordſhips,and yet goe by a poore perſon,whom they ſee in great diſtreſſe,& neuer relieue them with one penie, but ſay God helpe you,I haue not for you. There are Lawyers will not ſticke to vndoe twentie poore men,and Merchants that make it no conſci-

ence to eate out twentie other that haue their hundreds out at vſurie, their cheſt crambd full of crownes, and their coffers full of golden gods, or gliſtering angels, that will goe by twentie poore, miſerable, hungrie, impotent, and diſtreſſed perſons, and yet not beſtow one penie on them: and though they doe moſt ſhamefully aske it; yet can they moſt ſhamefully deny it, and refuſe to performe it.

The people of this world can very eaſily find a ſtaffe to beate a dog, they are neuer without excuſes, but ready to finde delaies, and very pregnant to deuiſe new ſhifts to keepe in their almes. Now will I ſhew you reaſons why we ſhould giue. God ſayth, Who ſo giueth to the poore, lendeth vnto the Lord, and ſhall be ſure to finde it again, and receiue for the ſame an hundreth folde. And again, Bleſſed is he that conſidereth of the poore and needy: the Lord ſhall deliuer him in the day of trouble. Hereby appeareth, that wee ſhall receiue our almes againe, except wee doubt whether Gods word be true or no. For confirmation whereof, the Prophet Dauid ſayth, The teſtimonies of God are true and righteous. And God ſpeaketh by the mouth of the Prophet Eſay, ſaying, The word is gone out of my mouth, and it ſhall not returne. The promiſe which God made to Sara, was found true: his promiſe made to the children of Iſrael, was found true: his promiſe to Ioſua in the ouerthrowing of his enemies, was found true. God promiſed Dauid his kingdome; to Salomon he promiſed wiſedome; to Pharaoh he threatned deſtruction by water; to Saul the loſſe of his kingdome; and to Salomon, the deuiding of his kingdome: all which, and farre more proued true. Then let vs not doubt in Gods promiſes, but feare his iudgements; for from time to time they haue been found true and iuſt. Let vs conſider that we muſt die and leaue our goods, we know not to whom: then while wee are here, let vs diſtribute thereof vnto the poore, that wee may receiue our reward in the kingdome of heauen. God ſaith by S. Luke, O foole, this night will I fetch away thy ſoule, and then, that which thou haſt got, who ſhall poſſeſſe it? Here is a queſtion worth the noting, and meete for rich men to conſider: eſpecially ſuch as hoord vp wealth, and haue no regard to the reliefe of the poore. Doe they thinke that

the

the wealth which they haue gathered together, will come to good after their deceaſe? No, it will melt and conſume away like butter in the Sunne. The reaſon is, becauſe they would not doe as God hath commanded them, in diſtributing part of that to the poore which was lent them by the Lord.

The children of God in the fixt of the Apocalypſe crye out: How long O Lord, thou that art holie and true; doeſt thou not iudge & reuenge our blood vpon thoſe that dwell on the earth? Whereby appeareth that God exerciſeth good men, and thoſe whom he loueth, in the troubles of this world, which we account long; yet is their time but ſhort, although their trouble makes it ſeeme long. But theſe I ſay ought to be content, & all thoſe that doe truſt in God muſt bee content, to relieue one another for a time, ſince after a ſhort time, we ſhal doubtles find the fruits of our almes againe. Short is mans life while wee are in this world: Dauid compareth it to a vapour, to a bubble, to winde, to graſſe, to a ſhadow, to ſmoake, and euery fading thing that conſumeth in a moment. Eſay cõpareth it to the remouing of a Tabernacle: and Iob to an Eagles wing, or a Weauers ſhittle: ſo that our life is but ſhort, and after a few daies, though you think them many; whatſoeuer you mercifully beſtow vpõ the poore here on earth, you ſhall certainly find the ſame againe both in heauen and on earth. Salomon in the 12. of the Prouerbs ſayth, He that ſtoppeth his eare at the crie of the poore, ſhall crie himſelfe & not be heard. The bread of the poore is in the waies of the rich: he that keepeth it from them, is a man of blood. S. Paul ſaith, No man giueth but he that hath receiued. And an ancient Father of the Church, doth charge the rich with waſte, for which they ſhall ſurely anſwer. Art thou not (ſayth he) a robber in keeping another mans ſubſtance, & to recken it as thine own? It is the bread of the hungrie which thou doeſt detaine; the coate due to the naked, thou lockeſt in thy wardrope; the ſhooes that appertaine to the barefoote, lyes drying in thy houſe: and the golde which ſhould relieue the poore, lies cankering in thy coffers. Which ſaying, as it teacheth the liberalitie due vnto the poore: ſo it blameth the careleſſe rich, that account all to be their own, and will part with nothing, keeping to themſelues more thẽ is ſufficient.

Prou. 12. *Eccleſ.* 24. 1. *Cor.* 3. *Eccleſ.* 7.

But to ſuch Saint Iames ſaith, that at the latter day, the mite in the crummes, the mothes in the garments, and the ruſt in the golde, ſhall fret them like cankers. Ambroſe ſaith, it is no leſſe ſinne to take from him that rightly poſſeſſeth, then being able, not to giue him that wanteth.

The right rich man that duelie deſerueth that name, is not knowne by his poſſeſſion, by his coſtly fare, and coſtly building, by his ſumptuous palace, by his plate, iewels, and ſubſtance, but by conſidering the poore and needie. Whereof Auſtine ſaith thus: The rich are proued by the pouertie of others: ſo that ſtill the ſcriptures and Fathers preſcribe not an indifferencie, but a neceſſitie; not at pleaſure, but vpon dutie, that the poore and needie ſhall be conſidered and relieued.

Where is the large liberalitie become, that in time paſt was rooted in our forefathers, they were content to bee liberall, though they applied it to euill purpoſes, the ſucceſſors of thoſe which in time paſt gaue liberally to maintaine Abbots, Friers, Monkes, Nunnes, Maſſes, Dirges, Trentals, and all Idolatrie; ſeeing the abuſes thereof, may now beſtow it to a better vſe: namely, to foſter and feede the poore members of Chriſt.

The world is as great as it hath been, the people now are more rich then they haue been, and more couetous then they haue been: yea, they haue more knowledge then euer they had: yet want the deſire they haue had to become liberall, and ſeeme therein moſt wilfully ignorant.

The extortioner can ſpare nought vnto the poore, for ioyning houſe to houſe, and land to land, though he haue the poore mans curſe for it: the Prophet Eſay ſaith, the extortioner doth no good to the poore, but daily ſeeketh to roote them forth of doores: the pride of apparell, maketh vs forget the patched of the poore: our coſtly fare, their extreame hunger: and our ſoft lodging, their miſerable lying.

Oh how liberall were people in times paſt, to maintaine ſuperſtition: and now how hard hearted are they growen not to keepe the poore from famiſhing. Will ye make a ſcorne of the poore and needie? the poore now periſheth by the rich men, and no man conſidereth it. This is not the right duetie of faithfull Chriſtians:

Christians: this ought not to be the fruites of our profession, neither is this the mercie which we learne by the word.

Therefore towards the reliefe of the poore I say, giue, and giue gladly: for the bread that is giuen with a stony heart, is called stony bread, though necessarie to be taken by the poore, to slake hunger; yea, it is but sower bread. Such a giuer in mine opinion, is next kinsman vnto Satan: for he gaue Christ stones in stead of bread: but this mā giueth Christians stony bread. The Wiseman saith, Lay vp thy almes in the hands of the poore, and know that in the ende, what thou keepest thou shalt lose; but that thou giuest to the poore, shall be as a purse about thy necke. For as this life waxeth old, and our daies passe away, so shall this vaine pelfe passe away from vs, neither shall riches helpe in the day of vengeance, but the corruption abideth, which fretteth like a canker. Then what shal it profit to get al the world, and when the world forsaketh vs, that shall be most against vs, that best we loued while we were in the world. Let euery man therefore perswade himselfe, that his soule is better then those subtile riches: the possession whereof is variable and vncertaine, for they passe from vs much more swiftly then they came to vs. And albeit we haue the vse of them, euen till the last day, yet at length we must leaue them to others. Then ere you dye, lay them forth for the profit of your poore brethren: learne to forsake the couetous world, before it forsake you, and learne counsaile of our Sauiour Christ, who aduiseth you to make friends of the wicked Mammon.

We see daily that euery one is good to the poore, (as we commonly say) but they wil giue them nought but words: then I say, great boast and small roast makes vnsauourie mouthes: yet if words will doe any good, the poore shall not want them: for it doth cost nothing to say, alas good soule, God helpe thee, God comfort thee, I would I were able to helpe thee: and such commonly will say so, that haue store of wealth lying by them. Such still wish well vnto themselues, in wishing themselues able: but of such wishing, and for such wishers, I say as a begger sayd to a Bishop, who made the like answere, that if such wishes were worth but one halfe-penie to the poore, I doubt they would not be so liberall. I wish you (good brethren) leaue wishing, and fall *Luke 16.*

to

to ſome doing: you locke vp and will not looſe; you gather together, euen the diuell and all: and why? Becauſe you would faine haue the Cockatrice egge; you nurſe vp a canker for your ſelues; yee keepe the packe that ſhall trouble your voyage vnto God, as Chriſt ſaith: O how hard ſhall it be for a rich man to be ſaued, it ſhall be eaſier for a camell to go through a needles eye. This he ſayth, not becauſe no rich man ſhall bee preſerued, but becauſe the merciles rich man ſhall be damned. We are admoniſhed to liberality by ſundry naturall examples: the clowdes if they be full, doe yeelde forth their raine; much raine is a burden to clowdes, and much riches are burthens to men. It is ſayd of Abraham in the thirteenth of Geneſis, that hee was burdened with golde; yet Abraham was a good man, but it burdened his head to be buſied with the cares of gold. Againe, to eate much, to drink much, and reſt much, is a burden to the ſoule, though it be pleaſant to the body. And in the twelfth of Luke it appeareth, that abundance of riches maketh one to eate much, drink much, and reſt much: then were it not for the couetous minds of thoſe that haue much, they might impart to the poore one part of that which they daily ſpend in ſuperfluitie. If this be not amended, I let you to vnderſtand that the poore muſt crie, and their voyce ſhall be heard, their diſtreſſe conſidered, & our vengeance ſhall be wrought, I tell you troth, euen in Ieſus Chriſt, that the poore hath cryed vnto the Lord, and he hath heard them. With ſpeede therefore open your eares; if not to man, yet to Chriſt, who continually commandeth vs to giue & beſtow vpon the poore and needie. Giue, and it ſhall be giuen you, ſayth he by Saint Luke, and ſetteth before our eyes the example of the poore widowes mite, as alſo the example of a couetous rich man, who demaunding how he might obtaine eternall life, was anſwered thus by him, Goe ſell all thou haſt, and giue to the poore: not that it is neceſſary for euery man ſo to do, or that a man cannot be ſaued without hee doe ſo: but thereby teaching him particularly to loath the world, and generally ſeeke meanes for the daily cheriſhing and the refreſhing of the poore. Doe not continually feed your equals, for that is offenſiue: but when you may ſpare to ſpend and banquet your ſelues, then call the poore and impotent,

tent, and refreſh your poore diſtreſſed neighbours and brethren. And when Diues hath dined, let Lazarus haue the crummes. And ſtill remember the ſaying of Saint Matthew; Bleſſed are the mercifull, for they ſhall obtaine mercie.

To conclude (beloued in the Lord) let mee intreate you rich men, to conſider it is your duetie to remember the poore, and their continuall want: you that eate till you blow, and feede till your eyes ſwell with fatneſſe, that taſte firſt your courſe meates, and then fall to finer fare: that haue your ſeuerall drinkes for your ſtomacke, and your ſorts of wine for your appetite, impart ſome of your ſuperfluitie vnto the poore, who being comforted by you, will doubtles pray for you, that God would bleſſe you and yours, and increaſe your ſtore a thouſand folde: which if they ſhall forget, yet the promiſes of God remaine inuiolable towards you for the ſame.

If the proude would leaue their ſuperfluitie in apparell, their exceſſe in imbroderie, their vanitie in cuts, gardes and pounces, their exceſſe in ſpangling, their fantaſticall feathers, and needles brauerie, the greater part would ſuffice towards the reliefe of the poore, and yet haue ſufficient to ſuffice nature.

Let the glutton ſeeke only to ſuffice nature, and leaue his daily ſurfetting in bellie cheere; then might the poore bee fed with that which hee oftentimes either loathſomely vomites forth, or worketh as an inſtrument to ſhorten his owne life.

Let the whoremonger leaue off his daliance, and his inordinate expences for maintayning of his wickedneſſe, and it ſhall bee good for his bodie, and better for his ſoule, yea his purſe ſhall bee the heauier, and hee thereby better able to relieue the poore.

Let euery Artificer and tradeſ-man liue orderly, auoyding ſuperfluous expences, not ſpending his money vainely at dice, tables, cardes, bowling, betting, and ſuch like; but liue as becommeth ciuill Chriſtians in the feare of God: they may haue ſufficient for the maintenance of themſelues and their familie, and yet the poore may be by them ſufficiently relieued.

Let vs conſider that wee, who haue our beginning from God, ought generally to bend all our actions towards the pleaſing

ſing of God, and doing as he commaundeth vs, wee pleaſe him: for if wee helpe the poore, we helpe him, and dooing all charitable actions to the poore, he accounteth it as done vnto himſelfe.

Let vs generally learne, not to contemne or deſpiſe the poore, but according to our abilities helpe them and conſider of their extreames, and at any hand not to diſdaine and vpbraide them with the titles of baſe rogues, or ſuch like, but in all godly Chriſtian meanes to cheriſh and comfort them with ſuch charitable reliefe, as we may in reaſon affoord vnto them, yea, and to conſider of their caſes, as if it were our owne.

Let vs take example of good Cornelius the Captaine, of whome mention is made in the Acts of the Apoſtles, to whome the Angell of God appearing in a viſion, ſayd thus: Cornelius, thy prayer and thine almes is come vp before God. Loe here the reward, and alſo of whom thou ſhalt be rewarded.

Let vs conſider of their miſerie that with hungrie chaps, and lankebellies, would willingly feede on that which you waſtfully conſume, the poore I ſay, would find good cõfort of that which commonly you fling to your dogges, and on your dunghils: and let vs haue regarde to their coldnes, their nakednes, their miſerie and grieuous neceſſitie: thinke of this and comfort them. And let vs be mindfull that pouertie and want compelleth many an honeſt perſon to take in hand the performance of much vile and ſlauiſh buſineſſe: and that therefore they deſerue to bee ſuccoured with mercie and pitie, rather then to bee deſpiſed for their poore eſtate: O thinke, ſome hard hearted perſons were in their miſerable eſtate, how glad would you be to be refreſhed, that now will ſcarcely yeeld one penie to their reliefe.

Laſtly, let vs call to minde the example of the widow of Sarepta, who though her prouiſion and ſtore were but little, when the Prophet of ỹ Lord came to her to aske her bread, anſwered, I haue nothing but a little flower in a barrel, and a little oyle in a cruſe: which notwithſtãding ſhe willingly beſtowed vpon him: for which, a thing worthie memorie followed: for her barrel was againe filled with flower, and her pot with oyle. This was the Lords doing for foſtering the poore Prophet of the Lord. Sure

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the plentie that commeth by the poore is much: for the field of the poore is fruitfull, it surrendreth againe the fruite to them that giue ought, yea if it be but a cup of cold water, as saith our Sauiour Christ. To whom be all honour, power and dominion, now and for euer. Amen. *Mark.* 10.

FINIS.

AN ALARVM FROM HEAVEN;
SVMMONING ALL MEN VNTO
the hearing of the trueth.

Matthew 28.19.

Goe teach all nations, baptizing them in the name, &c.

THe Apostle Paule writing to Timotheus telleth him, that God would haue all men come to the knowledge of the trueth, and be saued. In which words the Apostle giueth him to vnderstand, that there is none other way, either for Priest or people to come vnto GOD, but by that ordinarie meanes, which is the hearing of his worde, the which the Apostle calleth his trueth, because it is not onely true of it selfe, but also doth witnes of his trueth, who is trueth it selfe. By the very same name doth our Sauiour Christ call Gods word, when making his prayer to his heauenly father (for the elect) he sayth, Father, sanctifie them in thy trueth: and immediatly addeth, Thy word is the trueth. *1.Tim.2.4.* *Iohn 17.17.*

The next thing that the Apostle aduertiseth Timothie of, that this trueth being rightly knowne, bringeth saluation to them that so know it: and this the Apostle confirmeth by an argument taken from his owne faith, when he saith: I am not ashamed of the Gospell of Christ, for it is the power of God, able to saue euery beleeuer. And last of all, the Apostle hath set *Rom.1.16.*

downe

downe the generalitie of his trueth, both in saying to Timothie, that God would haue all men to be acquainted with it, and to the Saints at Rome, that it is able to saue euery beleeuer. Here-
Colos.3.16. of it commeth, that hee writing to the Colossians, exhorteth them not so much to the hearing of this trueth taught them, as to an inward intertainment of the same, when he saith, Let the word of Christ dwell in you plentifully in all wisedome, teaching and admonishing your owne selues, teaching themselues, because many of the Colossians seemed to bee ignorant of that which they should knowe; and admonishing themselues, because a number of them did know much, but practised little. So that such is the entertainment that Gods word ought to finde amongst vs, as David promised thereunto, when hee sayd, O
Psal.119.33 Lord, teach me the way of thy statutes, and I shall keepe it euen vnto the end. And we are taught to entertaine Gods word, by the example of Iohn, who receiuing the little booke at the hand
Apo.10.10. of the Angell, was commaunded to eate that booke, partly to
Matth.4. teach vs, that Gods word must abide within vs, and partly to signifie that our bodily bread serueth not our soules necessitie.
Esay 65.1. Esay sayd, that hee had carefully carried Gods message: for I was found (sayth hee) of those that sought mee not, and haue been made manifest to them that haue not asked after mee: howbeit he was not so carefull in speaking, but the people were as careles in hearing: for the which cause he vttereth this com-
Esay 53.1. plaint: Lord, who hath beleeued our report, or to whom is the arme of the Lord reuealed? When Ieremie had faithfully deliuered the message of the Lord his God, in rebuking those Iewes which burned incense to the Idols of Egypt: he saith, that all the
Iere.44.14. 15. men that knew that their wiues had burned incense to straunge Gods, and a great many women which stoode by, gaue him this answere: The worde which thou speakest vnto vs in the name of the Lord, wee will not heare it of thee, but what wee thinke good, that will we doe. Such was the wickednes of the people so many yeares past, as appeareth in many places of Gods word: among the which, that of the Babylonians was not the least, which moued Ieremie to send Seraiah vnto them
Iere.51.63. with the booke, and with a straight charge, that when hee had

read

read it vnto them, hee ſhould binde a ſtone vnto it, and caſt it into the riuer Euphrates, to teach the Babylonians and all men, that as the hard ſtone cauſed the good booke to ſinke in the water: ſo the hardnes of our ſtonie hearts, is not onely the depriuing of vs of many good bleſſings, but alſo a violent ſinking of our ſoules in ſinne.

The iuſt conſideration whereof, moued the Apoſtle Paul, to expoſtulate the matter with euery hard hearted ſinner in this ſort: Doeſt thou not knowe that the bountifulnes of God leadeth thee to repentance? But thou after thine hard heart that cannot repent, doeſt heape vp to thy ſelfe wrath againſt the day of wrath, and of the declaration of the iuſt iudgement of God: and yet to ſee what ſmall preparation there is vnto repentance, euerie godlie man wiſheth like zealous Ieremie: Oh that mine head were a fountaine, and that mine eyes were riuers of teares, that I might weepe day and night for the ſlaine of my people. So grieuous is the way of the vngodlie vnto the childe of God, that he cannot account it any better thing, then a race wherein they runne, ſtriuing who ſhall come firſt to the diuell, when they leade a life as voyd of repentance, as if ſinne were ſeene and allowed, and hell fire but an olde wiues fable. What made Ieremie ſo wearie of his people, but that he ſaw them wearie of weldoing? for ſighing and ſorrowing thus he ſayth: O that I had a cottage in the wildernes of wayfaring men, that I might leaue my people and goe from them: for they are all adulterers, and an aſſemblie of rebels. *Rom. 2. 4, 5.*

So long as Steuen the Martyr talked to the Iewes of their petigree, they hearkened vnto him diligently: but when he rebuked their ſinnes, ſaying: that they were a ſtiffenecked people, and of a hard heart, reſiſting the holy Ghoſt, in perſecuting the Prophets, and putting to death the Lord of life: then they ſtopt their eares, and gnaſhing their teeth, ranne vpon him and ſtoned him to death. So fareth it at this day amongſt men, that many are as well contented to heare pleaſant things, as the Iewes were to hearken to Steuen, repeating their parentage. But if a man ſhall hit all ſorts of ill manners, as well as ſpeake to all ſorts of men, they holde it as a principle, that he forgetteth his text, *Acts 7. &c.*

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who remembreth their ſins: notwithſtanding they know, that it is the Miniſters duetie to tell the houſe of Iacob their ſinnes, and to let Iſrael heare of their tranſgreſſions, and the peoples part, not onely to bee content, but alſo deſirous to knowe their duties, and to ſhew their deſire in the forwardnes of their comming before him that ought to teach. Otherwiſe wee might imagine that God ſpake but in ſport, when hee ſayd by his Prophet, The prieſts lips ſhall preſerue knowledge, and the people ſhall ſeeke it at his mouth. For ſo thought the euill diſpoſed people in Ezechiels time, who vſed to heare him preach with the like affections that many bring now adayes. Concerning whoſe fruitleſſe hearing, God informeth Ezechiel, by ſaying vnto him: Sonne of man, the children of my people talke of thee by the walkes and in the doores of houſes, and ſpeake one to another, euery one to his brother, ſaying: Come I pray you and heare what is the word that commeth from the Lord. They come vnto thee as the people vſed to come, and my people ſit before thee, and heare thy words; but they will not doe them: for with their mouthes they make ieſts, and their hearts goeth after their couetouſneſſe, and loe thou art vnto them as a ieſting ſong of one that hath a pleaſant voyce, and can ſing well: for they heare thy words, but they doe them not.

Eſay 58.

Mal. 2. 7.

Theſe people, and the people which were in the time of Hoſea the Prophet, may meetly bee matched with the men of our age, who were as readie to raile on the Prieſt, as he was preſt to reproue their ſinne. For ſaith Hoſea, Theſe people are as thoſe that rebuke the prieſt. It is moſt true, that the want of ſaluation proceedeth either of the lack of teaching, or of the want of faith to beleeue rightly that which is taught. The firſt of theſe is approued by the words which the holy Ghoſt ſpake by the mouth of this Prophet laſt named, thus: My people are deſtroyed with lacke of knowledge, &c. The other by the teſtimonie of our Sauiour Chriſt himſelfe, who ſending his Eleuen to preach and baptize, ſayth: He that beleeueth and is baptized, ſhall be ſaued; he that beleeueth not ſhall be damned. Why went the rich man to hell; but either for one of theſe cauſes aforenamed, or for them both? (that is to ſay) becauſe he neuer frequented the word

Hoſea. 4. 4.

Hoſea. 4. 6.

Mar. 16. 16.

word of God: whereby faith is begotten in the harts of the hearers; or if hee heard the same word, yet it was heard so careleslie that it tooke no roote at all: and indeede that answere which Abraham made to his request, seemeth to auerre the truth of that which I say: for when request was made by that helhound, that a messenger might goe from the dead to his fiue brethren, which were yet at his fathers house, &c. Abraham replied thus, They haue Moses and the Prophets, let them heare them: for as Abraham saith, if that which Moses hath set downe in Gods iustice, cannot batter our brazen faces, and hearts of Adamant, nor the vnualuable, and most assured promises made by Christ to his elect, and recorded by his Prophets, cannot driue vs from sinne, and draw vs to himselfe, then there is no more hope of vs in hearing the word of God, then was of Simon & Iudas, though they heard the word, and receiued the Sacraments: for our life is no other way reformed by a careles kind of hearing, then Ieroboam redressed the religion in Israel, whē he set vp two goldē calues, the one in Dan, and the other in Bethel, that the Israelites might worship them: or Nabuchadnezzar in his kingdome, when he destroyed Idols, ỳ he might be worshipped as God. It is a matter so true, that no mā can so much as imagine, much lesse speak the cōtrarie, without great offence, that God hath done so much for his Vine, as by any means might be, insomuch that Dauid the king of Israel neuer had greater cause then the prince & people of Englād haue, to say of the goodnes of God. He hath not dealt so louingly with any nation as with vs, in giuing to vs so lōg vse of his lawes, and yet, he that compareth the pastors painful preaching with the peoples little profiting, in most places of this lād, shal finde iust occasion to think that the sonne of God hath pronounced that same curse vpon this English vine, which he vttered against that fruitlesse fig-tree mentioned by Marke in these words, *Neuer fruit grow on thee henceforth.* God grāt that there be not some men, who measure the meate by the man; like those proud citizens, which sayd, we will not haue this man raigne ouer vs; and loath the message because they like not the messenger; like those scornefull Iews, that told Ieremie to his face, the word which thou speakest to vs in the name of the Lord, we wil

Act. 2.13.
Act. 1.18.
1. *King.* 12.
Iudith 3.8.
Esay 5.4.
Psal. 147.20
Mar. 11.14.
Luk. 16.14.
Ier. 44.14.15

not heare it of thee; but whatsoeuer we thinke good, that wil we doe: but that they may know those men which labour among them, and haue the ouersight of them in the land, and not barely
1. Thes. 5. 12 know them, but also loue them for their good works sake. Thus hauing finished the former circumstances as compendiously as I promised, I proceed to the next words, the which containe in them the second part of a Christian ministers dutie, which is to minister the Sacraments rightly, whereof one is set downe in his due order, by the institutor Christ himselfe, when he saith, *Baptizing them in the name of the Father, and the Sonne, and the holy Ghost.* Now because the word *Baptisme*, hath diuers significations in the Scripture, I will here set downe as many of them as my memorie can record First, the word *Baptisme*, according to the true meaning of the Greeke text. *Baptisma*, doth not signifie onely a dipping, but such a dipping in the water as doth cleanse the partie dipped: and for that the Primitiue Church did vse to put the partie baptized quite vnder the water. Therefore Paul
Rom. 6. 4. writing both to the Romanes & Colossians vseth these words:
Col. 2. 12. We are buried thē with him in baptisme into his death: that like as Christ was raised vp frō the dead, by the glory of the Father; so we also should walke in newnes of life. In the which words the Apostle sheweth what resemblance there baptisme hath with Christ his death and resurrection. Secondly, Baptisme is vsed for a bare washing, in which sense our Sauiour spake when he sayd
Mark. 7. 8. to the Pharisies; You lay apart the commandements of God, and obserue the traditions of men, as the washing of pots and cups, and many such things ye doe. And in the same sense wee reade in the Epistle to the Hebrues, when the Author saith, that the old Tabernacle consisted of many washings and ceremo-
Heb. 9. 10. niall rites, vntill the day of reformation came. Thirdly, by Baptisme we may vnderstand affliction, as our Sauiour Christ did, in
Mark. 9. 38. saying to Iames and Iohn, the sonnes of Zebedeus; Can you be baptized with that baptisme wherewith I must bee baptized?
Luk. 12. 50. And to his Disciples; I must be baptized with a baptisme: but how am I pained vntill it be ended Fourthly, Baptisme is a liberall distribution of the graces of God, as appeareth in these
Act. 1. 5. words; Iohn baptized with water, but you shall bee baptized with

with the holy Ghoſt within theſe few daies. Fiftly, the worde baptiſme is taken for doctrine only, as in that place wherein the holy Ghoſt hauing occaſion to ſpeake of Apollo, a Iew of Alexandria, ſaith, that he was mightie in the Scriptures, & did know but the baptiſme of Iohn only. And laſt of all, Baptiſme is taken for a reuerent order of miniſtring that Sacrament in the church, and the whole ſanctification of the parties baptized, as in the words of this preſent part of Scripture, *baptizing them, &c.* *Act.* 18.42. 43.

But to ſpeake of the Sacrament it ſelfe. It hath beene vſuall with Almightie God from time to time to confirme his couenants with ſeales ſet to the ſame: for example, we ſee that there is a Rainbow in the clowds: the reaſon whereof is, that God hauing in his iuſtice deſtroyed the olde world for ſinne: (only Noah and his familie being excepted) the ſame God in his mercie made a couenant with Noah, that he would neuer deſtroy it ſo again: for cõfirmation therof he ſet the Rainbow in the clowds as a ſeale to that couenant betwixt himſelf and Noah. So was Circumciſion giuen to Abraham, as a ſeale of confirmation in that promiſe, that in his ſeede all nations of the earth ſhould bee bleſſed: ſo that as many as were circumciſed, were within the compaſſe of that couenant, in ſtead whereof we haue Baptiſme, the which whoſoeuer ſhall refuſe, wee account him as cut off from Gods Church. Chriſt Ieſus gaue inuiſible grace, by viſible laying his hands vpon children & other ſicke people. So he gaue the gift of his holy ſpirit vnto his Diſciples: when hauing breathed vpon them, he ſaid, Receiue you the holy Ghoſt. The Sacraments were ordained in the Church of God for three vſes: firſt, that we ſhould acknowledge all thoſe to bee our fellow ſeruants, whom wee ſee to haue put on the ſame liuerie with our ſelues: and in this ſenſe ſaid the Apoſtle Paul, All thoſe that are baptized into Chriſt, haue put on Chriſt. Secondly, the Sacraments doe put a manifeſt differẽce betwixt the true Church and the falſe, as Peter hath taught vs, in ſaying, Repent, and be baptized euery one of you in ỹ name of Ieſus Chriſt, for to you is the promiſe made and vnto your children, and all that are yet farre off, euen ſo many as God ſhal call: and our Sauiour ſaith, to ſuch belongeth the kingdom of God, that is, to ſuch as leade an inno- *Gen.* 9.13. 14. *Gen.* 17.10. 11. *Mark.* 10. *Iohn* 20.22. *Gal.* 3.27. *Act.* 2.39. *Mar.* 10.14.

cent life. The third vſe of the Sacraments, is to ſeale vp in the hearts of the elect al thoſe promiſes which God hath made vnto them in Ieſus Chriſt his ſonne, and their Sauiour: in the which ſenſe Paul ſpake, when he ſaid, that Abraham receiued the ſigne of Circumciſion, as a ſeale of that righteouſneſſe which hee had by faith: and in the very ſame ſenſe our Sauiour ſaith, He that beleeueth and is baptized, ſhall be ſaued. But it is to be conſidered, that the inſtitutor ſetteth downe the forme of adminiſtring the Sacraments, when he ſaith, Baptizing them in the name of the Father, of the Sonne, and of the holy Ghoſt. He commandeth to baptize in the name of the Father, and of the Sonne, becauſe the holy Ghoſt proceedeth from the Father and the Sonne, and in the name of the holy Ghoſt: for except a man be borne of water and the ſpirit, he cannot ſee the kingdom of God. When our Sauiour offered to waſh Peters feet, he imagined it to be a needles worke, for thou ſhalt neuer waſh my feete ſaid he: but when Chriſt anſwered, that ſuch as are not waſhed by him, haue no part with him: that is, neither part of his ſpirit, nor of his kingdome. Peter bethinking himſelfe better, would not haue his feet only, but alſo his hands and head waſhed. Howbeit, it is not neceſſarie to waſh any more then is vncleane: as Peters feet defiled with dirt & mire, ſo our ſoules ſpotted with ſinnes, muſt bee clenſed by Chriſt his blood only. And after this manner it is neceſſarie, that euery one of vs ſhould be waſhed: whereof the outward putting of water vpō the party baptized, is a liuely figure. Iohn Baptiſt was ſanctified in his mothers wombe, as the Angel had foreſhewed. But whē our Sauiour Chriſt came to him to be baptized, Iohn put him back, and ſaid: I haue neede to be baptized of thee, and commeſt thou to me? That kingly Prophet Dauid, was a man after Gods owne heart: yet he ſaith of himſelfe, I was borne in iniquitie, and in ſinne hath my mother conceiued mee. Iob was called by God himſelfe a iuſt and vpright man, fearing God, & eſchuing euill: whoſe peere was not found vpon the face of the earth: notwithſtanding all this, he ſayth of himſelfe: Who can bring a cleane thing out of filthineſſe? The which queſtion is al one with Pauls affirmation, who ſaith, Such as the roote is, ſuch are the branches: as if he had ſaid, If Adam, the

Rom. 4.11. *Mar.* 16.16. *Iohn* 3.5. *Iob.* 13. *&c.* *Luke* 1.15. *Matt.* 3.13. *Pſal.* 51.5. *Iob.* 1.8. *&c.* *Iob.* 14.4. *Rom.* 11.16.

the father of vs all was vndefiled, then are we his ſonnes cleane alſo. But if he were once dead in ſin, being our roote; then how could we his impshaue life of our ſelues? All this was ſpoken of originall ſinne; as for actuall ſinnes, namely, thoſe ſinnes which we continually commit, they are as palpable as the darkneſſe of Egypt, the which as Moſes ſaith, was ſo groſſe, that it might be felt: inſo much that Dauid ſaith, when God looked downe from heauen vpon the children of men, that is, when he conſidered mans conuerſation: they were all ſo farre gone out of the way, that there was none that did good; in ſo much that the Prophet repeateth it with an Emphaſis, and ſaith, no not one. And the man of God, Moſes, ſaith: When God beheld the boldnes of the old world in ſinning, it repented him that he had made mã: that is, he was ſorie, that man whom he had made to liue wel, ſhould liue ſo ill. The continuall ſinne of Sodome brought fire & brimſtone from heauen to conſume them in the ſame. Dauid feeling the burthen of his ſins, began to ſinke vnder them: for (ſaith he) My ſins are gone ouer my head, and are like a ſore burthen, too heauie for mee to beare, Paul hauing by the vertue of the lawe, learned his ſins, (for he had not knowne ſin, except the law had ſaid, thou ſhalt not ſin) fell to lamenting of them thus: O wretched man that I am, who ſhall deliuer mee from this bodie of death? Where it is to be noted, that he calleth his bodie a bodie of death, in reſpect of ſinne, which giueth power to death ouer our bodies. And to conclude, of ſuch force is ſinne in vs, that if the goodneſſe of God had not ſo preordained, that the vnbeleeuing husband is ſanctified by the beleeuing wife, and the vnbeleeuing wife by the beleeuing husband, our children ſhould be very vncleane.

Exod. 10. 21. 22. *Pſal.* 14. 2. 3. *Gen.* 6. 5. 6. *Gen.* 19. 24. *Pſal.* 38. 4. *Rom.* 7. 7. 1. *Co.* 15. 55 1. *Cor.* 7. 14.

Againe, being waſhed or baptized in the name of the Father, Sonne, and holy Ghoſt; wee are aduertiſed, that wee muſt giue godly, Chriſtian, and holy names vnto our children, in token of their ſacred profeſſion; for holie is hee that hath called vs: and that we may be the more forward ſo to doe, it will be worth our labour to conſider of a fewe examples, tending to the ſame purpoſes as of Zacharie, the father of Iohn Baptiſt, who being dumbe whē that his ſonne was borne, his friends made ſignes vnto him

Luk 1. 62. 63.

how he would haue him called,& asking for a payre of writing tables,wrote;saying,his name is Iohn: which worde Iohn, is as much as (to say) Grace: and thus was Zacharie commanded by
Luk. 1.15. the Angell to name him. The Scripture affoordeth plentifull examples of those that haue giuen names to their children,according to such occasions as haue bin offered in ỹ time of their trauell: As when Rachel went with her husband Iacob toward Bethel,to build an Altar vnto God,she trauelled in child-birth,and in trauelling died: but before she departed,she called his name
*Gen.*35.18. Benony:that is,the sonne of her sorrow:but his father Iacob called him Beniamin,that is,the son of his right hand. So Leah hauing borne to Iacob foure sons, she said,now will I praise God, &c. And that she might the better beare in minde her promise, she named her last sonne Iudah. When the man of Beniamin
*Gen.*29.35. came from the Israelites with his clothes rent,and dust vpon his head in token of heauinesse,and certified Father Eli, that Gods
*1.Sa.*4.12. Arke was taken by the Philistines,and that his two sonnes were slaine: the olde father fell backwarde out of his seate,and broke his neck,& his daughter in law Phinies wife being flighted with feare,fell in trauell and died in child-bed: but before her death, she called her sonne Icabod,that is,the glorie of God: meaning thereby,that she accounted the glorie of God to be taken from Israel,when Gods Ark(which was a figure of his Church,wherin we glorifie his name)was taken away by the enemie. And secondly, to admonish all parents so to nurture vp their children, that they may seeke to maintaine the glorie of God better then Eli did:for the wickednesse of whose children, as also for the fa-
*1.Sa.*3.11, thers default in not correcting them, God had threatned before,
12,13.*&c.* that if he once begã with him,he would make an end with him:
*Psal.*127. so that as the Prophet saith,childrẽ being the fruit of the womb, as they are come from God, are a good blessing and an heritage that commeth of the Lorde, because he it is,from whom euery good and perfect gift doth proceede: yet in respect of men, so may the matter bee handled, that they shall finde no such crosse
*Gen.*26.35. or curse as graceless or vnruled children: such as Esau,and his two wiues, who were a griefe of minde,and heart-breaking vnto Isaac their father,and Rebecca their mother.

It is true that the very godlieſt men and women, haue rather deſired ſonnes then daughters at the hands of God, but they did it for good and godly purpoſes; as when Abraham deſired a ſon to the end that Eliezar the ſteward of his houſe being a ſtranger, namely, a man of Damaſcus, ſhould not bee the heire of his goods. *Gen.15.2.* So did Anna pray to God for a ſonne when ſhe ſayd; O Lorde of hoſts, if thou wilt looke on the trouble of thine handmaide and remember me, &c. and giue vnto thine handmaide a manchilde: then will I giue him vnto the Lord all the daies of his life, &c. *1.Sam.1.11 &c.* And as the very name of a ſonne is in price and preferred at this day, ſo hath it been heretofore: as when Phinies wife being neere her death in trauell, the midwife with the reſt thinking to comfort her, ſaid: feare not, for thou haſt borne a ſonne. *1.Sam.4.20* When the Angell ſaid to Abraham, this time twelue moneths, Sarah thy wife ſhall beare a ſonne; Sarah laughed as partly doubting, and partly ioying that ſo ſage a woman as ſhe, ſhould conceiue a ſonne by ſo aged a man as Abraham was. *Gen.18.10. 12.* The ſame Angell that certified Zacharie, that Elizabeth his wife ſhould beare Iohn the Baptiſt, ſaid, not only that it ſhould bee a ſonne, but ſuch a ſonne, as ſhould bring ioy to him and many more. *Luk.1.13. 14.* And that Angell Gabriel that was ſent of God to Mary, the mother of our Sauiour, according to his humanitie, ſaith, that in ſtead of feare ſhe had found fauour with God: and his reaſon is this, for thou ſhalt beare a ſon, & ſhalt call his name Ieſus: As if he had ſaid, it is a great bleſſing of God to beare a child, and a greater to beare a manchilde: but to bee ſo farre in Gods fauour as to beare ſuch a ſonne, as ſhall bee the Sauiour of the world, it is the greateſt grace which hath been heard of: in. *Luk.1.26. 30.*

in the which God make his Church ioyfull; and for the which in ſpeciall, and for all the reſt of his bleſſings in generall, God make vs thankfull. Amen.

FINIS.

A MEMENTO FOR MAGISTRATES.

Pſalme 45. verſ. 7.

The Scepter of thy kingdome is a right Scepter, thou loueſt righteouſnes, and hateſt iniquitie. Therefore the Lord hath anointed thee with the oyle of gladneſſe aboue thy fellowes.

THe Author of this 45. Pſalme, ſpeaking of the gouerноment of Salomon, aduoucheth, that he cannot rule rightly, that loueth not to iudge iuſtly, and that hee vſurpeth authoritie that dealeth partially: for wee muſt remember, that hee meaſureth Salomons worthines to raigne by his well ſwaying of the Scepter, the which Salomon could not haue handled ſo commendablie as he did, if he had not been carried away with an earneſt deſire to deale indifferently amongſt men in cauſes of controuerſie: but moſt plainly appeareth his great deſire of godly gouernement in that heartie prayer which hee vttered vnto Almightie God, (when hee ſaid) Giue vnto thy ſeruant, O Lord, an vnder-
3. King. 3. ſtanding and a wiſe heart, to iudge thy people, that I may diſcerne betwixt good and euill. In this prayer it is plaine, that although hee was a king, yet hee calleth himſelfe the ſeruant of God: for promotion commeth neither from the Eaſt, nor from the Weſt, nor yet from the South, but from God, who plucketh
Pſal. 75. 7. 8. down one, and ſetteth vp another. And Salomon hauing prayed for wiſedome and vnderſtanding, hee ſheweth whereunto hee would applie thoſe good gifts of GOD, euen vnto the glorie of him that gaue thē, to iudge thy people, that I may diſcerne betwixt good and euill: (ſaith he) for by him kings raigne, and by
Prou. 8. 15. him princes decree iuſtice. Whē Iethro the father in law of Mo-
Exod. 18. ſes, came out of the lande of Midian to ſee Moſes, being at the mount of God, which was mount Sinai, & beheld how the people flocked vnto Moſes their Magiſtrate for iudgement and iuſtice by due conſideration thereof, Iethro found theſe three inconueniences: Firſt, that Moſes wearied himſelfe with ſitting

in

in iudgement from the morning vntill night. Secondly, that he was too tedious vnto the people which attended vpon him in al that time. And thirdly, that notwithstanding his carefulnesse in iudgement, and their earnest expectation of iustice, he was not able to dispatch so many matters as was brought before him: but with a light hearing, & a little regarding of many mẽs causes. Wherefore, Iethro being a man very desirous that iustice might proceed, that no mans matters should sleightly bee slipt ouer, counselleth Moses to make more Magistrates in Israel, and to the end that this might be performed the better, Iethro doth point at the disposition of those men which should beare rule: for (saith he) thou shalt chuse out amongst all the people, men of courage, dealing truly, fearing God, and hating couetousnesse, and them shalt thou make gouernours ouer the people.

By this you may perceiue, how Iethro in counsailing, and Moses in practising, did both aime at iustice and true iudgemẽt. For it is not a meane matter, or light labour, for men of yeeres to sit from morning to night in iudgement: no, their yeeres, antiquitie, and consequently their bodies imbecilitie cannot easily endure it, besides the care of common causes heard at home, and that which is the biggest burden of all, the cõtinuall good of the Common-wealth, which they meditate carefully, whẽ we sleep securely, is not to be forgottẽ. But herein are many Magistrates greatly to be blamed, in that they cause the people to attend vpon them from morning vntill night, with expences great and continuall, whilest they finde no end of poore mens matters, because they wish no end of spending money.

Are their minds set vpon righteousnes which deale thus? No, no: they are the same that the Prophet spake of, whẽ he said, The vngodly seeketh occasion against the righteous, and gnasheth vpon him with his teeth: for the craftie counseller taketh occasion to hinder his clients iust cause, that he might still feede vpon the poore mans purse: the Lawyer who careth not to deale vnfaithfully is like the Christall glasse, which flatteringly sheweth vnto euery man a faire face, how euill fauoured soeuer he be. So can hee perswade the simple swaine, that his cause will beare a strong action, be it neuer so weake. *Psal.* 37. 12.

Oh

Deut.12. Oh remember what God said vnto Israel, You shall not doe what seemeth good in your owne eyes, but what I commaund you. Then know, that you doe not that which he hath commanded: because you deale not with mercie & trueth: for if euer the time required, and occasion was offered to moue that question Psalm.25. to Magistrates which Dauid did in his daies: namely, how long Psal.82.2. will they proceede to giue vniust iudgement, and to accept the person of the vngodly? Now is the time and occasion present: for Abac.1. I doe not doubt but it is too true that the Prophet hath spoken, who saith, that the vngodly are more set by then the righteous: and this is the cause that wrong iudgement doth proceed. How Psalm.94. can iustice sit, when there is no seat appointed for her? you may bee sure she will not haue to doe with the stoole of wickedesse, where mischiefe standeth in stead of iustice. It was a worthie Psal.122.3. commendation that Dauid vttered in the praise of Ierusalem, when he said, there is the seat for iudgement, the which appointing of that seate for iudgement, was an argument that they loued iustice: and first the place wherin it was set, assureth vs hereof, for it was set in the gate, where thorough mē might haue passage to and from the iudgement seate. Secondly, the manner of framing the seat in the gate: namely, that the Iudges of force must sit with their faces towards the rising of the Sunne, in tokē that their iudgement should bee as pure from corruption, as the Sunne was cleere in his chiefest brightnesse. Oh happie house of Dauid, whose seate was set so conueniently, whose causes were heard so carefully, and matters iudged so iustly. The Israelites thought themselues wel apayd, when they had the gouernment Iudg.5.8. of Debora, that vertuous woman, for al was laid a bed, vntil she came vp a mother in Israel: and as she was a good gouernesse in her time, so she loued those that were like vnto her selfe: for saith she, my heart is set vpon the gouernours of Israel. Dauid was a good king while he liued, as it did appeare by the testimoPsalm.89. nie of God himselfe, who said of him, I haue found Dauid my seruant, with my holy oyle haue I annoynted him. Secondly, by his appealing to God for iudgement in this case, when he saith, Psalm.26.1. Be thou my Iudge O Lorde, for I haue walked innocently, &c. And last of all, by that good counsaile which he gaue vpon his death-

death-bed vnto Salomon his sonne, who was to succeed him in that kingdome, (for saith hee) thou shalt prosper and come to great honour, if thou keepest the commandements which God commanded Moses. *3. King. 2. 3.*

When Philip, the King of Macedonia, did cast off the earnest suite of a poore widow, with this slender answer; goe thy way, for I haue no leasure to heare thee now. She replied thus, And why hast thou leasure to be a King? as if she should haue sayd, God hath giuen thee time to raigne, and power to gouerne, that thou mightest apply them both vnto that end wherfore they are giuen thee: for mercie and trueth preserueth a king, & with louing kindnesse his seate is vpholden. When Salomon prayed to God for an vnderstanding hart, that he might do iustice among Gods people: it is said, that his prayer pleased God passing well, because Salomon asked wisedom rather then wealth, & knowledge rather then honour: for thereby he gaue euidence that his heart was set vpon righteousnesse: for out of the abundance of the hart the mouth speaketh. It is a most excellent praier which the Prophet maketh, when he saith, Giue thy iudgemẽt vnto the king, O Lord, and thy righteousnes vnto the kings son, &c. then shall he iudge the people according vnto right, and defend the poore: wherein the Prophet prayed for himself, while he gouerned the kingdom of Israel, and for his successors in the same, hauing relation vnto that promise spoken of in the hundred thirtie & two Psalme, The Lord hath made a faithfull oth vnto Dauid, and he will not shrinke from it, saying: of the fruit of thy bodie shall I set vpon thy seate: if thy children keepe my testimonies which I shall learne them. And the Prophet proceedeth to say, then shall hee iudge the people according vnto right, and defend the poore: by the worde (then) hee insinuateth, that when God giueth grace to the Magistrate, then he cannot chuse but doe right, and defend those which doe sustaine wrong. But whẽ the Prophet saith (and defend the poore) some man would think that hee had said enough before, and therefore might haue cut off this speech. But it is to be remembred, that a sick man needeth not the Phisition, or the wayfairing man his weapon at one time onely: but as often as the patient is sicke, so often he must haue ỹ Phisitions counsel, & as often as the traueller is assaulted, *Prou. 20.* *3. King. 3.* *Psal. 72. 1.* *Verse 9.*

so,

so often he vseth his weapon: in like sort the poore man oppressed often, doth as often need the defence of the Magistrate: and therefore hath the Magistrate the sword alwaies carried before him, and this sword is alwaies carried before rather then behind the Magistrate, that he might rather remember iustice, then cast the care thereof behind his back. The last, but not the least thing to be marked of the Magistrate is, that Iustice is set forth with a payre of ballances in the one hand, which admonisheth him to weigh those matters iustly which are brought before him: and within the other hand a two edged sword, to the intent that iu-
Psal. 94.15. stice might returne to iudgement, that is, that things iustly iudged, might be rightly rewarded on both sides: wherof king Salomon hath giuen a good president. First, in finding out the true
3. *King.* 3. mother of the smoothered child, which is a point of iudgement. Secondly, in restoring the liuing child to his own mother, which was a point of iustice. And these parts of a Christian Magistrates dutie are so necessarily linked together, that so oftē as one of thē is wanting, the law receiueth a maime at the hand of the Magi-
Iohn 19. strate. As when Pilate iudged Christ guiltles, but yet put him to
Act. 24. death: and when Pauls cause was heard & approued, yet he was left in prison: therefore it is good counsaile, and worthie to bee hearkened vnto, which Dauid gaue vnto all Kings and Magi-
Psal. 2.10. strates, that they be learned & wise: for if the Magistrate be not wise, words may carry the matter away. As when Daniel when
Bel and Dragon. he was accused of despising the decree of Nabuchadnezzar the
Ierem. 18. king of Babylon: Ieremie to bee an enemie to the Common-
3. *King.* 18. wealth of Israel: Elias to be a troubler of the state: Paul to be a
Act. 24. factious & seditious fellow: Naboath to haue blasphemed God
3. *King* 21. & king Ahab: and as at the importunate cry of the Iewes, Christ was put to death, and Barrabas the murtherer set at liberty. The
Luke 23. speciall wisedome of God, matched Moses the Magistrate, with
Exod. 4. Aaron the Minister, thereby giuing vs to vnderstand, that when the word & the sword go together, there can be none other but
4. *King.* 12. good gouernmēt. As for example, so long as the good priest Iehoiada, and the godly king Ioas liued together, God was worshipped, & his people guided according vnto his word: for the man of God counselled vertuously, & the king practised carefully: whereunto that saying of Solon doth very wel agree, who

being

being asked when the Common-wealth did best flourish: he answered, when the people obey the Magistrate, & the Magistrate obeyeth the law: for lawes are better vnmade then vnkept. No doubt there want not such, as will say with those headstrõg people in Dauids daies: Let vs breake their bands in sunder, and cast away their cords from vs. And our lawes haue been a long time like to Spiders webs, so that the great buzzing Bees breake through, and the little feeble flyes hang fast in them. *Psal. 2. 3.*

But admit that you replie and say, they are made stronger thẽ in the daies of our forefathers: yet are they like vnto walled cities in the time of warre, at the which time, be your walles neuer so strong, they are beaten downe, if they want men and munition: so if your lawes wisely made, doe want Patrons to defend them, they will soone bee little worth: therefore it was not the worst warning that Iethro gaue to Moses, that hee should make such Magistrates as were men of courage. It is good therfore, not only for those men that haue the election of Magistrates, to make such choise of officers as Iethro inioyneth Moses: and as GOD himselfe commanded Israel, when he sayd, You shall make him king, whõ the Lord your God shall chuse: but also very meet for those Magistrates being so elected, to haue a care, that as they are in place aboue other men: so in good life they goe before the people. For this was it that the Israelites desired God to graunt vnto Iosua, being newly made their gouernour: namely, a faithfull heart to goe in and out before them: for said they, euen as we obeyed Moses in all things, so will we obey thee: only the Lord thy God be with thee, as he was with Moses. And it was a necessarie prayer: for how foule a fault were it, that the man which is appointed to punish adulterie, should bee more worthie of correction for the same kinde of sin, then the partie punished. Like vnto the whore-hunting Iudges of Samaria, mentioned by the Prophet Ieremie in his fift chapter: or that he which is appointed to iudge according to law, should doe any thing contrary to the law. As angrie Ananias commaunded that Paul should bee smitten contrary to law. In this point doth the Lord schoole the king of Iuda by his Prophet Ieremie, who saith, Heare the word of the Lord thou king of Iuda, that sittest in the kingly seate of Dauid: thou, & thy seruants, & thy people that go in and out at *Exod. 18.* *Psal. 82. 6.* *Iosua. 1.* *Ierem. 5.* *Act. 23. 2.* *Iere. 22. 24.*

this

this gate, thus the Lord commandeth: keepe equitie and righteousnes, deliuer the oppressed from the power of the violent, do not grieue nor oppresse the stranger, the fatherlesse, nor the widow, and shed no innocent blood in this place: and if you keepe these things faithfully, then shall there come in at the doore of this house, kings to sit vpon Dauids seate, &c. But if you will not be obedient vnto these commandemẽts, I sweare by mine own selfe, (saith the Lord) this house shall be waste. For example, the same Prophet speaking there of ỹ wicked gouernmẽt of Shallu, the son of king Iosias, that gouerned Iuda, saith: Did not thy father eate and drinke, and prosper well, so long as he dealt with righteousnes? from whẽce came this, but because he had me before his eyes? (saith the Lord) Now when Ieremie saith that Iosias had God before his eyes; his meaning is al one with Dauids intent, when he saith, God standeth in the parliamẽt of princes, he is iudge among gods, to giue al Magistrates a Memento, that God is present in all their assemblies, & iudgeth them that iudge vnder him, whereof they had need to be put in mind: for oftentimes Micheas proueth too true a prophet in saying, that ỹ great man will speake what his hart desireth, and the hearers must allow it well: of the which sorte of men, the very best is but as a thistle, which a man can hardly touch vnpricked, and the most iust like a bramble, whereunto the sillie sheepe seeking to bee shrowded from sharp showers, is often forced to leaue his fleece behind: whose vnworthy cõming to their places, Ioatham hath well described in the person of Abimelech, whẽ he said, the trees of the wood went to annoynt a king ouer them, & said vnto the Oliue tree; raigne thou ouer vs: but the Oliue tree answered; shall I leaue my fatnesse, which both God & men praise in me, and goe to bee promoted ouer the trees? Then they came to the fig-tree, and said; come thou and raigne ouer vs: the fig-tree answered; shall I leaue my sweetnes and good fruit, and goe to be promoted ouer the trees? They said vnto the Vine; raigne thou ouer vs: but the Vine answered; should I leaue my wine wherewith I cheere God and men, to be promoted ouer the trees? Thẽ they said vnto the bramble; wilt thou raigne ouer vs? Then said the bramble, if it be true indeed that you will submit your selues to my authoritie, & put your trust vnder my shadow, or els fire

Iudg. 9.

proceed

proceed frō the bramble & consume you. By this parable we are taught generally, that euery man is to be contēt with that estate wherein God hath placed him, & that for the most part the very best worthie, do refuse profered promotion, and on their part wel deserued: whereas on the cōtrary, the most vnfitly furnished with iustice and true iudgement, and the least deseruing in a Common-wealth, are of all other most ambitious. Such an one was Absolom, who stole away the harts of Israel with this flattering speech: Oh that I were made Iudge in the land, that euery man which hath any plea or matter in law might come to mee, that I might do him iustice! But this is the iust reward of such as before conuenient time, and apt occasion to be offered, do ambitiously seeke the seate of iudgement, euen vntimely and vnnaturall death: for Absolom was hanged by the haire of his head, & a woman with a peece of a milstone dashed out Abimelechs braines. Though Absolom bee absent, and Abimelech brained long since, yet it is to be suspected that many mē get prefermēt, by their practises, comming in such sheepe skinnes as are fayre words and flattering speeches: but God grant that they proue not like vnto those Iudges whom Zophonie feared not to liken vnto lions and woolues: who finding their pray in the euening, chop vp al, not leauing so much as the bones vntil the morning. Salamon said well, that many would be accounted good doers, but where shall wee finde a faithfull man? Some men haue sayd well with Absolom, before they came to preferment: but they can now bee contented to see many men to sue seuen yeares for their right, and yet suffer them to sustaine wrong, because necessitie hath no law forsooth. Goe to, goe to, some body wil answer for that one day. A man would think, that necessitie should haue the most law, because hee hath least money and fewest friends. Are your mindes set vpon righteousnes, O ye congregation, and doe you iudge the thing that is right? O ye sonnes of men, saith the Prophet, in all his troubles, desiring God to stand on his side against his oppressors, who thought it as conuenient to craue of God, the consideration of his cause, as to aske his ayd against his aduersaries, and therefore prayeth thus: Ponder my wordes, O Lord, consider my meditation, &c. So Magistrates haue not only authoritie to make & establish good lawes, but also to determine

2. *King.* 15.

2. *King.* 18. *Iudg.* 9.

Chap. 3. 2. 3.

Prou. 20. 6.

Psal. 21. 1.

mine betwixt men according to the same, vnto whose censure the subiect must submit himselfe, as the Apostle proueth to the
Rom.13. Romanes, when he saith: Let euery soule submit it selfe vnto the authoritie of the higher powers, for all power is of God: wherefore whosoeuer resisteth that power, resisteth the ordinance of God, and purchaseth vnto himselfe damnation. For Magistrates are not to be feared of them that doe well, but of them that doe euill. Wilt thou not feare? do well then, so shalt thou haue praise, for he is the minister of God for thy wealth: but if thou doest euil, then feare, for he beareth not the sword for naught, but is the minister of God to take vengeance vpon them that doe euill: where it is to be remembred, that the ciuil Magistrate, who beareth the sword, is called the minister of God, as well as the spirituall Magistrate that preacheth the word: and that no doubt, to the intent he might take care as well to maintaine true religion, as to minister deserued discipline. For it standeth with all diuine and humane reason, that if al masters and fathers ought to haue a more then ordinarie care to instruct and helpe forward their families in Christian religion, so much as in them lieth: much more ought the Magistrate to meditate by al meanes possible to performe his dutie therin, who is a father ouer al families. I cãnot set this forth in any plainer speech then Dauid hath done in this
Psal.2.12. short saying; Kisse the son, least he be angrie, and so you perish in the right way. By which speech the Prophet teacheth, that God cannot be honored by any other means then by that which Christ his sonne hath taught; who saith himself in the 5. of Iohn,
Iohn 5.23. He that honoreth the sonne, honoreth the father, he that dishonoureth the sonne, dishonoreth the father: so that hee meaneth in this place; that if you worship not the sonne as he hath commanded, then you dishonor him; if you dishonor him, then you anger him; if you anger him, he casteth you off; if he casteth you off, thẽ you are from the right way; and if you are from the right way, then you perish. For the auoyding whereof, all godly Magistrates haue had a speciall care to meditate in the lawe of the Lord: such were Moses, Iosua, Dauid, Salomon, Asa, Iosaphat, Ezechias, &c. Of whose good example, God grant al godly Magistrates to make good vse. Amen.

FINIS.

IACOBS

IACOBS LADDER, OR THE WAY TO HEAVEN.

1. Corinth. 9. 24.

So runne that ye may obtaine.

BEcauſe I haue but one houre to teach you all that you muſt learne of me, I haue choſen a text which is like Iacobs Ladder, that ſhewes you the way to heauen. This is all that you would knowe, and it may pleaſe God to opē your eyes, that you may know it before ye depart. Heare to practiſe, hinder not the ſpirit, but let it worke without reſiſtance: recorde when you are gone, and you ſhall ſee the great power of GOD, what he is able to do for you by one ſentence of this booke, if ye digeſt it well. *So runne, &c.* Then wee muſt ſee firſt how wee ſhould runne: Secondly, what we ſhall obtaine: Thirdly, what will hinder vs: that is, we muſt ſee the way, the lets, and the end. Foure things marke in the way: firſt, beginne betime: ſecondly, make haſte: thirdly, keep the way: fourthly, continue to the end, and thou ſhalt obtaine heauen whither Chriſt by theſe ſteps is gone before thee. When I haue ſet you in the way, I will point at all the lets, ſtops, rubs, and blockes which are before you, behind you, beſide you, the temptations of proſperitie, the temptations of aduerſitie, the tēptations of hereſie, which ſtand in the ſtreets, like the fiery ſword to ſtop the way to Paradiſe. Then I wil leade you to the mount, as God did Moſes, & ſhew you a farre off the bleſſed land the countrie aboue, that you may ſee where heauen is, what is the way to it, and what glorie and happines is there. When I haue ſhewed you the way, the lets, and the ende, I will commit you to the race, and end as I began: *So runne that ye may obtaine.* So often as I haue read or conſidered theſe words which you heare; they ſeeme (me thinkes) to put vs in mind that we are out of the way, and that there is another way (if we ſeeke it) neerer yet to the kingdome of heauen, then that which wee take: therefore the holy Apoſtle doth warne euery man to ponder his

ſteps,(that rũning)we may obtain that which we run for,which is the worthieſt price that euer was giuen, and neuer was giuen, but to him which kept this way that I wil ſhew you. The Apoſtle ſaith,that you muſt runne. It is not an eaſie, nor a ſhort iourney, which a drone,a dreamer,a ſnaile,or any careleſſe man may performe,& take his eaſe,ſet forth when he will,ſtay at his pleaſure, go againe at his leaſure:but he muſt alwaies runne,from the firſt day he ſetteth forth,til he come to his iourneyes end:for the glorious heauen is farre from the dark earth, and much ado to aſpire the top of Mount Sion,but much more adoe to aſpire the top of Mount Heauen. The violent take it from the ſlothfull,and the wicked runne to hell, with more paines which they take to doe euil,then the righteous need to take for heauen. The Apoſtle putteth the word *ſo*,before *runne*, to teach vs to look to our way before we run too farre: *So runne, &c.* as if he ſhould ſay,moe runne then come home,as moe ſhoot then hit the marke. The heathen Philoſophers,Plato,Socrates,Ariſtides,Phocion,Pericles,Solon, in their way did runne faſter then we:Conſtancie,Temperance, Patience, iuſtice, humilitie, ſimplicitie, integritie,contempt of death,contempt of the world,ſeeme to be buried with thẽ, and hid in the graue,before this iron age was borne:yet becauſe they ranne without Chriſt,they did not obtaine,but loſt their labour, like a man which makes haſte out of his way,takes more paines then if he kept the way,and yet neuer comes whither hee would. The blind generation which know not God, in their way runne faſter then we: Aske the Merchants which haue ſeene their life and our liues,or looke in hiſtories and they will tel you,that our religion is not like their ſuperſtitiõ;our knowledge not like their ignorãce; our faith not like their feare; our worſhip not like their ſeruice;our chriſtianitie not like their Idolatrie:yet becauſe they run to the creature,for the creator,& follow vncertain dreames, before the word which came from heauen; they run in vaine: for their religion, deuotion, and ſeruice, is to them that cannot requite it. Many of our aduerſaries,Papiſts,Anabaptiſts,Donatiſts, and the groſſeſt heretikes, in their way run faſter then we. They watch, they pray,they faſt,and diſtribute more then we; yet becauſe they run to traditiõs, to angels,to ſaints,to croſſes,to images,to reliques,in ſtead of Chriſt,and challenge merit of all that they

they do,and would be canonized beſide,that al poſteritie might honor them as they do Saints: therfore as the Phariſies had their reward when men praiſed them, ſo haue they when one dooth worſhip another. If many run and doe not obtaine; how eaſie is it to run in vaine,and how happy is he which obtaineth that,that al men wiſh:when ſo many miſſe it for nothing but for this,becauſe they run out of the way. You haue heard,read, and done much,and more would do,to obtaine eternall life with the Angels in heauen, for this ye pray, and faſt, and watch, & obey the lawes of God,& come together euery Sabbath to heare,to pray, to praiſe & ſerue him which giueth. How many praiers,how many faſts,how many watches,how many works,how many hours in reading the word,in hearing the word,in receiuing the ſacramẽts,in examining your hart,in chaſtiſing your fleſh,were ſpẽt and loſt if you ſhuld run in vaine? as Eſau hũted for a bleſſing & went without it. Therefore the holy Ghoſt doth ſay nothing,but it is like a mark in our way to ſhew vs whẽ we are in,& when we are out: for God would not haue vs loſe our labour like Laban, which could find in his hart after Iacob had ſerued him 20. yeres to ſend him away emptie. but he would haue you to ſeek & find, to aske and receiue, to run and obtaine: therefore he ſaith, *ſo run that yee may obtaine*. As there is a heauen, ſo there is a way to heauen: one way Adam came from Paradiſe, and by another way he muſt returne to Paradiſe:the paſſage is not ſo ſtopt, but there is a way,though a ſtraight way;and a doore,though it be a narrow doore, and therfore few doe find it,only they which are like Iacob,do ſee a ladder before them,as Iacob did,he had many dreames before & did not ſee it, at laſt he dreamed,& behold a ladder which reached from earth to heauen,and all the Angels deſcended and aſcended by it,to ſhew that no man aſcendeth to heauen,but by that Ladder: this Ladder is Chriſt, which ſaith, *I am the way*,and therfore he biddeth vs to follow him. If we muſt follow Chriſt his ſteps,let vs ſee how he went to heauen; he begun betime, for at twelue yeeres of age he ſaid, *I muſt goe about my Fathers buſines:* he made ſpeed,for Iohn ſaith, That he ſpake and did moe good things in three and thirtie yeeres then could bee written: he kept the right way, for when he ſayd, *Who can accuſe me of ſinne?* none would accuſe him of any, though they

watched him for that purpoſe: He continued well, for hee dyed like a Lambe, and praied to his Father, and forgaue his enemies. Therefore we will call the ſteps of this Ladder, *Maturè, properè, rectè, conſtanter*, that is, begin betime, make haſte, keep the way, and hold to the end, and thou ſhalt goe after thy maſter. Touching the firſt, begin betime (God requiring) the firſt borne for his offering, and the firſt fruites for his ſeruice, requiring the firſt labours of his ſeruants, and (as I may ſay) the maidenhead of euery man, becauſe the beſt ſeaſon to ſeeke God, is to ſeeke him early, and therfore Wiſedome ſaith, *They which ſeeke me early ſhall find*: but to them which deferre ſhe ſaith, *Ye ſhall ſeeke me, but ye ſhall not find me.* We haue long purpoſed to ſerue God, and euery man thinketh that he ſhould be ſerued, but we cannot accord of the time when to begin. One ſaith, when I am rich: another ſaith, when I am free: another ſaith, when I am ſetled: another ſaith, when I am old, then I ſhall be fit to faſt and pray. Thus becauſe we are giuen to ſet the beſt laſt, that we may haue a longer time for our ſins and pleaſures, like the Iewes in the firſt of Agge, which ſaid alway, *The time was not yet come, when they ſhould build the Temple.* Therefore the holy Ghoſt crieth ſo often, *This is the acceptable time, this is the day of ſaluation, to day heare his voyce*, like Rebeccah which taught her ſonne the neereſt way to get the bleſſing. So ſoone as man was created, a law was giuen him, to ſhew that he ſhould liue vnder obedience from the day that he is borne: ſo ſoon as he is borne, he is baptized in the name of God, to ſhew that when we cannot run to Chriſt, we ſhould creepe vnto him, and ſerue him as wee can in youth and age: ſo ſoon as he beginneth to pray he ſaith, thy name be hallowed, thy kingdome come, thy wil be done, before he aske his daily bread, to ſhew that we ſhould ſeeke the will of God before the foode that we liue by, much more before the ſins and pleaſures which we periſh by. So ſoone as the Lord diſtributed the talents, he inioyned his ſeruants to vſe them: who is ſo young that hath not receiued ſome talent or other? Therefore youth cannot excuſe him, becauſe the talēt requires to be vſed of euery one that hath it. So ſoone as God created the man and the woman, he cōmanded them to increaſe & multiplie: ſhall we increaſe & multiplie in the fleſh, before we increaſe & multiplie in the ſpirit? The firſt thing

Mat.25.15. *Luke.19 13* *Gen.1.* *Gen.1.14.*

thing that God did after he created heauen and earth, he did separate light from darknes, shewing vs how wee should separate our good from euill, before our good become euill. The first lesson that Iohn taught, was, *Repent, for the kingdome of heauẽ is at hand.* The first lesson that the Disciples taught, was, *Repẽt too, for the kingdome of heauẽ is at hand.* And the first lesson that Christ taught, was, *Repent, for the kingdom of heauẽ is at hand.* To teach what wee should doe first, *Repent*, was the first lesson to young and old. Therefore Dauid prayed, *Teach me O Lord to number my daies*, not my yeeres, nor my moneths, nor my weeks, but my daies; shewing that we shall answer for daies, as wel as for yeres, for to day as wel as to morrow, & for our youth, as straightly as for our age, euen as the little childrẽ were deuoured with beares, for mocking the Prophet: which made Dauid to cry, *Remember not the sinnes of my youth*: which hee would not haue spoken if God did not marke the sinnes of youth, as well as of age. Therefore the Fathers were charged to teach their children the same lawe which they had themselues. Therefore Christ rebuked the Disciples which forbad the little children to bee brought vnto him. For, should children honour their Father, and not honour God? It was a sweete consort when the children went before Christ to the Temple, and sang their *Hosanna*, to make their fathers ashamed which did not know the Messias when he came, when their little children knew him? It is written, when Christ heard a young man answere that he had kept the Commandements from his youth, Christ began to loue him: which shewes how Christ loues these timely beginnings, when wee make him our nurse, and draw our first milke from his breasts. There is not one confession for old men, and another for young men: In the Creede the olde man saith not, I did beleeue in God, and the young man saith not, I will beleeue in God, but both say, I doe beleeue in God: for he which is called *I am*, loueth I am, and careth not for I was, nor I will be. When Christ asketh Peter, *Louest thou me?* he looketh that he should answere him, *Yea Lord I loue thee*, and not driue off as Felix did Paul, I will heare thee, I will loue thee when I haue a conuenient time: nay, when thou hast no conuenient time, for if this be the conuenient time, after this, the time cõuenient is past. Manna was gathered in the morning,

Matth. 3.2.
Matth. 10.
Matt. 4.10.
Psal. 90.12.
2 *Kin.* 2.23.
Psalm. 25.7.
Deut. 6.7.
Mat. 19.14.
Exod. 3.
Iohn 21.15.
Acts 24.25.

ning, becauſe when the Sunne roſe it did melt away: So vertue muſt be gathered betime, for if we ſtay till buſines and pleaſures come vpon vs, they wil melt it faſter then we can gather it: therfore in the fourth of Prouerbes, Wiſedome is called the beginning, to teach vs to ſeeke wiſedome in the beginning, as a man taketh the beſt firſt. If Eliah would be ſerued before the widow, when ſhe had not enough to ſerue her ſelfe; will God be ſerued after thee? nay after the fleſh, & after the diuell? what canſt thou owe him to morrow, which thou art not indebted to day? yea, doth not God require Morning ſacrifice as well as Euening ſacrifice? It is an old ſaying, repentance is neuer too late: but it is a true ſaying, repentance is neuer too ſoone: for ſo ſoon as we ſin, we had need to aske forgiuenes: beſide, repentance is a gift, and therfore muſt be taken when it is offered. For if Iudas could haue repented when hee liſted, he would neuer haue hanged himſelfe. The time paſt is gone, and thou canſt not recal that to repent in: the time to come is vncertaine, and thou canſt not aſſure that to repent in: the preſent time is only thine, and thou maiſt repent in that, but anon that will be gone too. Therefore when Chriſt wept ouer Ieruſalem hee ſaid, *O if thou hadſt knowne in this thy day*: calling none their day, but this day: if none can bee called thy day but this day, thē this is thy day of repentance, or els thou haſt none at all. Therefore one reſembleth the mercie of God to the poole in Iurie, where the ſick and leprous lay, for at one time
Iohn 5.2. of the day an Angell came and ſtirred the water, and then hee which ſtept in firſt was healed of his diſeaſe, hee which ſtept in firſt was healed, none but he which ſtept in firſt: ſo he which taketh time is ſure, but hee which foreſloweth time, oftner faileth then ſpeedeth: for when golden oportunitie is paſt, no time wil
Matt. 8.29. fit for it: yet, as when Chriſt went about to caſt out diuels, they ſayd that hee tormented them before the time: ſo whenſoeuer thou goeſt about to diſmiſſe thy ſins and pleaſures, though thou ſtay till thou beeſt ſicke and olde, and ready to dye, yet they will ſay ſtil that thou diſmiſſeſt them before the time: but then is the time when the diuell ſayth, the time is not yet, for the diuell is a liar, and knoweth that what licour our veſſels bee ſeaſoned with at the firſt, they will taſte of the ſame euer after. Therfore linger not with Lot, for if the Angel had not ſnatched him away, he had periſhed

periſhed with Sodome for his delay. They were not wiſe Virgins, but fooliſh Virgins, which ſought not for oyle, before the Bridegrome came: Samuel began to ſerue GOD in his minoritie, Timothie read the Scriptures in his childhood, Iohn grew in ſpirit, as hee ripened in yeeres: ſo whether thou bee olde or young, thy repentance cannot bee too ſoone, becauſe thy ſinne is gone before. If thou lackeſt a ſpurre to make thee runne, ſee how euery day runneth away with thy life: youth commeth vpon childhood, age commeth vpon youth, death commeth vpon age with ſuch a ſwift ſaile, that if our minutes were ſpent in mortifying our ſelues, yet our glaſſe would bee runne out, before wee had purged halfe our corruptions. Thus much of the firſt ſtep. *2. Tim. 3. 15*

The ſecond ſtep in your iourney, is to keepe the way, as God taught the Iſraelites a way to Canaan, ſending a fierie pillar before them, which they did follow whereſoeuer it went: ſo when he ordained a heauen for mẽ, he appointed a way to come vnto it, which way he that miſſeth ſhal neuer come to the end. As Herod ſought Chriſt ouer all Iurie, but none found him but thoſe which followed the ſtarre: ſo there is ſomething ſtil that leadeth men to Chriſt, which wee muſt follow, or els wee cannot come where he is. There be many wrõg waies, as there be many errors, but there is but one right way, as there is but one truth. And therfore Iacob did not ſee many, but one Ladder, which reached to heauen: and Iohn Baptiſt is ſaid not to prepare the waies of the Lord, but the way: ſhewing that there is but one right way in this life, which Salomon vnderſtandeth for the meane, & therfore he ſaith, *Turne not to the right hand nor to the left*, implying that we may erre as well of the right hand as of the left: as if hee ſhould ſay, ſome are too hot, as other are too cold; ſome are too ſuperſtitious, as other are too careleſſe; ſome are too fearfull, as other are too confident: there is a zeale without knowledge, a loue without ſinglenes, a prayer without faith, and a faith without fruits. Therefore the Apoſtle doth warne vs to examine whether we be in the faith, not whether we haue a kind of faith, but whether we be in the faith; that is, the true faith. Therfore Paul ſaith, *Runne ſo:* it is not enough to runne, but we muſt know how we runne: it is not enough to heare, but we muſt care how to heare:

it is not enough to beleeue, but wee muſt care how we beleeue: it is not enough to pray, but we muſt care how we pray: it is not enough to worke, but we muſt care how we worke: for we can not doe good vnleſſe we doe it well, as wee may ſee in this example. Cain offered, & God abhorred, becauſe he cared not for the manner, God cared not for his offering. Simon Magus beleeued, Herod liſtened, Felix feared, Saul obeyed, Iezabel faſted, the Phariſies prayed: but becauſe they did not beleeue ſo, heare ſo, feare ſo, obey ſo, faſt ſo, and pray ſo, as he which ſaith, Learne of me: when they ſay that they haue faſted, and prayed, and obeyed, Chriſt he wil anſwer them as he doth in Matthew, *I know you not.* Therefore if ye aske like the Scribe, how yee ſhall come to heauen, the right way to heauen is the word, which came frō heauen. But here ſome will ſay, the worde indeede doth containe the right way, but many cannot finde that way without a guide. Therefore I haue picked out of the worde that way which God calleth the right way: the way by which the word doth ſet thee into heauen, is to do vnto other as thou wouldeſt haue other do vnto thee, to exerciſe good workes, and yet beleeue that Chriſts workes ſhall ſaue thee: to pray without doubting, and yet bee content that thy prayer be not granted: to keepe within thy calling, and do nothing by contention: to bring thy will vnto Gods will, and ſuffer for Chriſt, becauſe he hath ſuffered for thee: to repent not onely for thine open and groſſe faults, but for to count euery ſinne great, to apply all things to the glorie of God, and of euery thing to make ſome vſe.

Thus the word goeth before vs like the fiery pillar, and ſhewes vs when wee are in, and when wee are out, or elſe the broad way would ſeeme the beſt way, and therefore all which care not for the word, goe like blind men to hell for heauen: looke but to the Papiſts, which haue the word in an vnknown tongue, ſome clāber to heauen with merits, ſome by Angels, ſome by penance, and ſome by pardons, & euery man hath a way by himſelfe, and all out of the way: As Naaman anſwered Eliſha when hee was commaunded to waſh himſelfe in Iorden, are not Abanah and Pharpar riuers of Damaſcus better then Iorden? may I not waſh there and bee healed? ſo they ſay, are not pardons as good as workes? are not pilgrimages as good as praiers? is not ſacrifice

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as good as obedience? is not reading as good as preaching? may I not go to heauen this way & that way, as well as by the word? No, as no water but Iorden could clenſe Naamans leproſie, ſo no way but the word can bring to heauen. For which cauſe the lawes of God are called the waies of God, and the word of God is called the word of life, to ſhew that there is no way to life, but the word which is called the way and the life. Therefore now yee ſee the way, I conclude with Eſay, *This is the way, walke in it.* Thus much of your ſecond ſteppe to heauen, which is, keepe the way.

Now when ye are in the way, it is good to make ſpeede, therefore the next ſtep in your iourney is, *Make haſte.* For this cauſe Paul ſaith, *Runne*, which is the ſwifteſt pace of man, as though he ſhould goe faſter to heauen then to any place elſe in the world. His meaning is this, that as a man doth watch, and run, and labour to be rich quickly; ſo he ſhould heare, and pray, and ſtudie, and vſe all meanes to bee wiſe quickly. This the Apoſtle vnderſtandeth when he biddeth vs to adde: as if he ſhould ſay, when thou art in the way, and knoweſt good from euill, euery day kill ſome vice, and euery week ſowe ſome vertue, and make thy two talents fiue talents, thy fiue talents tenne talents, and euer be doing, and at laſt it ſhall bee opened, becauſe thou haſt knocked. Chriſt ſaith, The kingdome of heauen is got by violence: therefore a man muſt be earneſt and zealous in the religion that hee profeſſeth, or elſe it maketh no matter of what religion he is: for if he be but luke-warme, God threatneth to ſpue him out of his mouth: euery man hath a kinde of religion, and the religion of moſt is to be like one another, as mercifull as other, as humble as other, as deuout as other: but God ſayth, *Be holie as I am*, not as other are: for Chriſt ſaith, *Except your righteouſnes exceede the righteouſnes of the Phariſies, although they were holier thē other, ye ſhall not enter into heauen.* That is, except ye be more thē ſtatute Proteſtants, which goe to the Church and heare an homilie, and receiue once a yere, but wil not offend any perſon, nor leaue any cuſtome, nor beare any charge, nor ſuffer any trouble for the glory of God, ye ſhall come to heauen, when the Phariſies come out of hell. As loue delighteth men, ſo zeale pleaſeth God: for zeale is the loue of God. Therefore euery ſacrifice was offered

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with fire, to ſhew with what zeale they ſhuld burne, which come to offer prayer or praiſe, or thankes vnto the Lord. Therefore the holy Ghoſt deſcended in fire, to ſhew the feruencie of them vpó whom the holy Ghoſt reſteth. Therefore the Cherubines were portraited with wings, before the people, to ſhew that they ſhould be as earneſt and quicke about the Lords buſines, as the Cherubins. Therefore GOD would not take a lame nor a halting ſacrifice, to ſhew how hee abhorreth ſlacknes in all our duties. Therefore Saint Iames ſaith, *Be ſwift to heare:* wee muſt be ſwift to pray, ſwift to obey, ſwift to doe good, for hee is not curſed only which doth not the Lords buſines, but he which doth it negligently: that is, he which doth any thing before it, like him that would bid his friends fare well, and follow Chriſt after. The hound which runnes but for the hare, runnes as faſt as poſſiblie he can: the hawke which flieth but for the partridge, flieth as faſt as poſſiblie ſhe can: and ſhall he which runnes for heauen, creepe more ſlowly then the diall? Who hath ſo much faith as the Apoſtles? yet how often doth Chriſt ſay, *O ye of little faith?* Complaining that their faith was too little, and therefore when Peter anſwered him that hee loued him, as though he loued him not enough; Chriſt asked him againe, whether he loued him; and as though he loued him not enough yet, he asked him again, *Loueſt thou me?* for hee would haue vs loue him as hee loued vs, when his heart blood was ſhead for vs: therefore when hee demaunded his loue, he meaſured it by the heart, ſaying, *Thou ſhalt loue God with all thy heart, with all thy ſtrength, with all thy mind.* Thrice he repeated all, leaſt we ſhould keepe any thing frõ him. Our Sauiour ſaith not, that his father is glorified that wee bring forth fruit, but in that wee bring forth much fruite: Is it not better to bee veſſels of gold then veſſels of braſſe? Doe yee not ſee how Chriſt reiected him which ſaid he kept many commandements, becauſe he would not do one commandement, for one worke which he would not doe, our Sauiour made no reckoning of all ỹ he had done. It was good for the Apoſtles that they left all and followed Chriſt preſently, but this ſhould not be written but to teach vs with what ſpeed we ſhuld follow Chriſt, watching the ſtarre ſo ſoone as it riſeth, and the pillar ſo ſoone as it remoueth. In this ſtriue and goe on before another, as Peter and

Iohn ſtroue who ſhuld come firſt to the ſepulchre. For if Agrippa could bee ſaued when he was almoſt a Chriſtian, Paul would not haue laboured to make him altogether a Chriſtian. Therefore though purity be counted hereſie, yet remember that Chriſt ſaith, *None can ſee God but the pure in heart:* & know, that there is no dealing with theſe mockers, but to anſwere them as Dauid anſwered Michol, when ſhe ſcorned him for his humblenes, hee ſaid, *I will be more humble yet:* ſo when they mocke thee for thy zeale, ſpight them with more zeale, for euil is not ouercome but with good. Thus we haue paſſed the third ſtep vnto heauen.

The fourth ſteppe in this happie iourney is, *Perſeuer to the end.* For if you begin betime, and goe aright, and make haſte, and continue not vnto the ende, your reward is with them of whom Paul ſaith, *Their end is worſe then their beginning.* There is nothing in our life which ſuffereth ſo many eclipſes and changes, as our deuotion, hot and cold, in & out, of and on, not in one mood ſo long as the ſparrow ſits vpon the ground, but longing like the Chamelió to the colour of it which we ſee: if we ſee good, it puts vs in a good thought: if we ſee or heare euil, it turnes vs frõ good to euil againe: thus man is rolled vpõ a wheele that neuer ſtands ſtill, but turnes continually about, as though he were giddie and treading of a maze. Hee is vpon the ſide of a hill, where it is eaſie to ſlide, and hard to get vp the fleſh: therefore the Apoſtle moued with pitie, ſeeing man ſtand vpon ſuch a ſlipperie ground, as it were in a ſhip ready to ſinke, or a houſe bẽding to fall, he crieth to them that ſtand ſureſt, *Take heed leaſt ye fall:* that is, when thou haſt put on the armour of light, and art in the ſpirituall field to fight the Lords battailes againſt the world, the fleſh, and the diuell: turne not backe like Demas, but remember the comfort of Eliſha, that there be more with thee then againſt thee, & that the tempter can ouercome none but them which yeeld. Other ſeruants change their maſters for better maſters, but al that ſerue God are like the ſeruant which receiued a print in his eare, after the manner of the Iewes, in token that he would ſerue his maſter for euer, like the veſtures which bare their owne marke. Therefore the holy Ghoſt crieth ſo often, *Bee faithfull euen vnto the death: Bee not wearie of well doing:* Take heede leaſt ye fall: for when thou art wearie of thy goodneſſe, God doth not count

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thee good,but wearie of goodnes: and whē thou declineſt from righteouſnes, God doth not count thee righteous, but reuolted from righteouſnes:therfore Paul ſaith, *Pray cõtinually*,as though prayer were nothing without continuance: Iacob did not ouercome God ſo ſoone as he began to wreſtle with him,but whē he had wreſtled with him all night. And it is ſaid, that Chriſt took pittie of them that ſtayed with him.I wil not leaue thee ſayth Eliſha to Eliah: ſo we ſhould not leaue God. Some came into the vineyard in the morning,& ſome at noone,but none receiued any reward but they which ſtaied vntil night. As Gods mercy indureth for euer,ſo our righteouſnes ſhuld indure for euer. Euery thought,and word,and deede of a faithful man is a ſtep towards heauē,in euery place he meeteth Chriſt, euery thing puts him in mind of God,he ſeekes him to find him, and whē he hath found him he ſeekes him ſtill, he is not ſatisfied, becauſe at euery touch there comes ſome vertue from him. Iacob ſerued ſeuen yeres for Rachel,& after them he ſerued ſeuen more,and yet he was content to ſerue ſeuen more,and when he had ſerued ſo many yeres they ſeemed vnto him as nothing,becauſe he loued her:he which ſerued ſo long for Rachel,ſerued all his life for heauen : and if he had liued till this day,he would haue ſerued God ſtill,& thought it nothing becauſe he loued him. To haue the Arke but a while, doth more hurt to the Philiſtines then benefit them : ſo to ſerue God but a while,doth more damage vs then help vs:for happier is the child which neuer began,then Iudas whoſe end was worſe then his beginning. What a lamentable thing is it to heare this plaint of him which was once the ſtrongeſt in the world, Sampſon hath loſt his ſtrength for Dalilah, for the loue of Dalilah that doth not loue him: to ſhew what a ſhame it is to end worſe then wee begin. Chriſt ſhewes what a reproch it was vnto him, which began to build and could not ſet vp the roofe, the paſſengers by pointed with their fingers and ſaid, this man beganne a foundation, but he could not couer it : ſo they will ſay,this man thought to be holy,but he could not keepe promiſe. What ſhall I ſay (ſaith Ioſhua) when Iſrael turneth the backe, when Iſrael turnes the backe,this aſtoniſhed him,and this makes the whole Temple ſhake when the pillars tremble? What an offence is it to the Church to ſee Peter to deny Chriſt, which ſaid euen now

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that he would neuer forſake him ? To ſee Lot cõmit inceſt with his daughters in the moũt, which ſtriued ſo to preſerue thẽ chaſt in Sodom, to ſee Salomõ worſhip Idols, which erected the temple for the worſhip of God, to ſee Noah mocked of his ſon for drunkennes, for whoſe righteouſnes his ſonne eſcaped, as if the ſtarres ſhould fall from heauen, and light goe from the Sunne. Wiſedom is angrie with him which leaueth his righteouſnes, to become worſe; the Vine would not forſake her grapes, the Oliue would not forſake her fatnes, the figge-tree would not leaue his ſweetnes, but the bramble did, he is not the Vine, nor the Oliue, nor the fig-tree, but hee was a bramble made for the fire, which leaueth the ioyes : let the dog turne to the vomit, and the ſwine to the wallow, but you like Abraham hold on thy ſacrifice vnto the euening, in the euening of thy life, and a full meaſure ſhal be meaſured vnto thee. This is a long ſtep, and man is like a horſe which loueth ſhort iourneyes, therefore how can he hold out ſo farre? When one tolde Socrates, that he would very vaine go to Olympus, but he feared that he ſhould not be able to endure the paines: Socrates anſwered him, I know that thou vſeſt to walke euery day betweene thy meales, which walk continue forward in thy way to Olympus, and within fiue or ſixe daies thou ſhalt come thither. How eaſie was this, and yet he ſaw it not : ſo is the way to heauen, if men do bend themſelues as much to do good, as they beate their braines to do euil, they might goe to heauen with leſſe trouble then they goe to hell. Our idle houres are enough to get wiſedome, and knowledge and faith, till wee were like Saints among men : if thou looke only to the ſtops, and tell all the thornes which lye in the way, thou ſhalt goe fearefullie, wearily, and vnwillingly, euery thing ſhall turne thee aſide, and euery ſnaile ſhal ſtep before thee, & take thy crowne from thee : but then lift vp thine eyes from the earth and look to Chriſt calling, the Spirit aſſiſting, the Father bleſſing, the Angels comforting, the word directing, the crowne inuiting, & thy fetters ſhall fall from thee, & thou ſhalt riſe like the Sunne, and marueile how the thing could ſeeme ſo hard, and bee ſo eaſie, when ye doe wel remember that ye change not for the worſe, and doe, as ye doe then, and ye ſhall continue to the end.

Now I haue encouraged you like ſouldiers, and taken away

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your ſeare, I will bring you to the ſight of your enemies, and wil ſet them before your face, not to weaken you, for that were wãt of charitie, but to make you warie, which is true loue indeed. To number them ſurely I cannot, they are ſo many: and exactly to deſcribe them, it is beyond my skil, they are ſo ſubtill. Howbeit, to giue you a little taſte, I may ſay as Eliſha ſaid to his ſeruant, and you ſhall ſee it, if you haue your eyes open: feare not, for they that bee with vs are more then they that bee with them, and hee that is on our ſide is ſtronger then all. But if you will heare what the holy Apoſtle ſaith touching them, I can tell you. Hee affirmeth, and that by the very ſpirit of God: we wreſtle not againſt fleſh and blood only, but againſt principalities, powers, worldly gouernours, the princes of the darknes of this world, euen ſpirituall wickedneſſes in the high places. And Saint Iohn ſaith they are the luſts of the fleſh, the luſt of the eyes, and the pride of life, let other men think of them what they liſt: they that heare them thus deſcribed, and haue felt the force of them in their owne ſoules, could not chuſe but confeſſe, that they haue bin many in number, mightie in power, ſubtill in practiſe, and what not: who knoweth not this, that the more enemies we haue, the more need we haue, both of force outwardly, and of care inwardly: as againe, the more powerfull they are, and the more weake we are, the more we ſhould ſeeke for helpe elſewhere. In outward and bodily foes and forces, we confeſſe the trueth of this, and doe all what we cã to ſhew our ſelues wiſe, circumſpect, & couragious: how much more had wee need here, to expreſſe all theſe things, where the conflict is more hard, though the conqueſt obtained be more glorious: and where againe our foes and their forces be more mighty & many, though their ouerthrow once performed, giueth thẽ the fooles foile. But whom ſhall we looke to herein? Other men are as weake as our ſelues, if not worſe: for all men, lay them vpon a ballance, they are altogether lighter thẽ vanitie it ſelf. And if we feare & diſtruſt our ſelues, how dare we, or how can we put cõfidence in others? ſpecially ſith God ſaith, *Curſed is euery one that maketh fleſh and blood his arme.* To looke vp to the holy and elected Angels, will do vs little good, becauſe they goe not but being ſent, and alwaies waite for a word and warrant from the Lords owne mouth for all their actions: beſides

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that, their owne oyle and force is little enough for their own ſupportation. To God therefore that is the God of our ſtrength, we muſt needes come, yea and to him alone, or elſe wee are vtterly ouerthrowne and caſt away. And if wee cannot ſay and doe too as Dauid did, *Lord whom haue I in heauen but thee, and I haue deſired none in earth with thee*, we are in a wofull taking and vtterly loſt. For feare without, and fire within, Satans malice alſo, mens miſchiefe, and our corruption, will carry and harry vs, as it were a violent tempeſt or whirlewinde. Amongſt the Heathen they had many odde conceits, to chaſe away bodily & ſpirituall enemies, as thoſe that haue writtē their hiſtories & actions, haue plainly ſet foorth: ſometimes fire, ſometimes water, ſometimes blood, and ſometimes one thing, & ſometimes another, as mans brain is a boũtifull ſhop to forge ſuch deuiſes in. The Papiſts differ not much from thē, who think that whippings & ſcourgings will tame and ſubdue the corrupt affections of the hart, and that the caſting of a little holy water (as they call it) or the making of a croſſe in the face, forehead, breaſt, or any other place, wil chaſe away Satan & all his helliſh powers. Of all which actions & ceremonies either heatheniſh or popiſh, were they better thē they be (but indeed they are ſtark naught as they vſe them) we may ſay as the Apoſtle ſaith, *Bodily exerciſe profiteth little, but godlines is profitable vnto all things.* And had Satans malice, and mans preſumption ſtaied here, & gone no further in groſſe imaginations, concerning this & other matters, it had bin the leſſe euill: but in our light and libertie of the Goſpell, ſome ſuppoſe, that the very saying of *Lord haue mercie vpon vs*, & that without faith or feeling, many times, is all in all: & the pronouncing of this petition, *Lead vs not into temptation*, and that without ſenſe or vnderſtāding of it, is ſufficient to ſunder Satan, & our own corruption as farre from vs, as the Eaſt is from the Weſt. Vpō them their ſpirituall enemies preuailed, by groſſe ignorance, & ſuperſtitious cōceits: vpon vs by careles preſumption, & preſumptuous careleſnes, neither the one of vs, nor the other, vnderſtanding rightly as we ſhould, either our foes forces, or our own weaknes. And that is the cauſe why they and wee in former time and of late, ioyned with thē, and ſundred from thē, haue receiued very fearfull falles and ouerthrowes: for all is one with Satan, ſo he catch & ſnatch

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men,and haue them in poſſeſſion,he careth not by what means. But wilt thou not eſcape danger only,but ouercome alſo? I will ſhew thee O man,what thou ſhalt do,at any hand go out of thy ſelf & other creatures whatſoeuer:for if thou ſtick to thē though neuer ſo little,thou doeſt diſaduantage thy ſelfe at the leaſt,if not ouerthrow thy ſelfe. The wicked ſpirits are as ſtrong to effect euill,as the elect are to doe good: and ſo much the more powerfull that way,by how much they attempt it with commiſſion from God,and find fit matter in men to worke vpon. And what then? fixe the eye of thy faith faſt vpon God in Chriſt, and thou ſhalt neuer miſcarrie. For he that cannot lie hath ſaid it, *I wil not faile thee, nor forſake thee for euer:* and in the New Teſtament Chriſt hath told vs,which is alſo a word of as ſure a promiſe, *The gates of hell ſhall not preuaile againſt this faith.* Nay, I will ſay more in the ſtrength and power of this perſwaſion,thou ſhalt be made more thē a conquerour,thorow him that hath loued thee, & waſhed thee in his own hart blood. I know & confeſſe there are many lets & hinderances, to the perſwaſion and practiſe of this trueth: but heare and beleeue only,and I will ſhew you yet a more perfect and aſſured way,by which you ſhall be made to walk ſafe,either in the day of death,or in the time of temptatiō, or in any other courſe or croſſe, that may betide you in this life. See that you haue not only the two ſide poſts, & the vpper dore poſts of your houſes, ſtrickē ouer with the blood of the Lambe, but your hearts purged through faith in his blood, from the power of dead works; & then the deſtroyer that ouerthroweth others,ſhall paſſe ouer thee,& bring thee in good time to the full fruition of the heauenly Canaan. But thou wilt ſay as the ſlothful perſon doth in the Prouerbs, *There is a lion,yea many lions in the way:* I anſwer; reckon them vp,and bring them forth,they ſhal all by Gods grace bee eaſily remoued. All ſorts of affliction are bitter, I confeſſe it,and ſo are many things in meate,drinke, and phiſick,and yet we refuſe them not,but vſe them rather,becauſe of the good we know or hope,they wil effect in vs. And why ſay we not,as the Apoſtle by the ſpirit doth; *No chaſtiſemēt for the preſent ſeemeth to be ioyous,but grieuous?* Howbeit afterward it bringeth forth the quiet fruit of righteouſnes,vnto them which are thereby exerciſed. Death alſo is dreadfull: what then? but to whom

whom I pray thee? euen to the man that hath his truſt in his riches, or hath no hope of a better life: but to him that beleeueth in Chriſt, it is become through the power of the death and obedience of Chriſt, a ſpeedie paſſage to eternall life. Wee endure many dreadfull and dangerous things, and runne through fire and water, and all for a corruptible crowne: and why ſhould we not with patience and prayer paſſe through this, which is the very high way to heauen? Beſides, hell is horrible. Neither will I deny that: but ſtill I demaund to whom it is ſo? ſurely to the diuell and his angels, and all manner of wicked ones, for whom it hath been prepared of olde: but as for the godly and elect, it cannot come nigh them. For Chriſt the very way, truth and life it ſelfe hath told vs, and therefore we ought to credit it: *He that heareth my words, and beleeueth in him that ſent me, hath euer laſting life, and ſhall not come into condemnation, but hath paſſed frõ death vnto life.* Laſtly, is not ſinne a ſhrewd and ſore enemie to encounter with? I confeſſe it: but to whom tell mee I beſeech you? euen to them in whoſe mortall bodies it raigneth, to fulfill the concupiſences thereof. To other, in whom the roote of it is dead, it is not ſo, whether we reſpect this life, or that which is to come: for here the reliques of ſin, are but as pricks in our ſides, to prouoke vs to better things, and to ſtirre vs vp to hunger and thirſt after righteouſnes: and for the life to come, we ſhall be vtterly freed from the ſame, and haue all teares wiped from our eyes. To bring all into a ſumme: I ſay let all obiected be as true, as any thing may bee: yet all theſe and a thouſand more ſuch like, are nothing to him that is in Chriſt. For the Apoſtle ſaith, *There is no condemnation to them that are in Chriſt Ieſus:* and it is he alone that hath deſtroyed death, and became ſinne for vs, that we in him might be made the righteouſnes of God. And ſurely ſuch a one may in ſome good meaſure of comfort, ioyfully ſay to the defiance euen of death it ſelf, and al other ghoſtly enemies whatſoeuer: *O death where is thy ſting! O graue where is thy victorie! The ſting of death is ſinne, and the ſtrength of ſin is the law: but thankes be vnto God which hath giuen vs victorie, through our Lord Ieſus Chriſt.* Yea he may ſay, as the Saints and Martyrs haue ſaid in the midſt of fierie flames, I am perſwaded that neither death, nor life, nor Angels, nor principalities, nor

powers, nor things present, nor things to come, nor hight, nor depth, nor any other creature, shall be able to separate me from the loue of God which is in Christ Iesus our Lord. Oh but death is terrible still! I answere: in such a clowd of witnesses, and euidence of trueth, may I not in some sorte and sense say, O faithles generation, how long shall I be with you? how long now shall I suffer you? Is it fearefull to any, but to a naturall man, and to him that hath his felicitie here, and in the things of this life? Surely it is nothing terrible to him, that is made a comfortable partaker of the fruits of the death of Christ, who died and rose againe, to the end he might destroy death, and him that had the power of death, euen the diuell himselfe. But hell is horrible. True: but yet to them for whom it is prepared: but thou art in Christ exempted from it. For why did he himselfe suffer hellish torments both in bodie and soule? to leaue thee therein? and to make it terrible or horrible to thee? no, but free thee and all his from the feare of hel, & the feeling of euerlasting condemnation. Oh but what shall I say touching my sin that is great and grieuous, and the peculiar wages of it, is death eternall. That is true in the nature of sinne, and the iustice of God: but with the Lord there is mercie, that he may be feared. Stand still a while, and you shall behold the great workes of God: and be not faithles, but faithfull, and beleeue the truth of the worde. What is more cleere then this? where sinne hath abounded, there grace hath abounded much more. And though it be in a Prophet, yet where haue we a more plaine, plentifull, or euangelicall promise then this? Though your sinnes were as crimson, they shall be made white as snow: though they were red as skarlet, they shall be as wooll. If we haue the hand or writing of an honest man, we thinke our selues bound to giue credit thereto: how much more should we beleeue the most true and vnchangeable word of the eternall? To which, not for any want in himselfe, but by reason of the weaknes of our faith, he hath bin willing, the more aboundantly to shew vnto the heires of promise, the stablenes of his counsell, to adioyne and bind himselfe with an oth, saying, As I liue, I will not the death of a sinner, yea I will be mercifull to their vnrighteousnes, and I will remember their sins and iniquities no more: that so by two immutable things, that is, his inuiolable oth, and

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assured promise (wherein it is vnpossible that God should lye) we might haue strong consolation. And as for these obiections, or any the like, what are they else, but in trueth and substance, the very euill reports that the spyes brought vpon the promised land? and yet there was a very true testimonie giuen by Ioshua and Caleb: yea the palpable proofes they had by the cluster of grapes, and other things which they brought from thence, were irrefragate witnesses. Will you beleeue then because they are many? that is flat poperie: and besides, God forbiddeth vs to cleaue to a multitude to doe euill. Will you feare them because they are mightie? That is to distrust God, who is greater then all: and to make them omnipotent, which is blasphemie. Will you doubt because they double their assaults? That is no ende of temptation, but this rather to adde an edge vnto our prayers, that so through them wee may heare in our hearts that comfortable speech, My grace is sufficient for thee, & my strength shall bee perfected through weakenes. And when wee shall haue all our senses satisfied in the contrarie truth, yea so farre foorth, as that our eyes may see, our eares may heare, our hands may handle the good things of God (ouer and besides the faith, we haue in him concerning them) it is not grosse only, but impious, not to beleeue. But here in this life are many pleasures and certaine delights lawfull, as houses, friends, wiues, children, goods, honour, and almost infinit such like. That is very true: but with this honie God intermingleth some gall, least the soules of his seruants might runne riot to sinne. And who is he that can bee ignorant of the vncertaine estate of all and euery one of them? Our friends fall away, as a fruite that is ripe before his time, or as the morning dew. Our houses are ouerthrowne, and are like the ruines of a defaced hold, not one stone of them being left vpon another. Our wiues may bee lewd in their lips, loose in their liues, and wicked as was Iobs, and wish vs to curse God & dye. Our children not riotous onely and disobedient, but vnnaturall also, & rising vp against vs, as Absolon. The goods we possesse, are not vnfitly by Salomon resembled to the Eagle, that taketh her to her wings, and flieth aloft into the aire. As for our honour, which wee make as it were some deitie vpon earth, it is turned into shame in the twinkling of an eye, or else forgotten as it

had neuer been: and wee, that in our owne imaginations, are Lords of al, are as the duſt or chaffe of the earth carried from al. And what reaſon is there then, that theſe or any ſuch like, ſhould hinder vs in our race towards heauen? He that hath an inheritance or land in the world, will not be hindred from taking the poſſeſſion or enioying of it, when it falleth vnto him, by the teares of his wife, the intreatie of his children, the heape of his riches, or any ſuch like things: and why ſhould we ſuffer theſe ſimple conceits to ſteale away our hearts from the hope and hauing of heauen? Beſides, who knoweth not, that as in reſpect of the life to come, all theſe heaped vp in the greateſt meaſure that poſſible can be in this world, are not ſo much as a ſhadow of the good things that ſhall be reuealed. Hath the ſpirit ſayd in vaine, that which the eye hath not ſeene, neither the eare heard, neither euer yet entred into mans heart, hath God prepared for them that loue him? Or ſhall wee thinke it a lye? or that God meant to diſſemble and dally with vs? Oh be it farre from vs to thinke or ſpeake ſo. Is that glorious deſcription of that holy and heauenly Ieruſalem, mentioned in the Reuelation, but a fiction of forgerie? It were blaſphemie, for any mans heart to imagine ſo: we are rather to thinke, that God by that which is knowne, and can be comprehended, expreſſeth that which yet is hidden from vs, and ſhall in good meaſure be comprehended of vs alſo, we knowing then, euen as we are knowne now. Wherefore let vs not feare all or any of our aduerſaries, or pulbackes, for true loue expelleth feare: neither let vs be faint harted in our ſelues, but labour rather to lift vp our hands which hang downe, and to ſtrengthen our weake knees, for faithfull is he that hath promiſed, who will alſo performe it. *Be faithfull vnto the death, and I will giue thee the crowne of life.* Hee that ſo runneth ſhall bee ſure to obtaine, and haue his portion with the ſaints, in the heauenly inheritance, of a crowne that neuer fadeth nor falleth away. But hee that careth not for this courſe, muſt haue his portion with hypocrites, in the lake of fire and brimſtone that burneth for euermore, and bee ſhut out of the kingdome with the fearefull, vnbeleeuing, abhominable, murtherers, whoremongers, ſorcerers, idolarers and ſuch like. Wherefore as you loue life, and loath death, runne well I beſeech you: yea euen as our

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text was at the beginning, ſo ſay I at the ending; *So run that ye may obtaine:* which I doe not onely propound vnto you by exhortation, but commend and commit by ſupplication to God for my ſelfe and you, that euery one of vs, and I my ſelfe eſpecially, may in feeling and faith ſay, I am now readie to bee offered, and the time of my departing is at hand, I haue fought a good fight, & haue finiſhed my courſe, I haue kept the faith, from hence is laid vp for me the crowne of righteouſnes, which the Lord the righteous iudge ſhal giue me at that day, and not to me only, but vnto them alſo that loue his appearing.

FINIS.

THE LAWYERS QVESTION.

Luke 10.25.

And behold a certaine Lawyer ſtood vp, and tempted him ſaying: Maſter what ſhall I doe to inherite eternall life.

IT is a waightie queſtion, and hath been long diſcourſed by what means a man may come to heauen, and who is not deſirous to be reſolued in it? Here the queſtion is propounded by a Lawyer & anſwered by the Law-giuer, whoſe iudgement in this caſe is worth the hearing. He propoundeth the queſtion as one deſirous to learne, when indeed he meaneth nothing leſſe. But as Ahab, when he asked Micheas in the firſt booke of Kings and ſecond chapter, if hee ſhould goe vp to fight againſt Ramoth in Gilead, meant not to followe the Prophets direction, but onely deſired to heare his opinion: ſo the Lawyer propoundeth this queſtion, not with the minde to learne of Chriſt, but with the minde to tempt Chriſt and to try his learning: as the diuell came to tempt Chriſt in the wilderneſſe, ſo the Lawyer comes to tempt Chriſt in the citie: and therefore where as the Euangeliſt ſayth; *Behold a certaine Lawyer ſtood vp.* He might haue ſayd, beholde a certaine Diuell ſtood vp, becauſe for the

time he took vpon him the diuels office to be a tempter. When the diuel tempted Chriſt, Matth. 4. he bid him *auoyd Satan.* And when Peter tempted Chriſt, Matth. 16. hee ſayd vnto him, *Depart Satan:* So when this Lawyer tẽpted Chriſt, he might haue ſayd: *Auaunt Satan,* becauſe in his action he was the inſtrument of Satan. But though the Lawyer was worthy to be repulſed becauſe he was ſo importunate, yet was his queſtion worth the aunſwering, becauſe it was of ſuch importance. We ſee then with what minde the lawyer came to Chriſt; now let vs ſee how he ſaluteth Chriſt. Though he came with a bad minde, yet doth he vſe good words; that he might deceiue with leſſe ſuſpition, he ſaluteth him by the name of *Maſter,* as if he did profeſſe himſelfe to be his Diſciple. So doth *Iudas* ſalute him when he meant to betray him, Matth. 26. 49. And ſo do the Phariſies ſalute him, when they meant to bring him within the compaſſe of treaſon, Matth. 22. 15. And this hath been alwaies the guiſe of the wicked to vſe the ſmootheſt ſpeech when they intende moſt miſchiefe, and vnder colour of friendſhip to practiſe their treacherie. When Abſalon meant to bee reuenged on his brother Ammon, for defiling his ſiſter Thamar, hee made a great feaſt, and cauſed him to be murdered in the middeſt of the banquet. 2. Sam. 13. When Ioab meant to murther Amaſa, he ſaluted him courteouſly, ſaying: *Art thou in health my brother?* 2. Sam. 20. and with his right hand tooke him by the beard to kiſſe him, and with his left hand ſheathed a ſword into his bellie.

Theſe are ſuch as the Pſalmiſt ſpeaketh of, Pſalme 28. which haue gloſing tongues and bloudie minds; which ſpeak friendly to their neighbours, and imagine miſchiefe in their hearts. As the Scorpion hath an amiable face & a poyſoned tayle, ſo theſe men haue faire lookes, and murdering hands, their words are as ſoft as butter, and as ſmooth as oyle, but their deedes are cruell as the deedes of warre, and deadly as the dint of ſwords. The Prophet Dauid was ſore troubled with ſuch diſſemblers, as hee complaineth euery where in his booke of Pſalmes, Pſal. 41. That euen his owne familiar friend whom he truſted, and which did eate at his table, had laid great waight for him. And Pſal. 55. that it was not an open enemie which had done him diſhonour, for then he could haue borne it: nor it was not his aduerſarie which had

had lift vp himſelfe againſt him, for then peraduenture he would haue hid himſelfe from him: but it was euen his companion, his guide, and his owne familiar friend, which tooke ſweete counſell with him, and walked in the houſe of God as friends. At this day the world is full of ſuch fained friends which will flatter thee to thy face, and bite thee behind thy backe. They will giue out hard ſpeeches of ſome man that is abſent, in thy hearing, to ſee if thou wilt ſpeake as hardly of him; which if thou doeſt, thy words ſhall preſently bee tolde vnto him. *Woé vnto him* (ſayth the wiſe man Eccle. 2. 13.) *that hath a double heart, wicked lip, and miſchieuous hands, & to the ſinner that goeth two manner of waies.* The Lorde hath giuen but one heart, and one tongue, and one face to one man: therefore we ſhould not carrie a double hart in our breaſt, nor two tongues in our head, nor two faces vnder a hood. It was not lawfull for the Iſraelites to weare any garments made of linnen and wollen, Deut. 22. to ſignifie that it ſhould not be lawfull for Chriſtians to be diſſemblers, to carrie fire in the one hande and water in the other, to carrie honie in their mouth and gall in their heart, or (as Dauid ſpeaketh, Pſal. 12.) to flatter with their lippes, and diſſemble in their double heart.

Of all kinde of cattell theſe are the worſt, becauſe they doe moſt hurt, where they are leaſt miſtruſted. Therefore they are compared to the wilie Foxe, for their craftie fetches, Ezech. 13. And Herod is termed a Foxe for his diſſembling, Luk. 13. For as the Foxe faineth himſelfe dead that he may catch the birdes to deuour them: ſo the flatterer faineth himſelfe to be harmeleſſe and honeſt, and conſcionable, and religious, and holy, that he may deceiue the hearts of the ſimple, Rom. 16. 18. Hee is like your ſhadow which doth imitate the action and geſture of your bodie, which ſtands when you ſtand; and walkes when you walke; and ſits when you ſit; and riſeth when you riſe: So the flatterer doth praiſe when you praiſe; and finds fault when you find fault; and ſmiles when you ſmile; and frownes when you frowne; and applaudes you in your doings; and ſoothes you in your ſayings: and in all things ſeekes to pleaſe your humour, till he haue ſounded the depth of your deuiſes, that he may betray you to your greateſt enemies. As the Syrens ſing moſt

ſweetly when they intend your deſtruction: ſo flatterers ſpeake moſt faire, when they practiſe moſt treacherie. Therefore euery faire looke is not to be liked; euery ſmooth tale is not to be beleeued; & euery gloſing tongue is not to be truſted: but as wee muſt *trie the ſpirits whether they be of God or no*, 1. Iohn 4.1. So wee muſt trie the wordes whether they come from the heart or no; and wee muſt trie the deedes whether they be anſwerable to the words or no.

Now we are come to the queſtion, which is by what meanes a man may inherit eternall life. A waightie queſtion worthie to bee knowne, not onely of Lawyers and learned men, but alſo of all, both men and women, which are perſwaded in their heart as with their mouth they doe confeſſe, that after death their bodies ſhall riſe againe. Therefore though this Lawyer were to be blamed, becauſe he came with ſo bad minde; yet is he to be commended, becauſe hee mooued ſo good a queſtion. Many now adaies are very curious in idle and vnprofitable queſtions: As what God did before hee made the world: How long Adam ſtood in the ſtate of innocencie: Whether Salomon were ſaued or no: with many ſuch vaine and vnneceſſarie queſtions: but few there are which wil aske (as this Lawyer did) what they muſt doe to inherit eternall life. You ſhall ſee many very carefull and inquiſitiue how they may get riches; where they may purchaſe lands and Lordſhippes; how they may come to aduancement and honour; and by what meanes they may procure the Princes fauour: but you ſhall ſee few or none inquiſitiue concerning the meanes of their ſaluation, you ſhall ſeldome heare any aske their paſtour what they muſt doe to bee ſaued, or which way they may come to heauen? It is not now as it was in Iohn Baptiſts time, whē the Publicans, the ſouldiers and all ſorts of people came vnto him, with *Maſter what ſhall we doe?* Luk. 3.10. &c. Nor it is not now as it was in the time of Chriſt, when the people came and asked him, *What ſhall we doe that wee may worke the workes of God?* Iohn 6.28. Nor it is not now as it was in Peters time, when vpon the hearing of Peters Sermon, the people came to Peter and to the other Apoſtles, crying and ſaying, *Men and bretbren what ſhall we doe?* Acts 2. 37. But now euery mans minde is of his worldly profit, or pleaſure,

ſure,or preferment. This is the drift of all their deuiſes,this is the end of all their practiſes, how they may liue here in delight and eaſe,& leaue behind them a rich poſteritie. As for that heauenly country whereunto they were borne,that new Ieruſalem wherin they ſhould dwell,it is the furtheſt ende of their thought, and the leaſt part of all their care how to inherit it,how to inhabit it. The queſtion is,how he may inherit eternal life:wherein he ſeemeth to confeſſe that there is an eternal life,for therof he makes no doubt,only the queſtion is,how he may attaine vnto it.Here therfore it appeareth that this Lawyer was not a Saducee which denied the reſurrection of the dead,Matth.22. Nor he was not an Epicure,which are of this opinion, that after death there is neither ioy to be looked for,nor paine to be feared, and therfore are wont to ſay, *Ede,bibe,lude, &c.* or as it is 1.Cor.15. *Let vs eate & drinke,for to morow we ſhall die*.But this mã was a Phariſie,ſuch a one as Paul was before his cõuerſion,one that expoũded the Law of God vnto the people,and liued after the ſtraiteſt law of their religion,Act.26.5.In a word,hee was ſuch a one, as both for his life and learning, was admired and honoured of the Iewes. Though this lawyer were learned,yet it was boldly done of him to tempt the Lord.But what is it which learning dare not attempt,if it bee not tempered with the feare of God?Chriſt Ieſus found no greater aduerſaries thẽ the high Prieſts,the Scribes and Phariſies, which were all learned men: and the Church of Chriſt at this day is by none ſo much afflicted, as by thoſe that carrie the opinion of ſingular learning.For look how many hereſies are extant in the Church,or how many cõtrouerſies in religion,they haue bin deuiſed & are maintained by learned men. Let learned men therefore learne to feare the Lord:yea,let them learne to know nothing ſo much as Chriſt Ieſus, and him crucified,1.Corin.2.2.without the whlch knowledge all knowledge is ignorance,all wiſedome is fooliſhnes,all learning is madnes, & al religion is error,or hypocriſie,or ſuperſtition.*God hath not choſen many wiſe men,nor many mighty men,nor many noble mẽ, but God hath choſen the fooliſh things of the world,to cõfound the wiſe,& God hath choſen the weake things of the world,to cõfound the things that are mightie; & vile things of the world,& things which are deſpiſed,hath God choſen,yea & things which are not,*

to bring to nought things that are, 1. Corinth. 3. 19. Our Sauiour Chriſt in the choice of his Apoſtles, called not one that was learned; yet hath he not reiected al that are learned: for from heauen he called his Apoſtle Paul a learned Lawyer, Act. 22. 3. *to be the Apoſtle and preacher of the Gentiles*, Rom. 11. 13. And there is no doubt, but that in all ages, and euen at this day, he calleth ſome in euery place, & endueth them with excellent learning, *that they may ſerue to the gathering together of the Saints, and to the exerciſing of the miniſterie, and to the edifying of the Church of God*, Epheſ. 4. 12. The Lord Ieſus ſo moderate our learning with his holy feare, that we may direct all our ſtudies to the enlarging of his glorie and kingdome here on earth, *that when the chiefe ſhepheard ſhall appeare*, 1. Pet. 5. 4. *we* (that haue inſtructed other, and turned many to righteouſnes) *may ſhine as the brightnes of the firmament, and as the ſtarres of heauen for euer*, Dan. 12. 3.

Good maſter what ſhall I doe to inherite eternall life?

Marke heere the diſcretion of the Lawyer in asking this queſtion. As the man was a Lawyer, ſo there is no doubt but that he had read the Law and the Prophets. If you looke into the Law, you ſhall not finde, *Curſed is hee that continueth not in all things that are written in the booke of the Law to know them.* If you peruſe the Prophets, you ſhall not find, *Ceaſe from doing of euill & learne to ſpeake well.* But the Law ſaith, *Curſed is he that continueth not in all things that are written in the booke of the Law to doe thē*, Deut. 27. 26. Gal. 3. 10. And the Prophets ſay, *Ceaſe frō doing of euill, and learne to doe well*, Eſay 1. 16. Pſal. 34. 14. And therfore the Lawyer ſaith not; How much muſt I know, nor what ſhall I beleeue, but *what ſhall I doe to inherit eternall life?* We haue bin taught too long, that *we are ſaued by faith without the workes of the law.* Which doctrine though it be moſt true, & moſt ſoundly proued, and flatly concluded, Romanes 3. 28. yet being vnderſtood amiſſe, as Pauls writings ſometimes are, 2. Pet. 3. 16. it hath bin the decay of all good deeds, and brought in Epicuriſme and all vngodlines. Tis true indeede that eternal life is the gift of God through Ieſus Chriſt Romanes 6; 23. But yet this gift is beſtowed only vpon thoſe for whom it is prepared, Mathew 20. 23. which haue exerciſed themſelues in the workes of mercie, Matth, 25. 35 In reſpect of God our election ſtandeth certaine from all eternitie:

tie: for it hath this ſeale, The Lorde knoweth them that are his, 2. Tim.2.19. And I know whom I haue choſen, Ioh.13.18. But in reſpect of our ſelues it is vncertaine, and therefore we muſt ſtriue to make the ſame ſure by good workes, 2. Pet.1.10. Theſe are the wayes to come to heauen, though they be not the cauſe why we ſhall come to heauen, therefore we muſt keepe the way if euer we meane to come to heauen. For as we are ordained to the end; ſo are we ordained to the meanes which bring vs to that end. If God haue predeſtinate any to eternall life, he hath alſo predeſtinate them to the meanes whereby they muſt attaine eternal life, that is, faith and a good conſcience, 1, Timoth, 5 19. therfore it is certaine that whoſoeuer is to be ſaued, ſhall at one time or other before they depart out of this life, be called truly to beleeue, and ſhall endeuour by all meanes as Paul did to keepe a good conſcience both toward God and toward men, Acts 14. 16. For that which is ſpoken of Chriſt in ſpeciall, Pſalme 44. *Thou haſt loued righteouſnes and hated iniquitie*, muſt bee verified and in ſome meaſure accompliſhed in all the members of Chriſt, they muſt loue righteouſnes, and hate iniquitie. And this is the difference that the Apoſtle putteth betweene the children of God and the children of the diuell, that the children of God both loue and do righteouſnes, and the children of the diuel loue ſinne and doe it, 1. Iohn 3.7. Let no man therefore thinke that he is predeſtinate to ſaluation, vnles hee finde and feele in himſelfe the effects and fruites of predeſtination. For thoſe whom GOD hath predeſtinate, them alſo in his good time he calleth Romanes 8.29. 30. (not to vncleannes but vnto holines, 1. Theſſal.4.7.) and whom he calleth, them alſo he iuſtifieth, (and endueth with the grace of ſanctification, Rom.6.2 &c.) and whom he iuſtifieth, them alſo he glorifieth, Rom.8. If any be ingrafted into Chriſt by a liuely faith, he cannot but bring foorth the fruite of good life, Ioh.15. and whoſoeuer dooth not bring foorth ſuch fruite, it is certaine that hee is not yet ingrafted into Ieſus Chriſt. Let vs not therefore I ſay, flatter nor deceiue our ſelues, as though we had true faith, when we haue not the true fruites of faith. For as the Sunne cannot be without light, nor the fire without heate: no more can a ſauing faith be without good workes, which are the fruites and effects thereof. The penitent theefe had but a ſhorte time of

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repentance: yet in that ſhort time he wanted not good works to declare his faith, Luk. 23.40.41.42. For no ſooner was it giuen him to beleeue in Chriſt, but ỳ preſently he maketh anſwere on the behalfe of Chriſt and cleereth him of all amiſſe; he rebuketh his fellow for his incredulitie, he confeſſeth the greatnes of their ſinne, and their iuſt puniſhment for the ſame, he acknowledgeth Chriſt to be the Lord and calleth vpon him. Therfore it is not enough for vs to ſay we haue faith, for the diuels haue a kinde of faith (Iam. 2.19.) nor it is not enough for you to come to church to call vpon the Lorde: for the Lorde will not ſerue the turne, Matth. 7.21 nor it is not enough for vs to preach vnto you: for vnto ſome that haue preached in the name of Chriſt, it ſhall bee ſaid at the laſt day, *Depart I know you not*, Mat. 7.22. nor it is not enough for you to be only hearers of the word: for then you deceiue your ſelues, Iames 1.22. But you that ſay you haue faith, muſt ſhew it by your deedes, Iam. 2.17. And you that come to call vpon the Lord, muſt depart from iniquitie, 2. Tim. 2.19. And we that preach vnto you, muſt practiſe that our ſelues, which we preach vnto you, and be an exãple of holy life for you to follow, 1. Pet. 5.3. And you that are hearers of the word, muſt bee doers of the word: & then you ſhalbe iuſtified, Rom. 2.13. *What ſhall I doe?* The Papiſts will haue other men do good works for them. For ſome of the holier ſort (forſooth) haue workes of ſupererrogation, that is, more good workes then they neede themſelues, which they can ſpare and beſtow vpon thoſe that pay beſt for them. And we that are Proteſtants, becauſe wee will not diſable Chriſt, nor derogate from his merits, will haue Chriſt doe all for vs, and we will doe nothing for our ſelues.

But this Lawyer was of another minde; He asketh what hee ſhall do to gaine eternall life, becauſe he knew that another mã could not deſerue it for him. *The ſoule that ſinneth that ſame ſhal die, and the ſoule that doth righteouſneſſe ſhal ſurely liue ſaith the Lord*, Ezech. 18.4.5. *And though Moſes and Samuel ſtood before the Lord, to make interceſſion for the wicked, it ſhall not help them*, Iere. 15.1. Yea, *though Noah, Daniel, and Iob, were in the land when the Lord bringeth his plagues vpon it for ſin, they ſhall ſaue neither ſonnes nor daughters, but only deliuer their owne ſoules by their righteouſnes*, Ezec. 14.20. Therfore it behoueth euery mã

to

to know what he must do to inherite eternall life, and not onely to know, for *he that knoweth his masters will and doth it not, shall be beaten with many stripes*, Luke 12.48. but he must do it, and so shall hee haue cause of reioycing in himselfe, and not in another. For as another mans sinne shall not be layd to my charge: so another mans righteousnes shal not be reckoned to be mine, but *euery man shall beare his owne burthen*, Galath. 6.4.5.

What shall I doe to inherit eternall life? There is a life which is short & temporal, which Iob compareth to a winde that soon bloweth ouer, Iob 7.7. Iames, to a vapour ỹ soone vanisheth away, Iames 4.14. This Lawyer asketh not after this temporal life, for this is common to beasts with men: but here hee inquireth concerning that life which is eternal, & shall neuer haue an end. Tis strange to see how euery man almost desireth to be eternal, & yet how few doe vse the meanes to be eternall. As the fowles by a naturall inclination delight to flie, the fish to swimme, and the beasts to goe; so men are naturally carried with an earnest desire to liue for euer.

And albeit mã know themselues to be mortal, yet euery man according to his seueral disposition, deuiseth some meanes to be immortall. Some like Lycurgus doe publish holesome lawes: some Plato like, penne learned bookes: and some like Salomon build goodly houses, and call the lands after their owne names, thinking by this meanes that their names at least shall continue for euer, Psal. 49.

Thus euery mã almost, either for some valiant enterprise, like Dauids worthies that killed the Giants, 2. Sam. 21. or for some desperate attempt like Saul that killed himselfe, 1. Samul 31. or for their famous & stately buildings, as the builders of both the Babels, in the 11. chapter of Genesis, and 4. chapter of Daniell, wil be eternized. But howsoeuer men by such meanes may be remẽbred after death, yet this is not the way to get eternall life. *For this is life eternall to know the onely true God*, Iohn 17. vers. 3. And *to beleeue in the sonne of God*, Ioh. 3. v. 16. But these knowers must be doers: for *he that saith I know him, & keepeth not his commandements, is a lyar, and the truth is not in him*, the first of Iohn, the third chapter, and fourth verse. And these beleeuers must bee good liuers: *for this is a true saying, and these things I will thou*

shouldst

ſhouldſt affirme, that they that haue beleeued God, ſhould becare-full to ſhew foorth good workes. Titus 3.8. Therefore to the obtayning of eternall life two things are neceſſarie. The firſt is, to beleeue well: the ſecond is, to liue well. By the firſt we are iuſtified in the ſight of God, for he reſpecteth our faith. By the ſecond we are iuſtified in the ſight of men, for they regard our workes. And thus are the Apoſtles Paul and Iames reconciled: for when Paul maketh faith the cauſe of iuſtification, Romans 3. verſe 28. hee meaneth ſuch a faith as worketh by loue, Galath. 5. ver. 6. whereby we are iuſtified in the ſight of God. And when Iames maketh workes the cauſe of iuſtification, Iames 2. verſe 24. he meaneth ſuch workes as proceede from faith, Iames 2. verſe 18. whereby we are declared to be righteous before men.

The Scripture deſcribeth this eternall life by diuers excellent names: to ſhew the worthines and excellencie thereof, it is called a *Kingdome*, Luke the twelfth chapter, and thirtie two verſe: but yet ſuch a kingdome as cannot bee ſhaken like the kingdomes of this world, Hebr. 12. verſe 28. for it is a heauenly kingdome, Matth. 8. verſe 11 It is called *Paradiſe*, Luke 23. verſe 43. for it is more pleaſant then the garden of Eden. And *Abrahams boſome*. Luke 16. for it is a place of reſt and comfort. It is called *the houſe of the father, wherein there be many Manſions*, Ioh. 14. The *ioy of the Lord*, whereinto euery faithfull ſeruant muſt enter, in Matth. 22. and all to expreſſe and declare vnto vs the beautie, excellencie, and glorie of that life which is eternall. And yet as glorious and excellent as it is; ſuch is the loue and fauour of God vnto vs, that he hath appoynted it to be our inheritance, as here the Lawyer termeth it. Inheritance is a kinde of tenure, whereby a man in his owne right holdeth or poſſeſſeth any thing, as his owne; as when a lawfull heire doth inherite his fathers lands: euen ſo the kingdome of God belongeth vnto vs as our lawfull inheritance, becauſe we are the ſonnes of God.

It is a great prerogatiue to be *the ſonne of God*, Iohn 1.3. But to be *heires* and *heires with Chriſt* (Romanes the eight chapter) of that heauenly inheritance, is a wonderful priuiledge. How are we boũd vnto almighty God? that whereas he might haue made vs ſtones, or trees, or beaſts, or ſuch inſenſible and vnreaſonable creatures: it pleaſed his diuine Maieſtie to make vs men, the vndoubted

doubted heires of eternall happines. Beholde (deare brother) and conſider that heauen is thine inheritance, eternall glorie is thy patrimonie; thou art borne to a kingdome, thou haſt a title to it, and when thou doſt depart this life thou ſhalt be ſure to find it: if before thou depart this life thou do not loſe thy right and title by thy ſinfull life.

Let euey one therefore as he tendereth the ſaluation of his owne ſoule, forſake his wicked wayes, & now begin to walke in the wayes of the Lord: If heretofore thou haſt prophaned the Lords Sabbath, remember that henceforth thou ſanctifie it: if thou haſt been a blaſphemer of the name of God, ſee that henceforth thou vſe it with all reuerence: if thou haſt been malicious, from henceforth be charitable: if thou haſt been contentious, now learne to be peaceable: if thou haſt been incontinent, now begin to be chaſt: if thou haſt been a drunkard, from henceforth be ſober: and in a word, if thou haſt been inclined to any ſinne, be ſorie for it and forſake it: if thou haſt neglected any good worke, now begin to doe it: that in ſo doing thou maiſt inherite that eternall life which is promiſed and prepared *for them that know the will of God and doe it:* as it is written in Luke the eight chapter, and twentie one verſe.

The Lord in mercie grant that you be not forgetful hearers, but doers of the word.

Here endeth the firſt Sermon.

THE

THE LAWGIVERS ANSWERE TO THE LAWYERS QVESTION

Luke 10. verse 26.

And he said vnto him, what is written in the lawe, how readest thou? &c.

YOu haue heard the question propounded: now you shall heare the question answered. *And he said vnto him, what is written in the law, how readest thou?* As if he should eaue said: I marueile that thou being a Doctor of the Law, which should be able to instruct others in matters of religion, art ignorant of that which it behoueth euery mã to know by what meanes he may inherite eternal life. Wherein hast thou bestowed thy study, wherein hast thou imployed thy wit, and how hast thou spent thy time? Thou seemest to bee a Lawyer: tell me, what doth the law require of thee? Thou seemest to haue read the Scriptures, let me see how thou hast profited by thy reading? Thus doth our Sauiour send this Lawyer to the Lawe to learne his dutie, and setteth him to schoole, that thought himselfe too good to learne. He came to tẽpt Christ by asking the question, but now himself must make the answere, vnles he will bewray his owne ignorance. If he be a Lawyer, let him looke what the law sayth concerning this question, because the law is able to resolue euery doubt, 2. Timoth. 3 vers. 16. 17. Therefore the Prophet Esay sendeth vs *to the Law & to the testimonie*, Esay 8. vers. 20. And our Sauiour Christ biddeth vs *search the Scriptures*, Ioh. 5. And telleth vs that the ignorance of them is the cause of all error, Matth. 12. If then thou wouldest know the will of God, study the Scriptures, there he hath reuealed his will vnto thee: If thou desire to please the Lord, looke into his word, there he hath shewed thee what his pleasure is. Finally, if thou wouldest haue thy works to prosper, cõsider what is written in the law, aske counsell at the mouth of the Lord: examine all thine actions by the touchstone of the word, & be sure to do nothing for the which thou hast not the word for thy warrant. If harlots entise thee to lewdnes, as Putiphars wife entised

Ioseph,

Ioseph, Gen.39. flie from them as Ioseph did from her, and remember what the law sayth, *Thou shalt not commit adulterie:* If sinners, such as haue no feare of God before their eyes, entice thee, saying; *Come with vs, we will lay waite for blood, and watch to slay the simple man:* consent thou not, but consider what is written in the lawe: *Thou shalt doe no murther.* If they say: *Cast in thy lot among vs, we will all haue one purse, we shall get great riches, and fill our houses with spoyle,* Prou.1.14. Walke not thou in the way with them, refraine thy foote from their path, and looke what the law requireth of thee: *Thou shalt not steale.* If Papists would perswade thee to change thy religion, because thy Fathers were of another religion, looke into the Scriptures, examine thy religion by the word of God, and then as Elias said vnto the people, *If the Lord be God, then follow him: but if Baal be he, then goe after him,* 1. Kings 18.21. So answer thou them, if this religion be agreeable to the word, as in trueth it is, then will I be of this religion, though my forefathers haue been of your religion. And to conclude, if thy father that begate thee, thy mother that bare thee, thy wife that lyeth in thy bosome, thy friend that is as thine owne selfe, or thy childe which is the fruite of thy body (Deuter.13.6.) shall require thee to doe any thing which the Lord hath forbidden in his lawe, or shall forbid thee to doe any thing which the Lord hath commaunded in his word; then thou maist answere them as Iob answered his wife, *Thou speakest like a foolish woman,* Iob.2.10. or as Christ answered his mother, *Woman what haue I to doe with thee?* Iohn 2.4. or as he answered his friend Peter, *Goe after me Satan, for thou sauourest not the things that be of God, &c.* Matthew.16.23. Yea if it come to this, that thy Prince which hath power ouer thy life commaund one thing, and the Lord commaund the contrarie, thou must answere as Peter and Iohn answered the Rulers, (Act.4.19.) *whether it be meete, &c.* Yea thou must be content with Sydrach, Misach and Abednego, Dan.3. to vndergoe any punishment euen vnto the death, rather than thou wouldest dishonour him or disobey his word, that hath power to cast both bodie and soule into hell together, Matth.10.28.

It followeth verse 27. *And he answered and sayd, Thou shalt loue thy Lord God with all thy heart, and with all thy soule, and*

with all thy strength, and with all thy thought, and thy neighbour as thy selfe. Before the Lawyer moued the question: Now tis the Lawyers turne to answere, and in his answere hee sheweth himselfe a learned Lawyer: for whereas the law of God consisteth of ten precepts, he reduceth the same vnto two; The one taken (as it seemeth) out of Deut. 26. containing our dutie toward God: the other taken out of Leuiticus 19. containing our duetie to our neighbour. Here is the abridgement of Moses lawe, which as it was deliuered in two tables, so it is reduced to two dueties, and both these require but one thing, and that is *loue*, Deut. 10. So doth our Sauiour Christ himselfe diuide the law, Matth. 22. where being asked which is the great commandement, he answered as here this Lawyer doth; *Thou shalt loue thy Lord thy God with all thy heart, with all thy soule, and with all thy minde: This is the first commandement, and the second is like vnto this; Thou shalt loue thy neighbour as thy selfe.* Here is nothing but loue (my brethren) and yet here is *the fulfilling of the law*, Rom. 13. For all the benefits that God had bestowed vpon the Israelites his people, hee requireth nothing but *loue*: And for all the fauours which hee hath done vnto vs, hee asketh no more but loue againe.

If we were not too vnkinde, God needed not to craue our loue, hauing so well deserued our loue, in *louing vs before we loued him*, 1. Ioh. 4. But now hee is faine become a suter for our loue, which he hath dearely bought: for he shewed his loue to vs, before he craues our loue to him. By his almightie power he created vs of nothing, and made vs the most excellent of all his creatures: if that be little worth because it cost him little, for he spake the word and we were made, Psalm. 33. 9. yet this is such a loue as cannot be expressed, that when wee were fallen from that excellent estate wherein wee were created, and become heires of hell and condemnation: so did hee loue this sinfull world, that hee gaue his onely begotten Sonne to dye for the sins thereof. That he might bring vs to heauen, he came downe from heauen: that he might deliuer vs from hell, he came downe to hell for vs: Not gold nor siluer, but his deerest blood was the price of our redemption, 1. Pet. 1. What can a man doe more then to giue his life for his friend? Rom. 5. 6. 7. And what can

God

God do more, than to dye for ſinfull men? And for all this, what doth this louing Lorde require of thee, but *that thou loue the Lord thy God?* Bleſſed be ſuch a Lord that requireth nothing of his ſeruants but loue. If any Prince were ſo gratious vnto his ſubiects that he would require no other ſubſidies, nor tribute, nor cuſtome of them but loue: how were the ſubiects bound to loue and honour ſuch a Prince? And ſuch a one is our moſt gracious Lord and King, who for all the bleſſings and benefits that wee enioy vnder his moſt happie gouernement, craueth no more but loue at our hands for recompence. Once he required burnt offerings, that was a deere kinde of ſeruice: but now hee asketh loue, a kinde of ſeruice which euery man may well affoord. He asketh not learning, nor ſtrength, nor riches, nor nobilitie, but hee asketh loue: a thing that the ſimpleſt, the weakeſt, the pooreſt, the baſeſt may performe aſwell as hee that is moſt learned, moſt ſtrong, moſt rich, or moſt nobly borne. If God had required this of thee, that thou ſhouldeſt bee able to diſſolue doubtes like Daniel, and to diſpute ſubtile queſtions; what ſhould then become of thee that art vnlearned? If the Lorde ſhould accept of none but ſuch as were ſtrong and valiant, what ſhould then become of women, olde men and children, which are weake and feeble? If God ſhould regarde none but the rich and wealthie, what ſhould then become of the poore and needie? To conclude, if God ſhould make choyce of none but ſuch as were of noble parentage, what ſhould we doe that are the common people? But now he requireth ſuch a thing of vs, as the pooreſt and ſimpleſt may performe aſwell as the wealthieſt or wiſeſt man in all the world: for if wee cannot loue, wee can doe nothing; ſpecially if wee cannot loue God, that hath ſo loued vs, we goe not ſo farre as the wicked doe, for ſinners alſo loue their louers, Luke 6.32. And therefore bleſſed be God, that for the performance of ſo ſmall a worke, hath propoſed ſuch a great rewarde, and for the obtayning of ſuch a happie ſtate, hath impoſed ſuch an eaſie taske. *The eye hath not ſeene, the eare hath not heard, neither can the heart conceiue, what God hath prepared for them that loue him.* Eſay 64.4. and 1. Cor. 2.9. And for all theſe vnſpeakeable ioyes which God hath prepared, hee requireth no more of vs but *loue.* How is God enamoured

moured of our loue, and how vnkinde shall we be to withhold it from him? Hee hath an innumerable companie of Angels, which are inflamed with his loue: and not content therewith, he sues to haue the loue of men. God hath no neede of our loue, no more then Elisa had neede of Naamans cleansing: but as Elisa bad Naaman wash, that he might become cleane, 2. King 5. so God bids vs *loue*, that we might be saued. It is for our good altogether, that God requires our loue in earth, because hee meanes to set his loue on vs in heauen. If the man of God had willed Naaman doe some great thing, ought hee not to haue done it? So if God had willed vs doe some great thing, ought we not to haue done it? how much more when he sayth vnto vs; *Loue*, and you shall liue for euer.

Now, if you would know whether you haue this loue of God in you, examine your actions, whether they bee done with delight and comfort. *In amore nihil amari:* In loue there is no mislike. Tis like the waters of Iordane wherein Naaman washed: for as his flesh which before was leprous, became faire and tender after his washing, so all our actions, and labours, and afflictions, which before were tedious and irkesome, become ioyous, and pleasant, and comfortable, after we are once bathed in the loue of God. It is like the Salt that Elisa cast into the noysome waters, to make them wholesome, 2. Kings 2. or like the meale that Elisa put into the bitter pottage to make them sweet, as in 2. Kings 4. So the loue of God being shead in our hearts by the holy Ghost, doth make all anguish, and sicknesse, and pouerty, and labours, and watchings, and losses, and iniuries, and famishment, and banishment, and persecutions, and imprisonment, yea and death it selfe to be welcome vnto vs. Such was the loue of that chosen vessell, who for the loue that he bare vnto God, waded through all these afflictions, 2. Cor. 12. and could not for all these and many more, be separated from the loue of God, as he protesteth, Rom. 8.

Wherefore (beloued) seeing God that hath done so much for vs, requireth no more but loue of vs, which euery one may easily affoord: let him be our loue, our ioy, and whole delight, and then our life will seeme delightfull. As Iacob serued seuen yeares for Rachel, Gene. 29. 20. and they seemed to him but a

fewe

fewe dayes for the loue that he bare vnto her: so when we haue once set our loue vpon God, our paine will be pleasure, our sorrow will be ioy, our mourning will be mirth, our seruice will be freedome, and al our crosses shal be counted so many comforts: for his sake whom we loue a great deale more then Iacob loued Rachel, because his loue to vs is like Ionathans loue to Dauid, passing the loue of women, 2. Sam. 1.26.

Thus we haue heard what it is that the Lord requireth of vs, namely *loue*. Now let vs see what manner of loue he requireth. *Thou shalt loue the Lord thy God, with all thy heart, with all thy soule, with all thy strength, and with all thy thought.* Here the Lord setteth down the measure of that loue which he requireth of vs, that first it must bee true and vnfained, as proceeding from the heart and mind: secondly, that it must be sound and perfect with all the heart, with all the mind.

The Lord which is a spirit and truth, Ioh. 4. will be serued in spirit and in the truth. He cannot away with hypocrites, which draw neere vnto him with their lips, but their hearts are far from him, Matth. 5. He cannot abide dissemblers, which flatter with their lips, and dissemble in their double heart, Psal. 12. and therefore though he requireth *all the heart*, yet he requireth not a double heart: to signifie that a single heart is pleasing vnto him, and that he detesteth a double heart. As there is a glosing tongue, a wanton eye, an idle eare, a wicked hand, & a wandring foote: so there is a false and dissembling heart, which marreth all the rest. *As is the eye, such is the light, if the eye be single, the body is full of light: if the eye be wicked, the body is full of darknes*, Matth. 6.22. So as is the hart, such are the actions of the body, which proceed from the heart. *A good man out of the good treasure of the heart, bringeth forth good things, and an euill man out of the euill treasure of the heart, bringeth forth euill things*, Matth. 12.35. Therefore as Christ saith, *Make cleane within, and all will be cleane*, Luk. 11. So I say vnto you: looke that your heart be sincere and single, & then your tongue, your eye, your eare, your hand, your foote, that is, all your actions will be holy to the Lord.

The heart of man is the store-house wherein his treasure lyeth, and therfore God seeking to haue the treasure, requires the heart: *For where the treasure is, there will the heart be also*, Matth. 6.21.

But he will haue it freely, not by constraint: and therefore he requires the hart, because whatsoeuer is done with the hart, is done willingly, and that which is done against the heart, is done as it were against the haire. Therefore in requiring the heart, God sheweth that he delighteth in voluntary seruice. Among all the offerings that the Lord in his law required of his people, he liketh none so well as the free-will offerings of their hand. Princes require help of their subiects, because they stand in need of helpe, not regarding whether they do it willingly or against their wils: but God requireth the heart, because he needeth not our helpe. *As God giues to all men indifferently, and casteth no man in the teeth*, Iames 1.5. so he would haue vs to giue that which we giue vnto him willingly, without grutching. If we giue him loue, we must giue it louingly: if we giue him our heart, we must doe it hartily: if we giue him our almes, we must do it cheerefully: for as he loueth a cheerefull giuer, 1. Cor. 9.7. so he loues a cheerefull louer: but he that loues not with the heart, loues not cheerefully: *For out of the aboundance of the heart the mouth speaketh*, Mat. 12. ver. 34. The head deuiseth, the eye seeth, the eare heareth, the hand worketh, the foot walketh. If the hart be enditing of a good matter, the tongue will be as the pen of a ready writer, Psal. 45.2. but if the heart be vnwilling, euery thing wil be irksome, like the gift of Ananias, that was loth to part from the price of his land, because Satan had filled his heart with couetousnes. Act. 5.2. Such are the gifts of many now adaies, which either giue not so much as their abilitie might affoord, or if they doe, then presently they begin to repent that they gaue so much: and as Iudas murmured that the oyle was not sold, and giuen to the poore, Ioh. 12. so they grieue that their almes was not spared, & put to some other vse. Thus though they giue sometime as Ananias did for fashiō sake, because they see other giue, yet is their gift nothing worth, because it comes not with a willing mind. God more regarded the shepheards sacrifice of the first fruits of his sheep, Gen. 4.45. thē the husbandmans oblation of the first fruits of his ground; because Abel offered sincerely with all his heart, and Caine offered like an hypocrite for an outward shew. The widows mite, Luke 21. was more esteemed, then the rich mens much, because she offered of her penury with a willing mind, they of their superfluitie

tie for ostentation. A cup of cold water, or a morsel of bread, that is giuen with cheerefulnesse, is better then a fat oxe with hatred and ill will. When we giue to the poore, we lend vnto the Lord, and the Lord to whom we lend, measureth the gift by the mind of the giuer, and not by the worth of the gift. *A small thing* (saith Dauid, Psal. 37. 16.) *that the righteous haue, is better then great riches of the vngodly:* so a small thing that the righteous giue, is better thē great gifts of the vngodly, because they giue for ỹ loue of God with al their hart: but the vngodly giue for other respects, either for the loue of the man to whom they giue, or (like the Pharisies, Mat. 6. 1.) for the praise of mē before whom they giue.

Some will not giue at all, wherein they declare that they haue no loue at al. Whē a poore man comes to their doore, or to their pue, then (as Nabal answered Dauid, when he desired relefe for himselfe and his company, 1. Sam. 25. 10.) *Who is Dauid? or who is the sonne of Isai? There be many seruants now adaies, that breake euery man away from his master. shall I then take my bread & my water, & my flesh that I haue killed for my sheerers, and giue it vnto men whō I know not whence they are?* so they answer the poore man: who art thou, and whence commest thou? There are too many such as you are in euery place, we haue poore enough of our owne to help, I must bestow mine almes on them, & I haue not for you. Thus doe they excuse their niggardise and vnmercifulnes by the poore that dwell among them; vpon whom God knows they bestow no more then that which law compels them to bestowe, and that for the most part against their will. Where is the loue of God my brethren? If you say you loue God, and shew not your loue to your brethren, you lie: for if you loue not your brother whom you see, you cannot loue God whom you haue not seene, 1. Ioh. 4. 20. As we must loue God with the hart, that is, sincerely: so we must loue him with all the heart, that is, with a perfect loue. God is like a iealous husband, loth to haue a partner in his loue, Exo. 20. He will not haue halfe the heart, nor a peece of the heart, but all the heart. When the heart is deuided it dyeth: therfore God wil not haue the hart deuided, least it die, because he desireth a liuing and not a dying heart. He is not like the vnkind mother that would haue the child deuided, 1. Kings 26. but like the naturall mother, who rather then it should be de-

uided, would forgo the child. So God will haue all or none: if he may not haue *all the heart, and all the soule, and all the strength, and all the thought*, he will haue none at all. The diuell, or the world, or the flesh, will play small game, as we vse to say, before they will sit out: if they cannot get full possession of our hearts, then they are content to haue some part of our loue, as it were a little roome in our hearts, a wicked thought, or a consent to sin, like Pharaoh the king of Egypt, who when he could not keepe the Israelites still in bondage, would keepe their wiues and children backe: and when this would not be granted, then he was content to let them goe and doe sacrifice, but their sheep & their cattell must stay behind: and when this might not be obtained, then he desired them only to blesse him before they went, Exod. 10. But God is of another minde: he that made all the hearts of men, and trieth them, and knoweth them, and renueth them, and mollifieth them, and lighteneth them, and ruleth them, and turneth them which way it pleaseth him, will haue all the heart, because he hath best right to all. Therefore as Moses answered Pharaoh, *There shall not a hoofe be left behind vs:* so whensoeuer the diuel, the world, or the flesh, are suters vnto vs for any part of our heart, as commonly they are, when we haue any sacrifice or seruice to performe vnto the Lord our God, then we must answer them, as Moses answered Pharaoh; Thou shalt haue neither hand nor hoofe in this action, Exod. 10.26. or as Peter answered Simon Magus when he offered money for the holy Ghost; *Thou hast neither part nor fellowship in this businesse*, Acts 8.20.21. I must not yeeld one iot to your suggestions, for I must *loue the Lord my God, with all my heart, with all my soule, &c.* That God may be our God, he will haue the greatest loue, because whatsoeuer we loue best, we make our God: we may loue our parents, or our wiues, or our children, or our friends, or our neighbours, as well as we loue our selues, with a true and vnfained loue: but we must loue God better then our parents, or our wiues, or our children, or our friends, or our neighbours, or our selues with all our hearts, and with all our soule, that is, with a sound & perfect loue. As we loue a ring or a iewell for his sake that gaue it, so we must loue all things of this life for his sake that gaue them, and for his own sake aboue all the rest. This perfect loue we can bestow but

once,

once,and but one can haue it,and who ſo hath it, muſt bee our God: if we ſet our heart vpon riches,we make riches our God: therefore Dauid ſaith, Pſalm.62. *If riches increaſe, ſet not your heart vpon them.* If our whole delight be in eating and drinking, then we make a god of our bellie,and the Apoſtle tels vs,Phil.3. that *our end is damnation.* If we be giuen to wantonneſſe and fleſhly pleaſure, then Venus is our goddeſſe: and Salomon tels vs,Prou.6.26. that our end will be beggerie. But if we haue ſet our loue on God,*the eye hath not ſeene, the eare hath not heard, neither hath it entred into the heart of man,what God hath prepared for them that loue him*,1.Cor.2.9. Now,if you would know how you muſt loue God with all your heart, thus you muſt doe it: When the diuel,or the world,or the fleſh,ſhall ſet any thing before thee to loue, wherewith thou ſhalt offend thy God, thou muſt be content to loſe and forgoe the ſame be it neuer ſo pretious,be it neuer ſo louely: He loueth God aboue all,which not for the loue of any thing that is created,can be brought to ſin againſt his creator.So Ioſeph loued God aboue al,who though he might haue had the loue of his Lady and Miſtreſſe without ſuſpition of man,yet hee would not conſent,and ſo to loſe the loue of God,Gen.39. Such was Dauids loue to God,1.Kings 24. who when he had gotten Saul(his greateſt enemie that ſought his life) into a caue,where he might at once haue been reuenged on him for all his iniuries,was content only to cut off the lap of his garment, and ſo let him goe vnhurt, rather then he would ſinne againſt the Lord in laying his hands vpon the Lords annoynted. Such alſo was the loue of chaſt Suſanna,Dan.13.who when ſhe might haue gained the loue and fauour of the Elders without any note of infamie,choſe rather to vndergo the dãger of her life, then to ſinne in the ſight of the Lord. Therefore thou maiſt loue the things of this life, thy parents, thy wife,thy children and the reſt,the Lord giues thee good leaue to loue them,ſo long as thou maiſt loue them without offence to God.But if once they be vnto thee an occaſion to ſin, thou muſt leaue to loue them, and rather chuſe to ſuſtaine any loſſe, though it be to the cutting off thy hand or thy foote,or to the plucking out of thine eye,Mat. 5.29. or to the hazard of thy life, then thou wouldeſt offend ſo diuine a Maieſtie.

Now

Now thou seest (if thou be not wilfully blind) how farre thou art from this perfect loue which God requireth of thee. Thou hast not alwaies preferred God before al thy worldly profit, thou hast not alwaies preferred God before all thy fleshly pleasure: when thou hast gotten oportunitie to be reuenged of thine enemie, thou hast not spared him: when thou hast gotten oportunity to commit wickednesse, thy loue to God hath not restrayned thee: where God required *all thy heart*, thou hast giuen him no part of thy heart: Sometime all thy heart runneth after thy couetousnes, Ezech. 33. 31. Sometime thy soule is wholly set vpō delight and ease: sometime thy minde is al vpon thy corne, Luk. 12 or thy cattell, or thy pasture: and sometime thy thoughts are all vpon thy merchandise: seldome thou thinkest vpon God, but when thou commest into the Church of God, & then thy mind is so distracted with diuers thoughts, & cares, and affaires of this life, that thou canst not thinke vpon God one houre together. Therefore what remaineth in this case for thee to doe, but confesse thine owne imperfection, and flie to Christ to supplie thy wants, and earnestly to desire the Lord to chaunge thy heart, to take from thee thy old hart, thy vaine, thy wandring hart, which hath loued other things more then God; and in stead thereof to *giue thee a new heart, and to create a right spirit within thee*, Psal 51. wherewith thou maist loue God aboue all things in this life, that in the life to come thou maist find the reward of thy loue, such ioyes and comforts as cannot be expressed.

Thus we haue heard what dutie we owe vnto God himselfe: now wee shall heare what dutie wee owe vnto our neighbour. That which we owe vnto thē both is *loue*, but yet the loue which we owe vnto them is not alike. For albeit the second commandement be like vnto the first, Matth. 22. for the necessity thereof and in respect of the subiect or quality which is required, namely, *loue*; yet in respect of the obiect which is God, & the measure of our loue which must be perfect; there is great oddes betweene them. In that they both require but loue, they are both alike, but in that the first requireth loue to God, the second loue to men: the first requireth a greater loue then the second, there is the difference. But here a doubt ariseth, seeing God requireth the loue of all the heart, soule, &c. what loue remaineth for our neighbour?

bour? If God must haue all our loue, what loue is left for any other? Whereunto I answer, that the loue of our neighbour doth not derogate nor detract from the loue of God: As the light of a candle doth not dazell, but rather commend the light of the Sunne: so our loue to our neighbour doth not diminish, but rather accomplish our loue to God. He that loueth the fruit, will loue the tree wheron it groweth, and he that loueth the streame, will loue the fountaine from whence it floweth: euen so he that loueth man which is a creature, will much more loue God that hath created him. But let vs examine the words: *Thou shalt loue thy neighbour as thy selfe.* Here are foure things to be obserued: First, what is required, namely *loue.* Secondly, who must loue, *thou:* that is, euery man. Thirdly, whom we must loue, namely our *neighbour.* And lastly, how and in what maner we must loue him, as we loue our selues. Concerning the first, as in the former precept, so in this also the Lord requireth *loue:* wherin he dealeth as a kind father with his children, who desirous to haue them so to resemble him, as by their conditions euery man may knowe whose they are. Therefore our louing father, desirous to haue vs like himselfe, requireth vs to be kind and louing one to another, as he is kind to the vnkind, to the euill, to the iust, and to the vniust, Mat. 5. He will haue vs perfect, as he is perfect; he will haue vs holy, as he is holy; he will haue vs mercifull, as he is mercifull; he will haue vs louing, as he is loue it selfe. Againe, it is the nature of a louing father, by al means to procure the welfare of his children: so our heauenly father desirous of our continuall happines, commandeth vs *loue*, that so we may lead our liues with delight and pleasure. If he had hated vs, he would haue commanded vs to liue in hatred, and enuie, and malice with our neighbours: for among al the miseries that are vnder the Sun, there is not a more miserable & irkesome life, then the life of the enuious. Salomon calles it *a rotting of the bones*, Prou. 14. 30. and as it were a consumptiō of the body, because the enuious man alwaies repineth, and pineth away at other mens prosperity. As al things work to the best to them that loue God, Rom. 8. so al things work to the worst to them that are enuious. Therefore one wisheth, that the enuious man had eyes in euery city, that he might be vexed with all mens prosperitie. As Christ said, Iohn 13. *By this shall all men*

know

know that ye are my disciples, if you haue loue one towards another: so the diuell saith; By this shall all men know that ye are my disciples, if ye haue enuie, and hatred, and malice one towards another. Therefore leauing that hatefull and lothsome kind of life to the reprobate and damned, who are alwaies male-content like Caine, Gen. 4. and their countenance cast downe; they cannot look on their brother with a cheereful countenance, nor affoord him a merrie worde. God hath prescribed loue to those that are his, to shew how desirous he is of their welfare & happines. But here some churle may say vnto me: If this be all, I shall doe well enough: if God require no more but loue, I shal be wel content to loue, so that I be not bound to giue. Alas, this is a silly shift: for it is the nature of godly loue, to relieue and help him that is beloued: therefore whom thou loueſt, if thou loueſt him truly, thou canst not see him lack, if it be in thy power to supply his want. If thou loueſt thy horse, thou wilt giue him prouēder: if thou loueſt thy dog, thou wilt giue him thy crums, and if thou loue thy brother, thou wilt giue him food. Therefore though nothing be expressed which thou shouldeſt giue vnto thy brother, yet in that thou must loue him, thou art bound to giue him, not onely thy goods, but euen thy life, if need require, to do him good. *This is my commandement*, saith our Sauiour Christ, Iohn 15.12. *that ye loue one another, as I haue loued you:* But *he so loued vs, that he gaue his life for vs*, Rom. 5.8. therfore we also ought to giue our liues for our brethren, 1. Ioh. 3.16. Forasmuch then, as thy life, which as Christ speaketh, is more worth then food or rayment, Matth. 6.25. should not be spared for thy brothers good, from henceforth grutch not to giue thy goods to thy needie neighbour, defraud not him of food and raiment, to whom thou oweſt euen thy life it selfe.

But let vs come to the second thing, which sheweth who is bound to loue, *Thou shalt loue.* Vnder this word *thou*, God comprehendeth euery particular man & woman: as if he should say, Thou thy selfe, & not any other, for *thou shalt loue thy neighbour.* The poore man is not exempted from this precept, because he may loue as well as the rich. If he say I haue no wealth, and therefore I cannot shew my loue to my neighbour. Though he haue no wealth, yet he hath a heart, he hath a minde, he hath an affection;

tion;let him haue a louing heart,a louing mind,and a louing affection;if he cannot doe well,let him wiſh well vnto his neighbour: if he cannot gratifie him with any thing that hee hath,let him not enuie at any thing that the rich man hath: for as the rich man ſhewes that he loues his neighbour,if he relieue his neceſſitie, ſo the poore man ſheweth that he loues his neighbour,if he grieue not at his proſperitie. This therefore as a generall precept, bindeth the poore as well as the rich : it is a common yoke layd vpon the necke,and a common burthen layd vpon the backe of euery Chriſtian, but yet it is an eaſie yoke, and a light burthen, Matth.11.becauſe it is *loue*,which maketh all things to ſeeme delightſome. As there are ſome that would be content to loue, if they might not giue:ſo there are ſome would be content to giue, if they were ſure they ſhould not want:therefore when it comes to giuing,they poſt it ouer to their heires,or to their executors,or to their ſucceſſors when they are dead; they are neuer liberal vntill they dye, and then they are liberall of that which is none of theirs. They think to be excuſed by the liberality of their heires, but they are bound to be liberall for themſelues : therefore they muſt not lay the burthen vpon thē,becauſe *euery man muſt beare his own burthen*, Galath.6. If they ſay,I know not what neede I may haue before I dye:let them remember,that what they giue vnto the poore they lend vnto the Lord,and he is a ſure pay-maſter,he giues great vſurie:and as Dauid ſaid,*I neuer ſaw the righteous forſaken,nor his ſeede beg their bread* ſo they muſt needes confeſſe, if they will confeſſe the truth, that they neuer ſaw the godly man that was liberal to the poore,by that means to come to miſery.By other means many men fal into extreame pouerty, *Alea,Vina,Venus*,Dice,Wine,and Women haue brought many to beggerie : but by beneficence and liberalitie to the poore, I neuer heard that any came to penurie. Such a foyſon hath your almes,that by the bleſſing of God which makes men rich,it increaſeth like the widowes meale and oyle which ſhe beſtowed vpon the Prophet,1.King.17.Therefore let no man diſtruſt.

Now we are come to the third thing,which ſheweth whom we are bound to loue:*Thou ſhalt loue thy neighbour*.He ſaith not, thou ſhalt loue the rich man,or thy kinſman,or thy friend,or thy companion,but thy neighbour: vnder which word is comprehended

hended euery man that is any way capable of thy loue: yea, euen thy enemie is included in this precept, Matth. 5. Rom. 12. As the Iewes thought none to bee their neighbours but their owne nation, so some think none to be their neighbours but their equals: The rich man despiseth the poore man, and he again enuieth the rich man, and euery man, as the prouerbe is, delighteth in those that are like himself. But here this law requireth that whosoeuer is our neighbour, by any meanes is to be loued. As our Sauiour Christ had two kinds of kinsfolke, Matth. 12. one by the flesh, and another by the spirit: so we haue two kindes of neighbours, one by nature; and another by grace: and as Christ preferred his spirituall kindred, before his carnall kindred; so wee must preferre our spirituall neighbours, before our carnall neighbours.

Therefore, although by this law we are bound to loue al men indifferently, yet because there are degrees of neighbours: therefore there must be degrees of loue: we must loue our parents, and our kinsfolke, more then strangers, because they are bound vnto vs by a straighter bond of nature, according to that of the Apostle, 1. Tim. 5. *He that hath not a care of his owne*, specially they of his houshold, &c. So we must loue the faithfull more then the vnfaithfull, because they are bound vnto vs by a straighter bond of faith and religion, as the same Apostle willeth vs, Gal. 6. *While ye haue time doe good vnto all, specially to them of the houshold of faith:* signifying, that as we are bound to loue all men with a generall loue, because they are al the offspring of Adam, yet must we loue some with a more speciall loue, because they are the children of God.

Now followeth the measure of that loue which we owe vnto our neighbour, expressed in the last words; *As thy selfe:* Here is the rule whereby our loue must be squared, and a most exquisite example of singular loue, found in our selues for vs to imitate: He sayth not, *as he loueth thee*, or as he is beloued of other; but *as thy selfe*.

Who knowes not how well he loues himelfe, and therefore who can excuse himselfe? I say I know not how well I should loue my neighbour: but how doe wee loue our selues? fainedly? or coldly, or for an houre? I trow not, but truly and zealously, and euery houre; so we must loue our neighbour with a true, zealous and

and a constant loue. We must not passe by as the Priest and the Leuite; but powre our oyle into their wounds with the Samaritane, to helpe to relieue them, and comfort them. We must loue our neighbour, though he be enuious, as Dauid loued Saul, requiting good for euill; and as Ioseph loued Putiphar, not entised to sinne against him. Loue is the fulfilling of the law: it beginneth young with Moses, to resist the oppressor, and endeth not in old age, but desireth to perish for the beloueds preseruation; calleth infants in the streete with wisedome to learne; comforteth the imprisoned with Abacuck; burieth the dead with Tobie; visiteth the sicke and possessed with our Sauiour; couereth the multitude of offenses; and shall finde this last comfort, *Come yee blessed:* to which ioy he bring vs, that with his loue from euerlasting death hath brought vs.

Here endeth the second Sermon.

THE CENSVRE OF CHRIST VPON THE ANSWER.

NOw wee are come to the answere of Christ vnto the Lawyers question: The question was, What must be done to inherite eternall life? The answere is; Doe that which thou hast sayd: that is, *Loue God aboue al, and thy neighbour as thy selfe*; and thou shalt liue, thou shalt inherit eternall life. Where first it is to bee obserued, that though this Lawyer came with ỹ mind to tempt Christ, yet because he had truly alleaged what was written in the law, Deu. 6. Leu. 19. our Sauiour Christ approueth his answer, and commendeth him for it: whereby wee are taught to like and allow of those good things that we see in any, though they be our enemies.

Many there are, that if their enemie be endued with many excellent vertues, yet they wil not acknowledge it, nor giue him his due cõmendation: but rather seeke by all meanes to disable him, and disgrace him, & dispraise him behind his back: If he be temperate and sober, then they say as it was said of Iohn Baptist, *He hath a diuel.* If he be sociable and familiar, then they say as it was

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ſaid of Chriſt: *He is a glutton and a winebibber*, Luke 7. If he be learned, they ſay as Feſtus ſayd of Paul, Acts 26. *He is mad*. If he be a good houſekeeper, they call him a Papiſt. If he be religious, they call him a Preciſian. Yea, if he be a Prophet, yet if he tell the trueth, they account him their enemie, Galath. 4. as Ahab termed Elias, 1. Kings 21. And as the ſame Ahab cared not to heare Micheas, becauſe he hated him, 1. Kings 22. ſo they deſpiſe the doctine, and miſlike the Sermon, becauſe they hate the man that preacheth it.

Theſe kind of people are like their father the diuell, who both by his name and nature, is *an accuſer of the brethren*, Reuel. 12. He could not giue Iob a good word, though he were *a iuſt man that feared God*, Iob. 1. and no meruaile, for he could not ſpeake well of God himſelfe, Gen. 3. But Chriſt is of another minde, for though this Lawyer were his tempter, yet doth he allow his Anſwer: ſo though a man be thine enemie, yet let him haue his due: If he be learned, report no leſſe of him: if he be an honeſt mã, deſame him not: if he be humble, ſay not he is proud: if he be liberall, ſay not he is miſerable: if he deale iuſtly, ſay not he is vnconſcionable: and if he haue any thing in him that is praiſe worthy, (as there is no man but hath ſome good thing in him) acknowledge it, report it, and commend him for it, though he be thine enemie. But here againe we ſee, that though Chriſt commend this Lawyer for his anſwer, yet doth he not commend him for any thing els: to teach vs, that as we muſt giue euery man his due, ſo we muſt giue no man more then his due. The Lawyer had anſwered directly to Chriſts demaund; therfore Chriſt commends his ſaying: but the Lawyer had not done ſo well as he had ſpoken; therefore Chriſt doth not commend his doing: ſo the words of many are very commendable, but their works are moſt deteſtable. If you come to their Sermons, you ſhall heare them ſpeak meruailous well: but if you looke into their liues, you ſhall find them farre differing from their profeſſion. They are like our bels, which can cal the people together to the ſeruice of God, but cãnot performe any ſeruice vnto God: ſo theſe men can giue good counſell vnto others, but they cannot follow it: they can teach the people to know the will & pleaſure of God, but they go not about to do the wil of God, that the people might be moued by

their example to doe the same. And if you seeme to mislike their doings, then as Christ said of the Scribes and Pharisies, Matt. 23. *They sit in Moses chaire, &c.* so they answer for themselues; Doe as we say, and not as we doe. A bad excuse, fit for so bad a cause. As if they should say; We would haue you to be godly, but wee will not be godly; we would haue you to be saued, but wee our selues will not bee saued. How can their doctrine doe any good, that liue not according to their doctrine? or how can the people thinke that the doctrine is true, when they that preach it, liue not thereafter. Will not the people reason thus? If his doctrine were good, surely hee would follow it? If his life bee good, surely hee would teach vs to liue as he doth. Therefore whatsoeuer he saith, we will not beleeue him, but as he doth, so will we doe, and we hope to scape as well as he.

Thus with the one hand they build vp the Church of God, and with the other hand they pull it downe: because they doe more hurt by their bad example, then they can doe good with all their preaching. These are the vngodly, that the Lord by his Prophet reproueth, Psal. 50. *Why doest thou preach my lawes and take my words, &c.* So long as Esay was a man of polluted lips, the office of preaching was not committed vnto him, but when his lippes were cleansed, Esay 6. then was he fit for that office and functiō. Euen so, as long as we delight in sin as much as any, we are not meete to reproue the sinnes of other: but when wee behaue our selues as it becommeth the ministers of the Gospell, then haue we commission to preach the Gospell, and to reproue the sinnes of the people.

Therefore to a good Churchman (as you vse to call vs) two things are necessarie: the first is, to teach well: the second is, to liue well. For as we are resembled to salt, because we must season the people with sound and holesome doctrine: so are we resembled to the Sunne, because wee must shine as lights in the world by our holy life. As Iohn Baptist was *the voyce of a crier*, so hee was *a burning Lampe:* as the Apostles were willed to teach and baptize, so their lights were commanded to shine, that men seeing their good workes, might glorifie God.

Thirdly, we here may see, that trueth is trueth, and to be commended from whomsoeuer it commeth: for though this Lawyer

came to tempt Christ, yet because he told the trueth, Christ admitteth his answer, and commends him for it. Whereby we haue to learne to embrace and receiue the trueth by whomsoeuer it is brought: for as a iewell is to be esteemed though it be found in a stinking dunghill, so the trueth is to be regarded, though it bee found in a wicked man.

And last of all, we here may see that to be verified which was spoken of Christ, Esay 42. Matth. 12. *A bruised reede shall he not breake, &c.* that is, he shall not discourage any in the way of godlines. Though this Lawyer were Christs enemie, yet when he answered discreetly and directly out of the word of God, Christ approueth his answer, & exhorteth him to the practise of the same: wherby we haue to learne to cõmend and encourage euery man in his well doing, and by al meanes to further them in their good beginnings. Praise and honour are spurres to vertue: therefore if a man haue done well, commend him, and he will do better. But alas with vs it is farre otherwise: for if a man haue done amisse, it shall be often cast in his teeth: but if he haue done well, hee shall neuer heare of it.

But let vs goe forward in the answer of Christ. It followeth, *doe this*. Hauing approued his saying, now he exhorteth him vnto doing: for it is not enough to say well, or to know much, or to beleeue aright; but wee must *doe this*, that is, wee must *loue God and our neighbour*, if we desire to liue. Heauen is not gotten with faire words, nor amorous lookes, nor gold, nor siluer, nor gorgeous aray; but with the fruites of a liuely faith: or (that I may vse the words of the Apostle, Galath. 5. 6.) *By faith working through loue*. God will not come to iudge vs at the last day, whether wee were learned, or wise, or eloquent, or wealthie, or honorable: but whether we haue done those deeds of mercie to his needy members. What shall it profit a man in the last houre of his death, to haue been eloquent, and excellent in all kind of learning; that he hath preached many notable and worthie Sermons, if he haue liued a lewd and wicked life, and carried a corrupt conscience to his graue? In that terrible day, when the bookes of all mens consciences shall be opened, Apocal. 20. and euery mans life shal be strictly examined; it shall goe better with vs, if wee haue serued God with a good conscience, then if wee haue been able to dis-

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pute subtile questions: for at that day it shal be said to some that haue preached in the name of Christ; *Depart from me, I know ye not.* Matth. 7.

Now, as we shall not be saued for our preaching, no more shal you bee saued for your hearing: for God will haue you to *doe* as you heare, as well as he will haue vs to *doe* as wee teach. If you looke into all the Scriptures, you shall finde no promise made to hearers, nor to speakers, nor to readers; but to beleeuers, or to doers. If yee aske God who shall dwell in his holy mountaine, hee saith, Psal. 15. *The man that walketh vprightly.* If you aske Christ who shall enter into the kingdome of heauen, he saith, Matth. 7. *Not they that crie Lord, Lord: but they that doe the will of my father.* If you aske him, how you may come to heauen, hee sayth, Matth. 19. *Keepe the commaundements.* If you aske him who are blessed, he saith, Luk. 11. *Blessed are they that heare the word of God & doit.* If you ask an Angel who is blessed, he saith, Reu. 22. *Blessed are they which keepe the words of this booke.* If you aske Dauid, he saith, Psal. 106. *The man is blessed which keepeth iudgement and doth righteousnesse.* If you aske Salomon, he saith, Prouerbs 29. *The man is blessed which keepeth the law.* If you aske Esay, he saith, Esay 50. *He which doth this is blessed.* If you aske Iames, he saith, Iames 1. *The doer of the word shall be blessed in his deede.* And here; *Do this and thou shalt liue.* Here is nothing but doing to make vs blessed: for as the workes that Christ did, bare witnesse that he was Christ, Iohn 10. so the workes that wee doe must beare witnesse that we are Christians.

But here some man may obiect and say: Is any man able to doe this that God requireth; and if he be not, why thē doth God commaund vs that which we cannot performe? Herein almightie God dealeth with vs, as a father dealeth with his children: If a man haue a sonne of seuen yeeres of age, hee will furnish him with bow and arrowes, and leade him into the fields; sets him to shoote at a marke that is twelue score off, promising to giue him some goodly thing, if he hit the marke: and though the father know that the child cannot shoote so farre, yet will he haue him aime at a marke beyond his reach, thereby to try the strength and forwardnes of his childe, and though hee shoote short, yet the father will incourage him. Euen so almightie GOD hath

furnished vs with iudgement and reason, as it were with certain artillerie, whereby we are able to distinguish between good and euill, and sent vs into this world, as it were into the open fieldes, and sets his law before vs as a marke, as Dauid speaketh, promising to giue vs the kingdome of heauen, if we hit the same: and albeit he knoweth that wee cannot hit this marke, that is, keepe the law which hee hath set before vs, yet for the exercise of our faith, and for the testifying of our dutie and obedience towards him, he will alwaies haue vs bee ayming at it: and though wee come short of that dutie and obedience which hee requireth at our hands yet doth he accept and reward our good endeuour: but if we stubbornly refuse to frame our selues after his will, then may he iustly be angrie and displeased with vs. Therfore though thou canst not perfectly keep the law of God: yet if thou endeuour thy selfe to the vtmost of thy power to obserue the same, the Lord that worketh in vs both the will and the worke, will accept the will for the worke: and that which is wanting in vs, hee will supply with his owne righteousnes.

It followeth; *And thou shalt liue.* Here is the promise, euen life eternall. Among all earthly things, wee count none so deare and precious as our life, insomuch as we can be content to forgo any thing before our life: our blood and our limmes wee lose sometimes for the sauing of this temporall life, which is no life indeed, but rather a shadow, and the image of death. Now if we make so much, and suffer so many things for the life of the body, which is so short and momentanie: how farre greater things should we suffer for the saluation of our soule, and for the gayning of that glorious and happie life, which shal neuer end? Here Christ speaketh not of any common life, but of life eternal, which is the inheritance and seate of the blessed.

For seeing Christ must answere to the Lawyers question, and his question was how he might inherite eternall life; when the Lawyer had sayd what was written in the law, Christ answereth, *Hoc fac & viues*: as if he should say, *Loue God & thy neighbour*, and so thou shalt inherit eternall life: this is the assoyling of thy question. Goe to therefore deare brethren, and consider at how small a rate or price of loue, eternall life is to be purchased. If we take so great paines, and vndergo so many difficulties to pursue this

this mortall life; what paines should we vndertake to enioy that immortall life? If God should bid vs go into a hot fierie furnace, and cast our selues into the burning flames, wee ought to doe it, that we might raigne with Christ: But our gracious louing Lord commandeth no such thing, but only commendeth vnto vs *loue*, that wee may liue. Our God is not as the gods of the Gentiles, which wil haue the parents slay their children, and offer them vp in fire for a burnt sacrifice. No, our God *will not the death of a sinner, but rather that hee conuert and liue*, Ezech. 18. O how gracious is the Lorde vnto vs, which requireth no more of vs but loue, and yet requiteth vs with no lesse then life, and that a glorious and eternall life.

Thus I haue at length explained *The Lawyers Question*, and *the Answer of Christ vnto the Question*: wherein I haue shewed you one way to come to heauē, which is to keep the law of God, and this way we find most hard and difficult. Another way there is by the death of Christ, and this euery man thinks most easie to finde. But this I assure you, that whosoeuer doth not indeuour to walke in that olde way, that is, to walke in the waies of the Lord, shall neuer come to heauen by that new and liuing way Christ Iesus: becausse as Iohn saith, chap. 3. 3. *Whosoeuer hath this hope in him, purgeth himselfe*: that is, whosoeuer hopeth to be saued by the death of Christ, hath a care to keep himselfe from sinne, and to walke in the commandements of the Lord.

FINIS.

THREE PRAYERS: ONE FOR THE MORNING, ANOTHER FOR the Euening, the third for a ſicke man.

Whereunto is annexed a godly Letter to a ſicke friend: and a comfortable ſpeech of a Preacher vpon his death-bed. Anno 1591.

A Morning Prayer.

O Lord prepare our hearts to prayer.

ETernall God, giuer to them which want, comforter to them which ſuffer, and forgiuer to them which repent: wee haue nothing to render thee but thine owne. If wee could giue thee our bodies and ſoules, they ſhould be ſaued by it: but thou wert neuer the richer for them. All is our dutie, and all of vs cannot performe it: therefore thy ſonne dyed and thy ſpirit deſcended, and thy Angels guide, and thy Miniſters teach, to helpe the weakenes of men. All things call vpon vs, to call vpon thee, and we are proſtrate before thee, before we know how to worſhip thee: euen ſince we roſe we haue taſted many of thy bleſſings, and thou haſt begun to ſerue vs, before we begin to ſerue thee. Why ſhuldeſt thou beſtow thy health and wealth, and reſt, and libertie vpon vs more then others? we can giue no reaſon for it, but that thou art mercifull. And if thou ſhouldeſt draw all back again, we haue nothing to ſay, but that thou art iuſt. Our ſins are ſo grieuous and infinite, that wee are faine to ſay with Iudas, *I haue ſinned*, and there ſtop, becauſe we cannot reckon them. All things ſerue thee, as they did at firſt, onely men are the ſinners in this world. Our heart is a root of corruption, our eyes are the eyes of vanitie, our eares are the eares of follie, our mouthes are the mouthes of deceit, our hands are the hands of iniquitie, and euery part doth diſhonour thee, which would be glorified of thee. The vnderſtanding which was giuen vs to learne vertue, is apt now to apprehend nothing but ſinne: the will which was giuen vs to affect righteouſnes, is apt now to loue nothing but wickednes.

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The memorie which was giuen vs to remember good things, is apt now to keepe nothing but euill things. There is no difference betweene vs and the wicked, wee haue done more against thee this weeke, then we haue done for thee ſince we were borne, and yet we haue not reſolued to amend: but this is the courſe of our whole life, firſt we ſinne, and then we pray thee to forgiue it, and then to our ſinnes againe, as though we came to thee for leaue to offend thee. And that which ſhould get pardon at thy hands for all the reſt, that is (our prayer) is ſo full of toyes and fancies, for want of faith and reuerence, that when we haue prayed, wee had neede to pray againe that thou wouldeſt forgiue our prayers, becauſe we thinke leaſt of thee when we pray vnto thee: what Father but thou, could ſuffer this contempt, and be contemned ſtill? Yet when wee thinke vpon thy ſonne, all our feare is turned into ioy, becauſe his righteouſnes for vs, is more then our wickedneſſe againſt our ſelues. Settle our faith in thy beloued, and it ſufficeth for all our iniquities, neceſſities, and infirmities.

Now Lord wee goe forth to fight againſt the world, the fleſh, and the diuell, & the weakeſt of our enemies is ſtronger then we: therefore we come vnto thee, for thy holy ſpirite to take our part, that is, to change our minds & wils, & affections, which we haue corrupted, to remooue all the hinderances which lets vs to ſerue thee; and to direct all our thoughts, ſpeeches, and actions, to thy glorie, as thou haſt directed thy glorie vnto our ſaluation. Although we be ſinners (O Lord) yet we are thine, and therefore we beſeech thee to ſeparate our ſinnes from vs, which would ſeparate vs frō thee, that we may be ready to euery good, as we are to euil. Teach vs to remember our ſinnes, that thou maiſt forget them, and let our ſorrow here preuent the ſorrow to come. We were made like thee, let not fleſh and blood turne the image of GOD to the image of Satan: our foes are thy foes, let not thine enemies preuaile againſt thee to take vs from thee: but make thy worde vnto vs, like the ſtarre which led vnto Chriſt: make thy benefits like the pillar which brought to the land of promiſe: make thy croſſe like the meſſenger which compelled gueſts vnto the banquet; that wee may walke before men like examples, and alway looke vpon thy ſonne, how he would ſpeake and doe, before wee ſpeake or doe any thing.

Keepe vs in that feare of thy Maieſtie that we may make conſcience of all that we doe, and that we may count no ſinne ſmal, but leaue our lying, and ſwearing, and ſurfetting, and coueting, and boaſting, and flanting, and inordinate gaming, and wanton ſporting, becauſe they draw vs to other ſins, and are forbidden as ſtraightly as other. Let not our hearts at any time be ſo dazeled, but that in al temptations, we may diſcerne betweene good and euill, betweene right and wrong, betweene trueth and error: and that we may iudge of al things as they are, and not as they ſeeme to be: let our mindes be alwaies ſo occupied, that we may learne ſome thing of euery thing, and vſe all thoſe creatures as meanes and helps prepared for vs to ſerue thee. Let our affections grow ſo toward one another, ỹ we may loue thee as much for the proſperitie of other, as if it were our owne: let our faith, and loue, and prayer be alway ſo ready to go vnto thee for our help, that in ſickneſs we may find patience, in priſon we may find ioy, in pouertie we may find contentment, and in all troubles we may find hope. Turne all our ioyes to the ioy of the holy Ghoſt, and al our peace to the peace of conſcience, and al our feares to the feare of ſinne, that wee may loue righteouſnes, with as great good will as euer we loued wickednes: & goe before other in thankfulnes towards thee, as far as thou goeſt in mercie towards vs before thē, taking all that thou ſendeſt as a gift, & leauing our pleaſures before they leaue vs, that our time to come may be a repentance of the time paſt, thinking alway of the ioyes of heauen, the paines of hell, our own death, & the death of thy ſonne for vs. Yet Lord let vs ſpeak once againe like Abrahā, one thing more we wil beg at thy hāds, our reſolutions are variable, & we cannot performe our promiſes to thee: therefore ſettle vs in a conſtant forme of obedience, that wee may ſerue thee from this houre, with thoſe duties which the world, the diuell & the fleſh, would haue vs defer vntill the point of death. Lord we are vnworthie to ask any thing for our ſelues, yet thy fauour hath preferred vs to be petitioners for other. Therfore we beſeech thee to heare vs for them, & them for vs, and thy ſonne for all. Bleſſe the vniuerſall Church, with truth, with peace, and thy holy diſcipline. Strengthen all them which ſuffer for thy cauſe, and let them ſee the ſpirit of comfort comming towards them, as thy Angels came to thy ſonne when he was hungrie.

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Be mercifull vnto all thoſe which lie in anguiſh of conſcience, for remorſe of their ſinnes: as thou haſt made them examples, ſo teach vs to take example by them, that wee may looke vpon thy Goſpell to keepe vs from deſpayre, and vpon thy law, to keep vs from preſumption. Proſper the armies which fight thy battailes, and ſhew a difference betweene thy ſeruants and thy enemies, as thou didſt betweene the Iſraelites & the Egyptians, that they which ſerue thee not, may come to thy ſeruice, ſeeing ỹ no God doth bleſſe beſides thee. Make vs thankfull for our peace, whom thou haſt ſet at libertie, while thou haſt layd our dangers vpon others, which mighteſt haue layd their dangers vpon vs: And teach vs to build thy Church in our reſt, as Salomon built thy Temple in his peace. Haue mercie vpon this ſinful land, which is ſicke of long proſperitie: Let not thy bleſſings riſe vp againſt vs, but indue vs with grace as thou haſt with riches, that wee may go before other nations in religion, as we goe before thē in plentie: giue vs ſuch hearts as thy ſeruants ſhould haue: that thy will may be our will: that thy law may be our law: and that we may ſeeke our kingdome in thy kingdome. Giue vnto our Prince a princely heart, vnto our Counſellers, the ſpirit of counſell, vnto our Iudges, the ſpirit of iudgement, vnto our Miniſters, the ſpirit of doctrine, vnto our people, the ſpirit of obedience: that wee may all retaine that communion here, that wee may enioy the communion of Saints hereafter.

Bleſſe this familie with thy grace and peace, that the Rulers thereof may gouerne according to thy word, that the ſeruants obey like the ſeruants of God, & that we may all be loued of thee. Now Lord we haue commenced our ſuite, our vnderſtanding is weake, and our memorie ſhort, and wee vnworthie to pray vnto thee, more vnworthie to receiue the things which wee pray for. Therefore wee commend our prayers and our ſelues vnto thy mercie in the name of thy beloued Sonne our louing Sauiour, whoſe righteouſnes pleadeth for our vnrighteouſnes.

Our Father which art in heauen, &c.

A Prayer for the Euening.

O Lord God, what ſhall we render vnto thee for all thy benefits? which haſt giuen thy Son for a ranſome, thy holy Spi-

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rit for a pledge, thy worde for a guide, and reſerueſt a kingdome for our perpetuall inheritance: of whoſe goodnes wee are created, of whoſe iuſtice wee are corrected, of whoſe mercie wee are ſaued: our ſinnes ſtriue with thy benefits, which are moe: let vs count all creatures, and there be not ſo many of any kinde, as thy gifts, except our offences which we returne vnto thee for them. Thou mighteſt haue ſayd before we were formed: let them bee monſters, or let them be Infidels, or let them be beggers, or cripples, or bond-ſlaues ſo long as they liue. But thou haſt made vs to the beſt likenes, and nurſed vs in the beſt Religion, and placed vs in the beſt land, that thouſands would thinke thẽſelues happy, if they had but a peece of our happines. Therefore why ſhould any ſerue thee more then wee, which want nothing but thankefulnes? Thou haſt giuen vs ſo many things, that ſcarſe wee haue any thing left to pray for, but that thou wouldeſt continue thoſe benefits which thou haſt beſtowed alreadie; yet wee couet as though wee had nothing, and liue as though we knew nothing: when wee were children, we deferred till we were men; now we are men, we defer vntill we be old men, and whẽ we be old men, we will deferre vntill death. Thus we ſteale thy gifts, and do nothing for them, yet wee looke for as much at thy hands, as they which ſerue thee all their liues. The leaſt of thy bleſſings is greater then all the curteſies of men, and yet wee are not ſo thankfull to thee for all that wee haue, as wee are to a friend for one good turne: we are aſhamed of many ſins in other, and yet we are not aſhamed to commit the ſame ſins our ſelues, & worſe then they: yea, we haue ſinned ſo long almoſt, that we can doe nothing elſe but ſin, & make others ſin too, which would not ſin but for vs. If we doe any euill, we doe it cheerefully and quickly, & eaſily: but if we doe any good, we do it faintly, and rudely, & ſlackly. When did we talke without vanitie? When did we giue without hypocriſie? When did wee bargaine without deceit? When did wee reproue without enuie? When did we heare without wearines? When did we pray without tedioufnes? Such is our corruption, as though wee were made to ſinne, in deede, or in word, or in thought, wee haue broken all thy Commaundements, that wee might ſee what good is in euill, which haue left nothing but guilt, and ſhame, and expectation of iudgemẽt, while we might haue

haue had peace of conſcience, ioy of heart, and all the graces which come with the holy ſpirit. Some haue been wonne by the word, but we would not ſuffer it to change vs: ſome haue been reformed by thy croſſe, but wee would not ſuffer it to purge vs: ſome haue been moued by thy benefits, but we would not ſuffer them to perſwade vs: nay, wee haue giuen conſent to the diuell, that we will abuſe all thy gifts ſo faſt as they come: & therefore thy bleſſings make vs proud, thy riches couetous, thy peace wanton, thy meates intemperate, thy mercie ſecure, and all thy benefits are weapons to rebell againſt thee, that if thou look into our hearts, thou maiſt ſay our Religion is hypocriſie, our zeale enuie, our wiſedom policie, our peace ſecuritie, our life rebellion, our deuotion ends with our prayers, and wee liue as though wee had no ſoules to ſaue.

What ſhall wee anſwere for that which our conſcience condemnes? We are one day neerer to death ſince we roſe, when we ſhall giue account how euery day hath been ſpent, and how wee haue got thoſe things which other will conſume when wee are gone. And if thou ſhouldeſt aske vs now, what luſt aſſwaged, what affection qualified, what paſſion expelled, what ſin repented, what good performed, ſince we begā to receiue thy benefits this day, we muſt confeſſe againſt our ſelues, that all our workes, words & thoughts, haue bin the ſeruice of the world, the fleſh & the diuell: wee haue offended thee, and contemned thee all the day, and at night we pray vnto thee: Father, forgiue vs al our ſins, which haue diſhonored thee, while thou didſt ſerue vs: run from thee while thou didſt call vs: & forgotten thee whileſt thou didſt feede vs: ſo thou ſpareſt vs, ſo we ſleep, and to morrow we ſinne againe: this is the courſe of all our pilgrimage, to leaue that which thou commandeſt, and doe that which thou forbiddeſt. Therfore thou mighteſt iuſtly forſake vs, as we forſake thee, & condemne vs whoſe conſcience condemnes our ſelues: but who can meaſure thy goodneſſe which giueſt all, & forgiueſt all? Though we are ſinfull, yet thou loueſt vs: though we knock not, yet thou openeſt: though we aske not, yet thou giueſt: what ſhuld we haue if wee did ſerue thee, which haſt done all theſe things for thine enemies? Therefore thou which haſt giuen vs all things for thy

ſeruice,

ſeruice, O Lorde giue vs a heart to ſerue thee, and let this bee the houre of our conuerſion, let not euill ouercome good, let not thine enemie haue his will, but giue vs ſtrength to reſiſt, patience to endure, and conſtancie to perſeuer vnto the end.

Inſtruct vs by thy worde, guide vs by thy ſpirit, mollifie vs by thy grace, humble vs by thy corrections, win vs by thy benefits, reconcile our nature to thy will, and teach vs to make profit of euery thing, that wee may ſee thee in all things, and all things in thee: and becauſe (O moſt mercifull father) we walk betweene thy mercie and iuſtice, through many temptations, gouerne our ſteps with ſuch diſcretion, that the hope of mercie may preuent deſpayre, and the feare of iuſtice may keepe vs from preſumption: that in mirth wee bee not vaine, in knowledge wee bee not proude, in zeale we bee not bitter, but as the tree bringeth forth firſt leaues, then bloſſomes, and then fruite, ſo firſt we may bring forth good thoughts, then good ſpeeches, and after a good life, to the honour of thy name, the good of thy children, and the ſaluation of our ſoules, remembring the time when wee ſhall ſleepe in the graue, and the day when wee ſhall awake to iudgement. Now the time is come (O Lord) which thou haſt appointed for reſt, and without thee we can neither wake nor ſleepe, which haſt made the day and night, and ruleſt both: therefore into thy hands we commend our ſoules and bodies that thou haſt bought, that they may ſerue thee: reſtore them (O Lord) to their firſt image, and keepe them to thy ſeruice, and reſigne vs not to our ſelues againe, but finiſh thy worke, that wee may euery day come neerer and neerer to thy kingdome, till we hate the way to hell, as much as hell it ſelfe, and euery cogitation, and ſpeech, and action, be ſo many ſteps to heauen. For thy names ſake, for thy promiſe ſake, for thy ſonnes ſake O Lord, we lift vp our harts, hands and voyce vnto thee in his name, which ſuffered for ſinne, and ſinned not.

Our Father which art, &c.

A Prayer for a ſicke man.

ALmightie God and all mercifull Father, which art the Phiſition of our bodies and ſoules, in thy hands are life and death, thou bringeſt to the graue, and pulleſt backe againe: wee

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came into this world vpon condition, to forſake it whenſoeuer thou wouldeſt call vs, and now the ſummers are come, thy fetters hold me, and none can looſe me but he which bound mee. I am ſicke in bodie and ſoule; but hee hath ſtroken me which in iudgement ſheweth mercie. I deſerued to dye ſo ſoone as I came to life: but thou haſt preſerued me till now, and ſhall this mercie be in vaine, as though wee were preſerued for nothing? Who can praiſe thee in the graue? I haue done thee no ſeruice ſince I was borne, but my goodneſſe is to come, and ſhall I die before I begin to liue? but Lord thou knoweſt what is beſt of all, and if thou conuert mee, I ſhall bee conuerted in an houre: and as thou acceptedſt the will of Dauid as well as the act of Salomon: ſo thou wilt accept my deſire to ſerue thee, as well as if I did liue to glorifie thee. The ſpirite is willing, but the fleſh is fraile, and as I did liue ſinfully, whenſoeuer thy ſpirit was from mee, ſo I ſhall dye vnwillingly, vnleſſe thy ſpirit prepare mee: therefore deare father, giue mee that minde which a ſicke man ſhould haue, and increaſe my patience with my paine, and call vnto my remembrance all which I haue heard, or read, or felt, or meditated, to ſtrengthen mee in this houre of my triall, that I which neuer taught any good while I liued, may now teach other how to die, and to beare their ſickneſſe patiently: apply vnto mee all the mercies and merits of thy beloued ſonne, as if hee had dyed for mee alone. Bee not from mee when the enemie comes; but when the tempter is buſieſt, let thy ſpirit bee buſieſt too: and if it pleaſe thee to looſe mee out of this priſon, when I ſhall leaue my earth to earth, let thine Angell carrie vp my ſoule to heauen, as they did Lazarus, & place mee in one of thoſe manſions which thy ſonne is gone to prepare for me. This is my mediatour which hath reconciled mee and thee, when thou didſt abhorre me for my ſinne, and thou didſt ſend him from heauen to vs, to ſhew that thou art bound to heare him for vs. Therefore in him I come vnto thee, in him I call vpon thee. O my redeemer, my preſeruer, and my Sauiour, to thee be all praiſe with thy father and the holy ſpirit for euer. Amen.

What ſhall ſtay me from my Father, my brother, and my comforter?

A comfortable speech, taken from a godly Preacher, lying vpon his death-bed: written for the sicke.

I Owe to God a death, as his sonne died for me. Euer since I was borne I haue bin saying to this hauen, and gathering patience to comfort this houre, therfore shal I be one of those guests now, that would not come to the banquet when they were inuited? What hurt is in going to Paradise? I shall lose nothing but the sence of euil: & anon I shall haue greater ioyes thē I feele paines? For my head is in heauen already, to assure me that my soule and bodie shall follow after. O death where is thy sting? why should I feare that which I would not escape, because my chiefest happines is behind, and I cannot haue it vnles I goe vnto it? I would goe through hell to heauen, and therefore if I march but through death, I suffer lesse then I would suffer for God. My paines doe not dismay me, because I trauaile to bring forth eternall life; my sinnes do not fright me, because I haue Christ my redeemer; the Iudge doth not astonish me, because the Iudges sonne is my aduocate; the diuell doth not amaze me, because the Angels pitch about me; the graue dooth not grieue me, because it was my Lords bed. Oh that Gods mercie to me, might mooue other to loue him! for the lesse I cā expresse it, the more it is. The Prophets and Apostles are my fore-runners, euery man is gone before me, or els he will follow after me: if it please God to receiue me into heauen before them which haue serued him better, I owe more thankfulnes vnto him. And because I haue deferred my repentance till this houre, whereby my saluation is cut off if I should dye suddenly: Loe, how my God in his mercifull prouidence, to preuent my destruction, calleth me by a lingering sicknes, which stayeth till I be readie, and prepareth me to my end, like a preacher, and makes me by holesome paines, wearie of this beloued world, least I should depart vnwilling, like them whose death is their damnation. So he loueth me while he beateth mee, that his stripes are plasters to salue me, therefore who shall loue him if I despise him? This is my whole office now, to strengthē my body with my heart, and to bee contented as God hath appointed, vntill I can glorifie him, or vntill he glorifie me. If I liue, I liue to

sacrifice;

ſacrifice; & if I die I die a ſacrifice, for his mercie is aboue mine iniquitie. Therefore if I ſhould feare death, it were a ſigne that I had not faith nor hope, as I profeſſed, but that I doubted of Gods trueth in his promiſe, whether he will forgiue his penitent ſinner or no. It is my father, let him do what ſeemeth good in his ſight: *Come Lord Ieſus*, for thy ſeruant commeth, I am willing, helpe my vnwillingnes.

Thus the faithfull depart in another ſort, with ſuch peace and ioy round about them, that al which ſee them, wiſh that their ſoules may follow theirs.

A Letter written to ones friend in his ſicknes.

BEloued, I marueile not that you haue paine, for you are ſick: but I marueile that you couer it not for offence, becauſe the wiſedome of a man is to bite in his griefe, and alwaies to ſhew more comfort in God, then paine in ſuffering. Now God calleth to repetitions, to ſee whether you haue learned more conſtancie then others: if ſicknes bee ſharpe, make it not ſharper with frowardnes, but know this is a great fauour to vs when wee dye by ſicknes, which maketh vs readie for him that calleth vs: now you haue nothing to thinke vpon but God, and you cannot think vpon him without ioy: your griefe paſſeth, but your ioy will neuer paſſe. Tell me (patient) how many ſtripes is heauen worth? Is my friend only ſick in the world, or his faith weaker then others? You haue alwaies prayed, *Thy will be done*, and now are you offended that Gods will is done? How hath the faithfull man forgotten that all things (euen death) turne to the beſt, to them that loue God? Teach the happie (O Lord) to ſee his happines through troubles. Euery paine is a preuention of the paines of hell, and euery eaſe in paine is a fore-taſte of the eaſe, and peace, and ioyes in heauen. Therefore remember your owne comforts to others before, and bee not impatient, when there is moſt neede of patience, but as you haue euer taught vs to liue, ſo now giue vs an example to dye, and deceiue Satan as Iob did.

FINIS.